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# THE CENTURY BIBLE

## A MODERN COMMENTARY

EDITED BY

PRINCIPAL W. F. ADENEY, M.A., D.D.

# ST. MATTHEW

EDITED BY

PROFESSOR W. F. SLATER, M.A.

OXFORD

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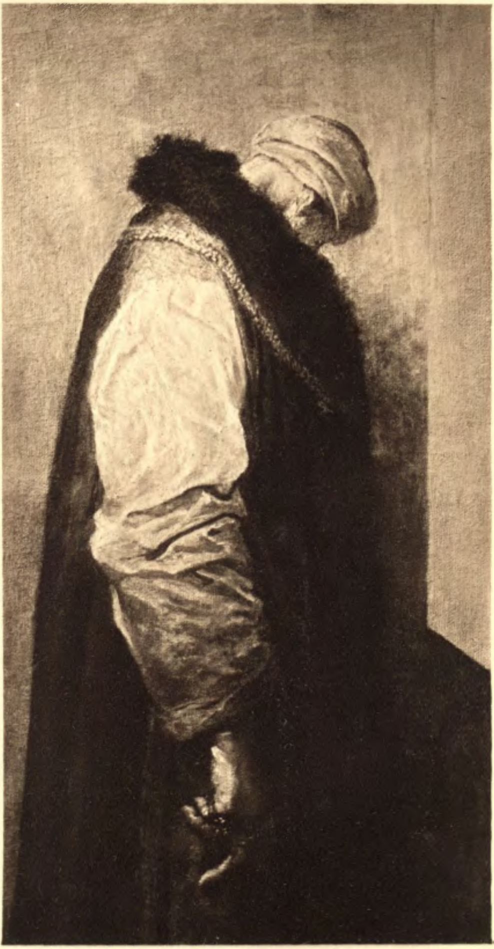

FOR HE HAD GREAT POSSESSIONS

BY G. F. WATTS.

# The Century Bible
## A MODERN COMMENTARY

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# St. Matthew

INTRODUCTION
AUTHORIZED VERSION
REVISED VERSION WITH NOTES
ILLUSTRATIONS

EDITED BY
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# THE GOSPEL OF ST. MATTHEW

## INTRODUCTION

# THE GOSPEL OF ST. MATTHEW

## INTRODUCTION

AN inquiry into the origin of the first of our four gospels meets at once with some positions apparently well established. Such are the following:—

1. The gospel was universally regarded by the ancient church as the work of Matthew (or Levi), one of the twelve apostles.

2. The same tradition uniformly stated that Matthew wrote his gospel in the language of his own people, i.e. in Aramaic, the vernacular of Palestine, and for the special benefit of believers among them.

3. Yet the gospel, as we know it, was composed in Greek, and the Hebrew original was lost at a very early period. The oldest manuscripts of the New Testament, or of any part of it, left to us are in Greek. Syriac and Latin versions—supposed to belong to the end of the second century—depend on this Greek version. Justin Martyr (A.D. 140), the writer of the *Didache* (A.D. 120), and Clement of Rome (A.D. 95) appear to have known it. For the churchmen of later days the Greek Matthew was as apostolic as the Aramaic. Jerome (A.D. 390) certainly speaks of the Aramaic as 'the authentic Matthew,' of which he had found a copy at Cæsarea and another at Berea, which he translated. Nevertheless he

corrected the 'Old Latin' by the Greek. The 'Vulgate' was the result of his labours. Jerome also said of Matthew, 'It is not well known who translated it [from Aramaic] into Greek.' It has been a standing difficulty of criticism that the early authorities speak of the gospel of Matthew as if it were the same whether in Aramaic or in Greek, yet in other notices (Origen, Eusebius, Jerome, Epiphanius, &c.) reveal the fact that the gospel used in their day by the Jewish Christians was not identical with it.

4. Another important point is that the first gospel in its contents and structure closely resembles the second and the third. They all tell the same story, generally with the same order of events, and often in the same words. So decided is the similarity that the three are called—in distinction from the fourth gospel—*Synoptic Gospels*, i. e. they can readily be brought into parallel with each other. These facts require us to notice

### THE SYNOPTIC QUESTION,

about which so much has been written by Continental and English critics during the last century and a half. We cannot pursue the details of this extensive and complicated controversy, but may attempt to indicate some of the results of inquiry and speculation[1]. In doing this it will be convenient—

1. To summarize the discussion respecting the origin and relation of the Synoptic gospels.

2. To define, so far as we may, the relation of our first gospel to the original work of Matthew.

3. To show what the aim and scope of the gospel have been; for what circle of readers it was intended; and to point out some peculiarities of its method and style.

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[1] Though Prof. Armitage Robinson (quoted by the Rev. Sir J. C. Hawkins, *Horæ Synopticæ*, 1899) says that 'the foundations of the study have not yet been laid in England.'

## I. THE SYNOPTIC QUESTION: WHAT IS THE RELATION WHICH THE FIRST THREE GOSPELS BEAR TO EACH OTHER?

It may first be noted that at the end of the second century our four gospels were received as authentic by the majority of Christians. Irenæus, bishop in the south of Gaul, A. D. 170—the principal Christian writer of his time—argued that there must be four gospels just as there were four winds, and four faces of the cherubim. The association of ideas may be grotesque, yet it discloses a supposition that the number and contents of the gospels had supernatural authority.

It is easy to understand that as the apostles and their contemporaries passed away, the enlarging and multiplying churches would need written accounts of the life and work of Jesus Christ. Books would now be required to replace the testimony of the original witnesses to the sayings and doings of the great Founder of the system. Luke i. 1 states that when that gospel was compiled 'many had taken in hand' to collect and arrange evangelic information. As these narrations were read to the Christian congregations, the fuller or more graphic accounts, or those accredited by the best authorities, would be preferred. Dr. Sanday (*Dict. of Bible*, i. 2, 1238) says that 'the four were gradually fenced off.'

Papias, a bishop in Asia Minor, A. D. 130, relates that 'Matthew composed the Logia in the Hebrew tongue, and every one translated as he was able.' No one besides Papias gives the name 'Logia' or 'oracles' to the original work of Matthew, and perhaps it indicates its contents rather than its accepted title (Zahn). Further, his remark may not mean that there were numerous translations into Greek, but that Christian teachers who happened to be acquainted with both languages gave extempore translations for the benefit of their hearers.

The Gentile churches were of course dependent on

Jewish Christian sources for their primary Christian instruction: but this state of things could not be permanent. Mark—the interpreter of Peter—produced a Greek gospel. 'The many' of Luke i. 1–3 would be in the same language. Early in the second century those gospels which were associated with the names of apostles—as Matthew and John—or of apostolic men—as Mark and Luke—came to the front, especially as they were intrinsically superior to the others. When, for convenience in public use, a Digest or Harmony of the Gospels was prepared, it began with the prologue to the fourth gospel, and embodied the substance of each in a continuous narrative. One of these works was the *Diatessaron* of Tatian, which dates from A.D. 160. Though frequently referred to by ancient writers it has only been made available for scholars by the recent publication of Armenian and Arabic versions[1]. Justin Martyr quotes the 'Memoirs of the Apostles,' which were 'called gospels,' and in doing so refers to matters which, with a few exceptions, are contained in our gospels. He also mentions that these documents were habitually read in Christian congregations. The public reading of the gospels must have begun in the first century. The *Teaching of the Twelve Apostles*, a document which dates from an early period in the second century, says (c. 15), 'As ye have it in the gospel of our Lord'—a statement which seems to make the gospel, oral or written, the common property of those who are addressed. In Matt. xxiv. 15 and Rev. i. 3 there seem to be allusions to this early use of the Christian Scriptures.

Eventually Christian students began to notice the resemblance of the first three gospels and their difference from the fourth. The ordinary view was that Matthew wrote first for Hebrew believers; that Mark incorporated in the second gospel the testimony of Peter; and that

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[1] *The Diatessaron of Tatian*, by J. Rendel Harris; also *The Earliest Life of Christ*, by Rev. H. Hill.

Luke preserved the gospel as known to Paul; while John came last with a 'spiritual gospel' (Clem. Alex.). Chrysostom inferred from the variations in the Synoptists that there could have been no collusion between them, while Augustine (A.D. 410) considered Mark as but a follower and abbreviator of Matthew.

Tradition on the subject became obscured very early. Clement of Alexandria (A.D. 210) supposed that the gospels with genealogies were written first. Even in his day accurate and detailed information respecting the apostolic age had been lost. Ammonius (A.D. 290) prepared a harmony of the gospels with Matthew as the basis, because it was generally supposed that his account would be the oldest. Epiphanius (A.D. 430) wondered that Matthew should omit so many things which are found in Luke.

However, no early heretic—except Marcion, who accepted Luke only; and the Manicheans of the fourth century—ventured to challenge the apostolical authority of the Synoptic gospels. Until the Reformation the Greek Matthew was reckoned to be apostolic—a faithful rescript of the original Aramaic. At that period Erasmus and some others began to defend the originality of the Greek version. They feared that it would lose authority if considered to be only a secondary production—a translation from an earlier document. Roman Catholics, desirous of weakening the authority of the Protestant canon, pleaded for the authority of the Aramaic.

It was not until the end of the last century that the subject received further attention, especially among German scholars. The efforts of Bengel and Wetstein, to arrive at exact information respecting the various readings in the text of the Greek Testament, had excited much opposition and prejudice amongst those who upheld the literal inspiration of Scripture. The investigations of G. E. Lessing (1784) again disturbed the generally received opinions. He urged that as the first Christians were called Nazarenes, the gospel which Eusebius and other writers had reported them to possess must have been the primitive record, and that the Synoptic gospels were but modifications of the original work. It will be seen that Lessing's suggestion became the germ of much of the subsequent speculation.

Twenty years later Eichhorn (1804), by a more careful and minute literary analysis, brought the principal features of the case into more vivid recognition. His conclusion was that the agreement of the Synoptics—found in forty-four places—did not arise from the dependence of one upon another, but from their mutual use of a common source. There was an original gospel which had begun with the baptism of John, and had ended at the narrative of the resurrection; the genealogies and other additions were due to editors and scribes. In his edition of Michaelis' *Introduction* Bishop Marsh made this scheme familiar to British readers.

Still, the possible dependence of one evangelist on the others had not been adequately dealt with. It was becoming clear that Mark was either the basis or the product of the two others. Griesbach (1783) had ventured to assert that the tradition of a Hebrew Matthew was false, that Greek was the language of the original gospel, that Luke had borrowed from Matthew, and Mark from both. The real difficulties of the problem were beginning to be understood. The traditional accounts were felt to be unsatisfactory, while external and internal testimony was full of contradiction.

For instance: the Synoptists make Galilee the scene of the active life of our Lord, while John describes his career as having been principally accomplished in Judæa. According to the former the ministry of Jesus might have been accomplished in one year, but the latter implies that it occupied three years. The Synoptists do not mention the cure at Bethesda, or that of the blind man in Jerusalem, or the raising of Lazarus; while the discourses in the fourth gospel take a form of their own.

Again, each of the three first gospels contains incidents, parables or sayings of its own, but their general outline is identical, and often their phraseology. At the same time they differ so much in details that their comparative independence is always maintained. The phenomena will be best understood from an example.

In Matt. xvii. 1–8, Mark ix. 2–13, and Luke ix. 21–36 we find accounts of the transfiguration. Each narrative reports the event as succeeding the miracle of the loaves and fishes, and after the Galilæan sojourn during which Peter made his famous confession. All place the healing of the lunatic youth in the sequel. In his story of the event Matthew has twelve out of fourteen items included in that of Mark. Matthew uses 126 words (omitting articles) in the narrative, of which Mark has seventy-seven and Luke sixty. Mark and Luke differ from Matthew most in the latter portions of the story. The three agree best, here as elsewhere, in reporting what was said on the occasion. In the two first gospels the first three verses of the narrative are almost verbally identical. The result seems to be that either the three borrow from a common source, or two evangelists have borrowed from the third. Certainly, Mark does not in this case combine what the others had said, Luke agrees sometimes with one, sometimes with the other. Luke's account differs so much in details that his account might claim to be independent.

The frequent agreement of Luke and Matthew in parts which are not found in Mark shews that they had independent information: cf. 'daily bread,' Matt. vi. 11; Luke xi. 3; also Matt. x. 17–33; Luke xii. 2–12. Sir J. C. Hawkins finds seventy-two passages in Matthew and Luke which were probably from the *Logia*, yet forty-nine of them receive a different presentation in the two gospels[1].

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[1] *Horæ Synpoticæ*, by Rev. Sir J. C. Hawkins, Bart., M.A., p. 88.

To interpret these perplexing phenomena all the forces of criticism have been engaged. It was found that the questions raised by Eichhorn and Lessing had not been answered. Storr and Herder (1797) had suggested that the gospel must have received a fixed form in its oral stage, and that Mark had been the first to put it in a written form. Gieseler's authority gave extension to this theory, and it has been widely accepted. Bishop Westcott concludes that there would be a Greek as well as an Aramaic gospel in the oral form, but that the latter would be the first to emerge in a written form[1]. Such portions as the Sermon on the Mount—especially the Lord's Prayer, Matt. vi. 9; Luke xi. 2–4—would long be known only in the oral form. The Rev. A. Wright, M.A., in his book entitled *The Composition of the Four Gospels* (1890), has earnestly defended the probability that the gospel attained a fixed condition in its oral stage. He shews that the gospel narratives would be repeatedly rehearsed by the teachers and then by the catechumens, according to the custom in oriental schools. Sir J. C. Hawkins also remarks that the memories of teachers and learners were under such a system cultivated beyond anything in our experience[2]. Dr. Sanday (Smith's *Dict. of the Bible*, new ed., Art. *Gospels*) says that the German critics have not [except Gieseler] appreciated the argument for the oral gospel, which, though it does not explain everything, must be taken into account.

A further advance was made when Lachmann asserted the priority of Mark, a position which was well defended by Weisse and Wilke in 1838. The former asserted that both Matthew and Luke had used it as well as the earlier Logia. Nevertheless, Schleiermacher (1824) found matters so perplexing that he refused to believe in any single evangelic authority, either oral or written. He held that the primitive gospel-literature was very diversified, and that out of it came several early gospels. Strauss did not lessen controversy by his theory that our gospels descended through a mythical elaboration. On somewhat similar lines Baur and Schwegler, or the 'Tübingen School,' traced our gospels only to post-apostolic times. Matthew, they said, was a later edition of a gospel composed for the primitive circle of believers who were all bigoted Jews. This work was afterwards enlarged and interpolated in the interests of Gentile Christianity. The third gospel, again, proceeded from the Pauline circle—was indeed an improved edition of the gospel of Marcion, intended to conciliate opposing parties in the church. Mark's work, they maintained, was but a compilation from the other two.

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[1] *Introduction to the Study of the Four Gospels*, p. 228.

[2] See also *Some New Test. Problems*, by A. Wright; the *Introduction to the Gospel*, in the *Speaker's Commentary*; and Schürer, *History of the Jewish People*, &c. ii. 1, 34.

It may be observed that the evidences of schism in the primitive church, adduced by Baur and his friends, have not been disproved; but their conjectures respecting the genesis and production of the books of the N.T. have been completely refuted. On the former point even Dr. Hort (*Judaistic Christianity*, p. 83) admits a 'temporary duality' in the apostolic church, which 'is constantly misunderstood or overlooked.' No scheme of formal unity could include those who believed that the Jewish ritual was indispensable and those who could not use it at all. The 'Catholic Church' was not the result of an amalgamation between Jewish and Gentile Christianity, but a development of the latter. With respect to the dates of the gospels, critical opinion has steadily gone back into the first century. On this Hilgenfeld, Holtzmann, and Harnack agree.

More agreement has been attained by the concession, which so many are now disposed to grant, that Mark is the earliest of our gospels in their present form. This result is due largely to the minute verbal examination which Holtzmann undertook and embodied in his *Synop-*

*tischen Evangelien*, 1863[1]. At first he pleaded for an earlier Mark (Ur-Marcus), which he now thinks to be unnecessary.

The multiplication of conjectural schemes has not been in vain. Fresh information has also been supplied by the discovery of fragments of ancient literature. The *Didache*, or *Teaching of the Twelve Apostles*; translations of Armenian and Arabic versions of the *Diatessaron*; fragments of the *Logia*, and of the *Gospel of Peter*; and of the *Apocalypse of Peter*, have thrown some light on questions in dispute. It is now generally accepted—

1. That the gospel narratives at first had only an oral transmission. The story often told would assume certain fixed forms. The general order in the Synoptics, including the history from the baptism of Jesus to his passion (cf. Acts xi. 22, xiii. 24), may be thus accounted for. The gospel in this primitive and limited form would probably be known to Apollos, Acts xviii. 25 (cf. Acts xix. 3). Yet it may be noticed that the references to gospel facts in the Acts and epistles do not borrow much from the Synoptic accounts. The latter also take up but one line of tradition, passing by much that is found in the fourth gospel (cf. John xx. 31).

2. According to tradition the earliest written gospel, or collection of our Lord's sayings, was that produced by Matthew in Aramaic. The first gospel issued in Greek—also from the testimony of Papias—was by Mark. Having been 'the interpreter of Peter' he committed the testimony of the great apostle to writing. The general plan of the Synoptic narrative may have been decided by the oral gospel and by the work of Matthew, but was finally developed by the industry of Mark. It is now thought to be most probable that 'the original basis of the Synoptic

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[1] See also his *Lehrbuch der historisch-kritischen Einleitung in das neue Test.*, 1886; and the *Hand-Commentar zum neuen Test.*, 1. Band, 1892.

gospels coincided in its range and order with our St. Mark[1].' Dr. Sanday thinks, however, that Mark has undergone some changes, and that there were other sources in the pre-canonical period[2]. Dr. A. Resch agrees with Dr. B. Weiss in the view that Mark used the *Logia* as well as notes of the preaching of Peter. He also finds sayings of our Lord in the New Testament and in the 'Fathers' which had escaped our evangelists. In his work, *Die Logia Jesu* (1898), he reproduces in Hebrew our Lord's sayings which he has derived from all sources. The differences of the evangelists, he thinks, may have arisen from a diversity of translations from the original. Prof. Marshall, in several articles in the *Expositor*, has shown some reason for believing that the language of the original gospel was Aramaic.

3. Mark did not incorporate many of the discourses of Jesus in his gospel. These, no doubt, existed in the primitive Aramaic, written and oral. If the work of Mark originated in Rome, it would be open to the Christians of Asia Minor, or Syria, or even Greece to procure a comprehensive document embracing all the things which they had been taught to believe. The Aramaic Matthew would furnish extensive material for the work, while the Greek Mark would supply the outline and vocabulary.

Dr. Theodore Zahn, who has lately produced a most erudite and voluminous *Introduction to the New Testament*, while claiming that the Greek Matthew is a copy of the Aramaic, allows that it has used the gospel of Mark. As Dr. Sanday has said: 'The priority of Mark is, if not an assured result of criticism, rapidly becoming so.' Dr. Holtzmann also, to whom the investigation owes so much, assumes that this is settled. This does not, however, remove every difficulty. There are, as already noticed, some coincidences between Matthew and Luke which have no support in Mark, as Matt. vi. 24, Luke xvi. 13; Matt. iv. 1–11, Luke iv. 1–13; Matt. xviii. 5–13, Luke vii. 1–10. Each gospel has indeed peculiar portions, and those in Matthew will be noticed as they arise.

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[1] Rev. F. H. Woods, B.D., in *Studia Biblica*, vol. ii. p. 61.

[2] *Inspiration*, p. 294.

Because Mark has so little which is not in the other Synoptics, some have concluded that his gospel was mainly a compendium of the others. The following are independent fragments: Mark iv. 26–29, vii. 32–37, viii. 22–26, xiv. 51, 52. The following have been thought to favour the idea of combination: Mark i. 32 of Matt. viii. 16 and Luke iv. 40; i. 42 of Matt. viii. 3 and Luke v. 13; xi. 1 of Matt. xxi. 1 and Luke xix. 29. Yet even in these cases the others may have borrowed from Mark, who displays originality everywhere, great vividness in description, and other elements of individuality. Moreover, he has a preference for double or parallel phrases, as in i. 35, xiv. 12, xvi. 2; Luke, on the other hand, comprises much that is not found elsewhere. Some have thought that ch. ix. 51—xviii. 41 is an interpolation by a later hand. Dr. Plummer thinks that Luke used our Mark, and that the first and third gospels had a collection, or two similar collections, of 'oracles[1].' On the contrary, Dr. Stanton holds that the *Logia*, or *Oracles* of Matthew, were not used by Mark[2].

It may be noticed that out of sixty sections of the Synoptic gospels, Matthew and Luke coincide with forty in Mark, and in the twenty which remain Mark agrees with the one or with the other. An attempt to exhibit the *Triple Tradition* and the numerous varieties in the evangelical text has been made with no little success in Rushbrooke and Abbot's *Common Tradition of the Synoptic Gospels*, 1884. The subject has been also well discussed in Dr. Abbot's article on the 'Gospels' in the *Encyclop. Britannica*, vol. x.

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[1] *St. Luke* (*Internat. Commentary*, Pref.).

[2] Art. *Gospels* in Hastings' *Dict. of the Bible*, ii. 240.

## II. THE RELATION OF THE CANONICAL GOSPEL TO THE ORIGINAL WORK OF MATTHEW.

1. We have assumed that there was an original work of Matthew which he wrote in Aramaic, the popular language of Syria[1]. It is still questioned by some whether this primitive document contained anything but the discourses of Jesus; but the limitation (Schleiermacher, Godet, &c.) may be regarded as hypercritical. Even a series of discourses would need some connecting links. Many of the discourses in Matthew are inseparably associated with the events which called them forth: e.g. ix. 9–13, xix. 16–22. The only way in which we can account for the common ascription of the Greek gospel to Matthew is by supposing that it has freely used the materials supplied by the Aramaic gospel. Jerome's statement—'who translated it is not well known'—implies some close connexion between the two.

But at this point almost every step is disputed. Holtzmann (*Einleitung*, p. 388) says: 'Every supposition of a translation falls before the fact that the first evangelist has done nothing but work over either a writing at the foundation of Mark and Luke or Mark itself.' But, as we have seen, Dr. Zahn contends for a translation of the Aramaic into Greek. Many have been ready to accept the dictum of Wetstein (*N. T.* i. 244) that it was only a conjecture made by the Fathers that Matthew wrote in the language of Palestine, and that there are no clear evidences of translation. Yet again, Harnack (*Chronologie*, p. 694) avers that antiquity knows only one Hebrew gospel, and that it is better represented by the canonical Matthew than by Mark or Luke; while Holtzmann and Wendt incline to the opinion that Luke is more primitive than our Matthew. Dr. Godet thinks that the *Logia* were used in other New Testament writings, as Jas. i. 21, the Apocalypse, and the Pauline epistles.

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[1] Properly speaking, Hebrew and Aramaic are dialects of the same language. The Hebrew alphabet in use since the exile belonged to Aramaic: hence Matthew is said to have written in 'Hebrew letters.'

2. But this primitive gospel is no longer extant. For some reason the early church did not care to preserve it: indeed, representative Catholic writers do not seem to have known it. Irenæus simply mentions the fact that Matthew wrote such a gospel; Origen refers to some things in it; even Jerome does not say how the 'Gospel of the Nazarenes' differed from the original. Epiphanius distinguishes between the gospel of the Nazarenes and that of the Ebionites, yet does not exactly indicate their relation to each other or to the primitive work. Modern authorities generally agree that the 'Gospel according to the Hebrews,' which was used by the Jewish Christian sects of the second and third centuries, was a corrupted and mutilated copy of Matthew's gospel.

It is because of the uncertainty on the subject that the very existence of an original Aramaic gospel has been denied by many. Some, who are firm supporters of tradition on other points (like Dr. Salmon and the Roman Catholic Hug), strongly dispute its testimony in this case, though it has an unusual patristic unanimity on its side. The objectors are generally content with the objection of Bleek; viz. that the Ebionite gospel was so apocryphal, and that the Greek Matthew had paronomasiæ—i.e. 'plays upon words'—which could only belong to an original composition[1]. Bleek ascribes our gospel, not to Matthew, but to 'a Jew of Palestine,' A.D. 70. The apostle, he thinks, would not have contradicted John about the day of the crucifixion, nor would he have been silent concerning much which is found in the fourth gospel. Yet he ventures to assert that this gospel was highly esteemed in Palestine from the first!

3. The question which has really to be faced at this point

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[1] *Introduction to the N. T.*, by F. Bleek; Eng. Transl. i. 285.

is: What was the N. T. Canon of the primitive, apostolical Church in Jerusalem? This question has been ignored to a large extent by ecclesiastical historians. Hilgenfeld refers to the general testimony that they had the Aramaic Matthew—but beyond this nothing is known. Their successors, the Nazarenes and Ebionites, rejected the other gospels, and Paul's epistles were repudiated because he was 'an apostate from the law.' It is noticeable that no one credits them with having known or accepted the fourth gospel or the Apocalypse—supposed to have been written by one of the twelve[1]. It is curious also that the 'antilegomena,' or 'books spoken against' in Catholic circles, in the ante-Nicene period were writings attributed to Jewish Christian sources, as 2 Peter, Jude, and the Epistle to the Hebrews.

4. It will help us to understand this part of the history if we remember that the primitive Jewish Christian Church was separated at a very early period from all contact and fellowship with the larger and more expansive Christendom of Antioch and Asia Minor, of Greece and Italy. The latter, which was chiefly Paulinist, became the 'Catholic Church' of history; the former passed into comparative oblivion. After the destruction of Jerusalem, A. D. 70, 'their history,' says Bishop Lightfoot, 'becomes a hopeless blank.' One may therefore be surprised that Zahn (*Geschichte d. Kan.* i. 74) should allege that until A. D. 132, when Hadrian suppressed the revolt under Bar-Cochba, 'there was a united Church in Palestine, of which Jewish Christianity formed the principal part[2].' The learned German gives no evidence in favour of this supposition. On the contrary, it may be mentioned that Epiphanius says that *all* the disciples fled to Pella. Besides, if Hadrian had been really responsible for bringing Jewish

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[1] Epiphanius, *Hær.* xxx. 3, says that Jews of Tiberias had the fourth gospel and 'Acts' in Hebrew—recently translated.

[2] Zahn adds that 'we are badly informed about them.'

Christianity to an end, it would have been strange that such writers as Origen and Eusebius and Jerome should not refer to it. Weizsäcker notices the obscuration which rests on the Church of Jerusalem after the period represented by the 'Acts of the Apostles.' However, nothing seems to be more probable than that the primitive Jewish Christians never forsook Judaism; and all attempts to connect them with the Gentile Church of Palestine in the following century must end in failure.

We may conclude then that the Hebrew Christians who refused to follow Paul, who required that all their bishops should be of the circumcision, who (according to the later notices of them in the New Testament, Acts xxi. 20, A. D. 57) were 'all zealous of the law,' would not receive such a document as our Matthew, with its manifest universalism. As they did, according to tradition, receive the primitive Matthew, the Aramaic and the Greek gospels must have differed to some extent. Professor Zahn would reduce this difference to a minimum, and indeed regards the Greek as a 'translation' from the older version. He admits, however, that 'we have no information about the time or place of translation,' and 'that the relation of the two is very obscure.' Professor Harnack goes further, and says: 'I avow that I have nothing to say on this question, because everything is obscure to me' (*Chronologie*, p. 694)[1].

To relieve the difficulty, some have conjectured that Matthew wrote his gospel both in Aramaic and in Greek. This was the view of Bengel and of Horne (*Introd. to the Holy Scriptures*, iv. 420). No one would question that

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[1] Dalman (*Die Worte Jesu*, pp. 47-57) argues that the original of Matthew was Greek. This view has been held by Erasmus, Calvin, Beza, Credner, de Wette, Tischendorf, Ewald, Holtzmann, Jülicher, and Salmon. It is singular that Dr. Zahn should question whether the Nazarenes ever ascribed their gospel to Matthew. This is expressly asserted by Epiphanius, *Hær.* xxix. 9.

Matthew, the tax-collector at Capernaum, would be able to write in both languages. Josephus wrote his *History of the Jews* in Aramaic and in Greek. But, as Dr. Tregelles has shown, all the testimony is in favour of an Aramaic original, and there is none for a Greek reproduction of it by Matthew, though all the versions—Syriac, Latin, Egyptian—are derived from the Greek.

## III. THE OBJECT, METHOD, AND READERS OF THE FIRST GOSPEL.

Concerning that Aramaic gospel which the Fathers declare to have been written by Matthew, there is little doubt that, as they further say, it was intended for Jewish readers and hearers[1]. It was received by them as the 'authentic' gospel, and they accepted no other into their canon. The same gospel, according to Papias, became the primary textbook for many Gentile churches. The evangelist or teacher 'translated as he was able.'

It has so generally been affirmed that our canonical Matthew was prepared for the Jewish-Christian communities, that it requires some courage to express a different opinion. The evidence adduced in favour of that view must also be fairly considered.

1. It is said that the gospel makes the appeal to prophecy very prominent. Its frequent formula 'that it might be fulfilled' is striking. Weiss (*Introduction to New Testament*, ii. 282) says: 'The fact that the first gospel bears a Jewish-Christian character can never be mistaken, owing to the emphasis with which it points out the descent of Jesus from the house of David, and the fulfilment of prophecy in his life[2].'

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[1] Godet, *Introd. to N. T.* ii. 2, says that it 'had a pronounced legal tendency.'

[2] Yet Weiss thinks the author was not a Palestinian, because of geographical errors, and that he speaks of the country as 'that land' (Matt. ix. 26, 31). For Greek-speaking Jews he had

But does not each Synoptic refer to the evidence of prophecy, the Gentile Luke especially; e. g. i. 32, 55, 70, xxiv. 27, 44? The latter alone mentions the circumcision of Jesus, and his being taken to the temple in his childhood. All testify that Jesus was addressed by the blind men and by others as 'the Son of David.' On the other hand, the visit of the Magi, supposed to be symbolic of the gathering of the Gentiles to the Messiah, is found only in Matthew. Professor Harnack tells us that in the first preaching to Gentiles, 'the assurance of the blessing of salvation was framed by a proclamation of the history of Jesus concisely expressed, and compared with reference to prophecy[1].' This was the character of the discourse of Peter in the house of Cornelius, Acts x. 43. They were not all Jews to whom the Epistle to the Romans was sent, yet it is replete with allusions to the Old Testament. The epistle of Clement is so full of Old Testament ideas and language that the Tübingen critics claimed him for an Ebionite: but no one does so now. Justin Martyr was undoubtedly a Gentile Christian, yet his *Apology*, addressed to a Roman emperor, bases its appeal in favour of Christianity on the fulfilment of prophecy.

It cannot be said that the style of Matthew contains more Hebraizing constructions than other parts of the New Testament, as Mark or the Acts of the Apostles. There are no constructions which are definitely ungrammatical or absolutely unlike the Greek of his time, as in the Apocalypse[2]. Mr. Simcox has said: 'Comparing then the first gospel with the second, we feel it to be,

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to interpret Immanuel, Golgotha, &c. Weiss also finds in Matt. vii. 22, xiii. 41, xxiv. 12, warnings against Gentile antinomianism.

[1] *History of Dogma*, i. 156. Dr. Plumptre (Ellicott's *Commentary on N. T.*) speaks of Matthew's gospel as 'a manual of Messianic prophecy'; but such a composition would be as needful for Gentile hearers as for Jewish.

[2] Zahn, *Einleit.* ii. 299.

if not more elegant or more Hellenic, at least a great deal smoother and easier reading, contrary to what might be expected in what is described as a translation from the Hebrew[1].' He also says that 'Matthew might serve as the best example of what Hellenistic narrative is.' Dr. Westcott also has said: 'The style is not nearly so Hebraizing as that of St. John, nor is the language so rich as that of St. Mark.'

2. But it is also alleged that the quotations from the Old Testament found in this gospel shew that its author must have known the original Hebrew, and was therefore most probably a Jew.

Much has been written on the quotations in Matthew, and somewhat contradictory results have been obtained. In the majority of cases the quotations are taken from the Greek version of the LXX: in several (ii. 6, 15, 23, viii. 17, xii. 18, 21, and xxviii. 9) they disclose a use of the original. The Synoptics sometimes agree when the quotation agrees neither with the Hebrew nor with the Greek: e. g. Matt. iii. 3, Mark i. 3, Luke iii. 4 from Isa. xl. 3; Matt. xxvi. 31, Mark xiv. 37 from Zech. xiii. 7. Jerome says that the Nazarene gospel quoted always from the Hebrew, and all the instances referred to may have been there[2]. Besides, if the writer of the Greek gospel knew and preferred the original, why did he not always make use of it? Papias intimates that many teachers in the Gentile churches were able to 'translate' from the Aramaic gospel, and it would only need an interpreter more skilful than the rest to produce a Greek version of it[3].

3. Reference has also been made to the occasional

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[1] *Writers of the N. T.* p. 9.

[2] *De Viris Illust.* 3. He mentions two cases: 'Out of Egypt I called my son,' Matt. ii. 15; and ii. 23, 'He shall be called a Nazarene.'

[3] Godet ventures to repeat an ancient suggestion that all the apostles shared in the production of the original *Logia*, though Matthew was their secretary. He surmises also that a 'devoted disciple of Matthew' translated for him into Greek!

appearance of Aramaic words, as *Raca*, v. 22; *Mammon*, vi. 24; *Gehenna*, v. 22, &c.; *Eli*, *Eli*, . . . xxvii. 46. But some of these appear in the other gospels.

(*a*) No one can question the strong Jewish characteristics of the first gospel. One instance may be found in the symbolical value attached to numbers—especially 3, 7, and 10. There are three stages of descent in the genealogical list, with seven names in each. There are three temptations in the wilderness, and three scenes of conflict in Gethsemane. In chap. xiii. there are seven parables, and in chap. xxiii. seven woes. Elsewhere (chaps. viii–ix) there are ten miracles. Five discourses (in chaps. v–vii, x, xiii, xviii, xxiv–v) have similar endings. Yet such features would probably be in the source; and the epistle of Barnabas (chap. ix) shows that the mystical value of numbers was not disregarded by the Gentile Christians.

(*b*) The fact that the readers were exposed to the sophistry of Jewish adversaries, and even of some Jewish Christians, such as are referred to in all the epistles of Paul, would account for the frequent appeal to the Jewish Scriptures, and the careful notice of Jewish affairs past and present. The Pastoral epistles are full of cautions against such teachers. In the *Dialogue* of Justin Martyr we may learn what the arguments of controversial Jews were, and how they could be answered largely from Matthew's gospel.

(*c*) But the freely expressed universalism of the Greek gospel would not have been acceptable to the strict Jewish Christians. We say 'strict,' because there were some Jewish Christians like Paul who regarded the 'middle wall of partition' as having been broken down in Christ. But such Christians in the Jewish circle were few. In Col. iv. 10 Paul states that at Rome only two or three of the circumcised were ready to assist him. In the time of Ignatius, no one practising Judaism was regarded as being within the Church.

4. There is much in the form of the gospel which suggests that it was specially intended for the use of the prophets and evangelists of the early churches. We read (Acts xiii. 1) that 'there were at Antioch, in the church that was there, prophets and teachers.' Eph. v. 11 speaks of apostolic gifts in this wise: 'He gave some to be apostles, and some prophets, and some evangelists, and some prophets and teachers' (cf. 1 Cor. xii. 1, 10, 28, xiv. 24). These evangelists would soon need written accounts of the sayings and doings of Christ. Papias tells us how the original Matthew was used in Gentile congregations. Certainly, there is no trace of an authoritative written gospel in use in the times of the New Testament. The gospel originally was spoken, not read: Acts xiii. 44, xiv. 21, xv. 7. The Bereans (Acts xvii. 11) 'searched the Scriptures,' i. e. the Old Testament, but they 'received the word,' i. e. the gospel.

Now, the first gospel had the requirements of this class of agents specially in view. The grouping of discourses and of events might have begun in the oral gospel, but in Matt. v–vii. (the Sermon on the Mount), in the collection of parables (chap. xiii), and in the eschatological discourses (xxiv–v), as well as in the narratives of the Passion and the Resurrection, there seems to be revealed a method and purpose. The evangelical story was put into a form which would suit the memory of teachers and hearers. Its readers are carefully warned against persecution, as though they would be specially liable to it: e.g. v. 12, 'So persecuted they the prophets that were before you.' An official position in the readers is implied in v. 19: 'Whosoever shall do and teach them.'

On this point Dr. Zahn remarks that no province would present such favourable conditions, for translation from Aramaic into Greek, as Asia Minor. Eusebius mentions a crowd of evangelists who, in the time of Trajan, were zealous in distributing 'the books of the holy gospels.' Hermas speaks also of 'forty apostles and teachers of the preaching of the Son of God.' The *Dïdache* speaks of 'prophets' as still labouring in the church in its days. Eichhorn supposed that an evangelical outline in Aramaic would be given to 'the apostolical assistants' about the time of the stoning of Stephen—but that is too early.

Sir J. C. Hawkins observes that there are 'signs of adaptation for catechetical purposes in Matthew,' and Matt. i. 17 would be a case in point. Weizsäcker holds that the collection of the 'sayings' were for the people, but that of the 'works of Christ' were for teachers. Dr. Bruce (*Expositor's Greek Test.* i. 37) says that the Sermon on the Mount was 'teaching, not preaching: *didache*, not *kerugma*.' Jesus now gave himself to 'the careful instruction of a disciple circle.' Something like this is also the view of Dr. B. Weiss, who supposes that the Greek Matthew originated in Asia Minor, where they had prophets and teachers.

5. It is probable that all our gospels were produced in their present form before the end of the first century. Dr. Sanday places the Greek Matthew about 80 A. D.[1] Dr. Zahn assigns it to A. D. 85. The general lack of evidence respecting the actual conditions of the church, either Jewish or Gentile, at the end of the first century, makes an exact decision upon such a point most difficult. It should also be remembered that this lack of information was as real to the Fathers of the third and fourth centuries as to ourselves. The defects of their knowledge, the frequent deficiency of verisimilitude in their conjectures, the very motives which have moulded their traditions, are beginning to be understood more and more. Happily, the four gospels, which have emerged from the singular silence of the later apostolic age, are their own best evidence of the originality of the doctrines of Jesus and of his immediate followers.

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[1] Smith's *Dict. of the Bible*, new ed., vol. i. pt. 2, p. 1238.

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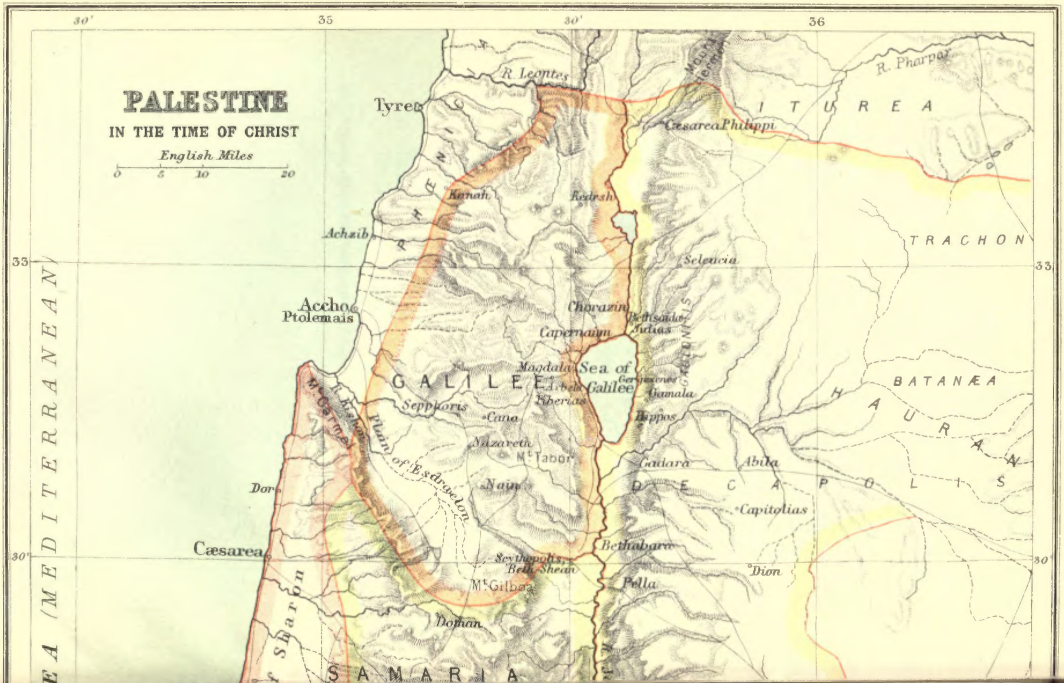

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Mount Hermon
ITUREA
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Kedesh
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TRACHON
Seleucia
Accho
Ptolemais
Chorazin
Bethsaida Julias
Capernaum
GAULONITIS
Magdala
Sea of Galilee
Gergesenes
GALILEE
Arbela
Tiberias
Gamala
Sepphoris
Cana
Hippos
BATANÆA
HAURAN
Mt Carmel
R. Kishon
Plain of Esdraelon
Nazareth
Mt Tabor
Gadara
Abila
Dor
Nain
DECAPOLIS
Capitolias
Cæsarea
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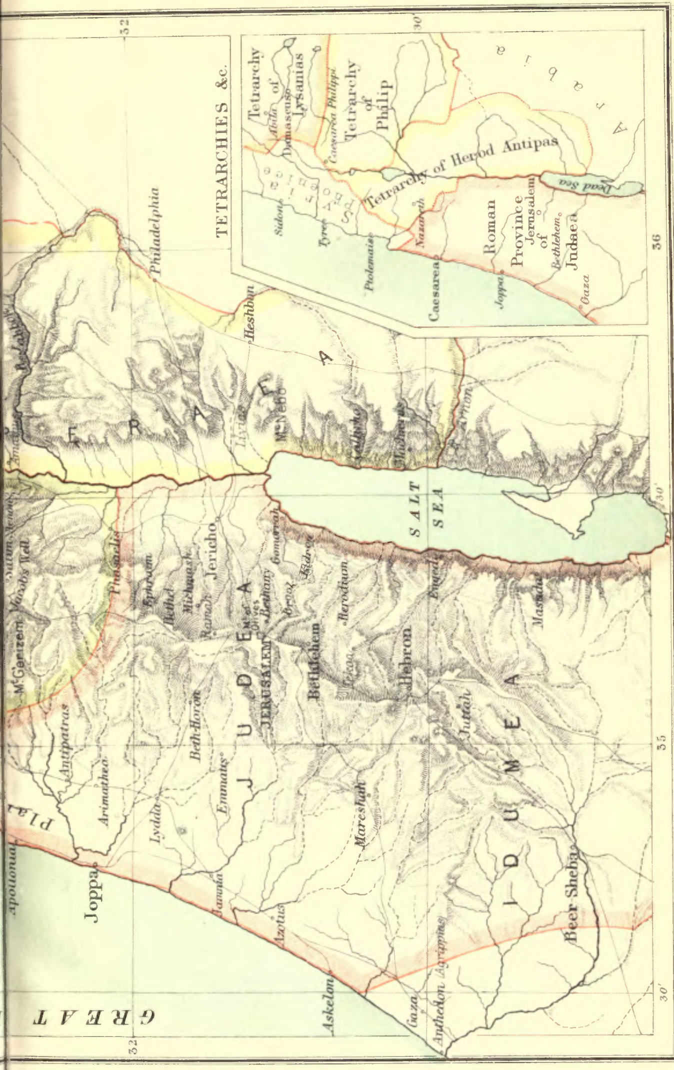
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Tetrarchy of Philip
Caesarea Philippi
Tetrarchy of Herod Antipas
Syria Phoenice
Sidon
Tyre
Ptolemais
Nazareth
Caesarea
Joppa
Roman Province of Judaea
Jerusalem
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Gaza
Dead Sea
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Amathus
R. Jabbok
Mt. Gerizem
Jacob's Well
Salim
Phasaelis
Ephraim
Bethel
Michmash
Ramah
Jericho
Mt. of Olives
Bethany
Gomorrah
Brook Kedron
JERUSALEM
Bethlehem
Herodium
Tekoa
Hebron
Engedi
Masada
Juttah
JUDEA
IDUMEA
Antipatras
Arimathea
Beth-Horon
Emmaus
Lydda
Apollonia
Plain
Joppa
Jamnia
Azotus
Mareshah
Beer Sheba
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# THE GOSPEL ACCORDING TO
# ST. MATTHEW

AUTHORIZED VERSION

# THE GOSPEL ACCORDING TO
# ST. MATTHEW

**Chap. 1**

**Genealogy.**

1 THE book of the generation of Jesus Christ, the
son of David, the son of Abraham.

2 Abraham begat Isaac; and Isaac begat Jacob;
3 and Jacob begat Judas and his brethren; and Judas
begat Phares and Zara of Thamar; and Phares
4 begat Esrom; and Esrom begat Aram; and
Aram begat Aminadab; and Aminadab begat
5 Naasson; and Naasson begat Salmon; and
Salmon begat Booz of Rachab; and Booz begat
6 Obed of Ruth; and Obed begat Jesse; and Jesse
begat David the king;

And David the king begat Solomon of her *that*
7 *had been the wife* of Urias; and Solomon begat
Roboam; and Roboam begat Abia; and Abia
8 begat Asa; and Asa begat Josaphat; and Josaphat
9 begat Joram; and Joram begat Ozias; and
Ozias begat Joatham; and Joatham begat Achaz;
10 and Achaz begat Ezekias; and Ezekias begat
Manasses; and Manasses begat Amon; and
11 Amon begat Josias; and Josias begat Jechonias
and his brethren, about the time they were carried
away to Babylon:

Chap. 1

And after they were brought to Babylon, Jechonias 12
begat Salathiel; and Salathiel begat Zorobabel;
and Zorobabel begat Abiud; and Abiud begat 13
Eliakim; and Eliakim begat Azor; and Azor 14
begat Sadoc; and Sadoc begat Achim; and Achim
begat Eliud; and Eliud begat Eleazar; and 15
Eleazar begat Matthan; and Matthan begat Jacob;
and Jacob begat Joseph the husband of Mary, 16
of whom was born Jesus, who is called Christ.
So all the generations from Abraham to David 17
*are* fourteen generations; and from David until
the carrying away into Babylon *are* fourteen generations; and from the carrying away into Babylon
unto Christ *are* fourteen generations.

**The birth of Jesus.**

Now the birth of Jesus Christ was on this wise: 18
When as his mother Mary was espoused to Joseph,
before they came together, she was found with
child of the Holy Ghost. Then Joseph her 19
husband, being a just *man*, and not willing to
make her a publick example, was minded to put
her away privily. But while he thought on these 20
things, behold, the angel of the Lord appeared
unto him in a dream, saying, Joseph, thou son
of David, fear not to take unto thee Mary thy
wife: for that which is conceived in her is of the
Holy Ghost. And she shall bring forth a son, 21
and thou shalt call his name JESUS: for he shall
save his people from their sins. Now all this was 22
done, that it might be fulfilled which was spoken
of the Lord by the prophet, saying, Behold, a 23
virgin shall be with child, and shall bring forth
a son, and they shall call his name Emmanuel,
which being interpreted is, God with us. Then 24

Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him
25 his wife: and knew her not till she had brought forth her firstborn son: and he called his name JESUS.

**Chap. 1**

**The magi in Jerusalem.**

**2** Now when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, there came wise men from the east to Jerusalem,
2 saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are
3 come to worship him. When Herod the king had heard *these things*, he was troubled, and all Jeru-
4 salem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be
5 born. And they said unto him, In Bethlehem of Judæa: for thus it is written by the prophet,
6 And thou Bethlehem, *in* the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my
7 people Israel. Then Herod, when he had privily called the wise men, enquired of them diligently
8 what time the star appeared. And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found *him*, bring me word again, that I may come and worship
9 him also. When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over
10 where the young child was. When they saw the
11 star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down,

**Chap. 2**

and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. And being 12
warned of God in a dream that they should not return to Herod, they departed into their own country another way.

**The flight into Egypt.**

And when they were departed, behold, the angel 13
of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. When he arose, he 14
took the young child and his mother by night, and departed into Egypt: and was there until the 15
death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.

Then Herod, when he saw that he was mocked 16
of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men.
Then was fulfilled that which was spoken by 17
Jeremy the prophet, saying, In Rama was there 18
a voice heard, lamentation, and weeping, and great mourning, Rachel weeping *for* her children, and would not be comforted, because they are not.

**The return to Nazareth.**

But when Herod was dead, behold, an angel 19
of the Lord appeareth in a dream to Joseph in
Egypt, saying, Arise, and take the young child and 20
his mother, and go into the land of Israel: for they are dead which sought the young child's life.

**Chap. 2**

21 And he arose, and took the young child and his
22 mother, and came into the land of Israel. But
when he heard that Archelaus did reign in Judæa
in the room of his father Herod, he was afraid to
go thither: notwithstanding, being warned of God
in a dream, he turned aside into the parts of
23 Galilee: and he came and dwelt in a city called
Nazareth: that it might be fulfilled which was
spoken by the prophets, He shall be called a
Nazarene.

**John the Baptist.**

**3** In those days came John the Baptist, preaching
2 in the wilderness of Judæa, and saying, Repent ye:
3 for the kingdom of heaven is at hand. For this
is he that was spoken of by the prophet Esaias,
saying, The voice of one crying in the wilderness,
Prepare ye the way of the Lord, make his paths
4 straight. And the same John had his raiment of
camel's hair, and a leathern girdle about his loins;
5 and his meat was locusts and wild honey. Then
went out to him Jerusalem, and all Judæa, and all
6 the region round about Jordan, and were baptized
7 of him in Jordan, confessing their sins. But when
he saw many of the Pharisees and Sadducees come
to his baptism, he said unto them, O generation of
vipers, who hath warned you to flee from the wrath
8 to come? Bring forth therefore fruits meet for
9 repentance: and think not to say within yourselves,
We have Abraham to *our* father: for I say unto
you, that God is able of these stones to raise up
10 children unto Abraham. And now also the axe is
laid unto the root of the trees: therefore every
tree which bringeth not forth good fruit is hewn
11 down, and cast into the fire. I indeed baptize you

Chap. 3 with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and *with* fire: whose fan *is* in his 12
hand, and he will throughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

**The baptism of Jesus.**

Then cometh Jesus from Galilee to Jordan unto 13
John, to be baptized of him. But John forbad 14
him, saying, I have need to be baptized of thee,
and comest thou to me? And Jesus answering 15
said unto him, Suffer *it to be so* now: for thus it becometh us to fulfil all righteousness. Then he
suffered him. And Jesus, when he was baptized, 16
went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting
upon him: and lo a voice from heaven, saying, 17
This is my beloved Son, in whom I am well pleased.

**The temptation of Christ.**

Then was Jesus led up of the spirit into the 4
wilderness to be tempted of the devil. And when 2
he had fasted forty days and forty nights, he was
afterward an hungred. And when the tempter 3
came to him, he said, If thou be the Son of God,
command that these stones be made bread. But 4
he answered and said, It is written, Man shall not live by bread alone, but by every word that
proceedeth out of the mouth of God. Then the 5
devil taketh him up into the holy city, and setteth
him on a pinnacle of the temple, and saith unto 6
him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels

charge concerning thee: and in *their* hands they shall bear thee up, lest at any time thou dash thy
7 foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy
8 God. Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;
9 and saith unto him, All these things will I give thee, if thou wilt fall down and worship me.
10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy
11 God, and him only shalt thou serve. Then the devil leaveth him, and, behold, angels came and ministered unto him.

**The ministry begun.**

12 Now when Jesus had heard that John was
13 cast into prison, he departed into Galilee; and leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of
14 Zabulon and Nephthalim: that it might be fulfilled which was spoken by Esaias the prophet,
15 saying, The land of Zabulon, and the land of Nephthalim, *by* the way of the sea, beyond Jordan,
16 Galilee of the Gentiles; the people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.
17 From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

**The calling of four fishermen to be disciples.**

18 And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were
19 fishers. And he saith unto them, Follow me, and
20 I will make you fishers of men. And they straight-
21 way left *their* nets, and followed him. And going

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on from thence, he saw other two brethren, James *the son* of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. And they immediately left 22
the ship and their father, and followed him.

**The works of Jesus.**

And Jesus went about all Galilee, teaching in 23
their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. And 24
his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them. And there followed him great 25
multitudes of people from Galilee, and *from* Decapolis, and *from* Jerusalem, and *from* Judæa, and *from* beyond Jordan.

**The Beatitudes introduce the Sermon on the Mount.**

And seeing the multitudes, he went up into **5**
a mountain: and when he was set, his disciples
came unto him: and he opened his mouth, and 2
taught them, saying,

Blessed *are* the poor in spirit: for their's is the 3
kingdom of heaven. Blessed *are* they that mourn: 4
for they shall be comforted. Blessed *are* the 5
meek: for they shall inherit the earth. Blessed 6
*are* they which do hunger and thirst after righteousness: for they shall be filled. Blessed *are* the 7
merciful: for they shall obtain mercy. Blessed 8
*are* the pure in heart: for they shall see God.
Blessed *are* the peacemakers: for they shall be 9
called the children of God. Blessed *are* they 10
which are persecuted for righteousness' sake: for

11 their's is the kingdom of heaven. Blessed are ye,
when *men* shall revile you, and persecute *you*, and
shall say all manner of evil against you falsely,
12 for my sake. Rejoice, and be exceeding glad:
for great *is* your reward in heaven: for so persecuted they the prophets which were before you.

**The church and the world.**

13 Ye are the salt of the earth: but if the salt have
lost his savour, wherewith shall it be salted? it is
thenceforth good for nothing, but to be cast out,
14 and to be trodden under foot of men. Ye are the
light of the world. A city that is set on an hill
15 cannot be hid. Neither do men light a candle,
and put it under a bushel, but on a candlestick;
and it giveth light unto all that are in the house.
16 Let your light so shine before men, that they may
see your good works, and glorify your Father
which is in heaven.

**Permanence of the law.**

17 Think not that I am come to destroy the law, or
the prophets: I am not come to destroy, but to
18 fulfil. For verily I say unto you, Till heaven and
earth pass, one jot or one tittle shall in no wise pass
19 from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments,
and shall teach men so, he shall be called the least
in the kingdom of heaven: but whosoever shall
do and teach *them*, the same shall be called great
20 in the kingdom of heaven. For I say unto you,
That except your righteousness shall exceed *the
righteousness* of the scribes and Pharisees, ye shall
in no case enter into the kingdom of heaven.

**Modification of the older teaching.**

21 Ye have heard that it was said by them of old
time, Thou shalt not kill; and whosoever shall kill
22 shall be in danger of the judgment: but I say unto

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you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire. Therefore if thou bring thy gift to 23
the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before 24
the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, whiles thou 25
art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no 26
means come out thence, till thou hast paid the uttermost farthing.

**On adultery and divorce.**

Ye have heard that it was said by them of old 27
time, Thou shalt not commit adultery: but I say 28
unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. And if thy right eye offend 29
thee, pluck it out, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell. And if thy right hand offend thee, cut 30
it off, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.

It hath been said, Whosoever shall put away his 31
wife, let him give her a writing of divorcement: but I say unto you, That whosoever shall put away 32
his wife, saving for the cause of fornication, causeth

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her to commit adultery: and whosoever shall marry
her that is divorced committeth adultery.

**Perjury and vain swearing forbidden.**

33 Again, ye have heard that it hath been said by
them of old time, Thou shalt not forswear thyself,
34 but shalt perform unto the Lord thine oaths: but
I say unto you, Swear not at all; neither by
35 heaven; for it is God's throne: nor by the earth;
for it is his footstool: neither by Jerusalem; for it
36 is the city of the great King. Neither shalt thou
swear by thy head, because thou canst not make
37 one hair white or black. But let your communication be, Yea, yea; Nay, nay: for whatsoever is
more than these cometh of evil.

**Retaliation for injuries forbidden.**

38 Ye have heard that it hath been said, An eye
39 for an eye, and a tooth for a tooth: but I say unto
you, That ye resist not evil: but whosoever shall
smite thee on thy right cheek, turn to him the
40 other also. And if any man will sue thee at the
law, and take away thy coat, let him have *thy* cloke
41 also. And whosoever shall compel thee to go a
42 mile, go with him twain. Give to him that asketh
thee, and from him that would borrow of thee turn
not thou away.

**Love your enemies.**

43 Ye have heard that it hath been said, Thou
shalt love thy neighbour, and hate thine enemy.
44 But I say unto you, Love your enemies, bless
them that curse you, do good to them that hate
you, and pray for them which despitefully use you,
5 and persecute you; that ye may be the children of
your Father which is in heaven: for he maketh his
sun to rise on the evil and on the good, and
6 sendeth rain on the just and on the unjust. For
if ye love them which love you, what reward have

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ye? do not even the publicans the same? And if 47
ye salute your brethren only, what do ye more
*than others*? do not even the publicans so? Be 48
ye therefore perfect, even as your Father which is
in heaven is perfect.

**Religion to be without ostentation.**

Take heed that ye do not your alms before men, 6
to be seen of them: otherwise ye have no reward
of your Father which is in heaven.

Therefore when thou doest *thine* alms, do not
sound a trumpet before thee, as the hypocrites do
in the synagogues and in the streets, that they may
have glory of men. Verily I say unto you, They
have their reward. But when thou doest alms,
let not thy left hand know what thy right hand
doeth: that thine alms may be in secret: and thy
Father which seeth in secret himself shall reward
thee openly.

**How men are to pray.**

And when thou prayest, thou shalt not be as the
hypocrites *are*: for they love to pray standing in
the synagogues and in the corners of the streets,
that they may be seen of men. Verily I say unto
you, They have their reward.

But thou, when thou prayest, enter into thy
closet, and when thou hast shut thy door, pray to
thy Father which is in secret; and thy Father
which seeth in secret shall reward thee openly.
But when ye pray, use not vain repetitions, as the
heathen *do*: for they think that they shall be heard
for their much speaking. Be not ye therefore
like unto them: for your Father knoweth what
things ye have need of, before ye ask him. After
this manner therefore pray ye: Our Father which
art in heaven, Hallowed be thy name. Thy

kingdom come. Thy will be done in earth, as *it*
1 *is* in heaven. Give us this day our daily bread.
2 And forgive us our debts, as we forgive our
3 debtors. And lead us not into temptation, but
deliver us from evil: For thine is the kingdom,
and the power, and the glory, for ever. Amen.
4 For if ye forgive men their trespasses, your heavenly
5 Father will also forgive you: but if ye forgive not
men their trespasses, neither will your Father
forgive your trespasses.

**Fasting also to be performed in secret.**

6 Moreover when ye fast, be not, as the hypocrites,
of a sad countenance: for they disfigure their
faces, that they may appear unto men to fast.
Verily I say unto you, They have their reward.
7 But thou, when thou fastest, anoint thine head,
8 and wash thy face; that thou appear not unto
men to fast, but unto thy Father which is in
secret: and thy Father, which seeth in secret,
shall reward thee openly.

**Treasure to be laid up in heaven.**

9 Lay not up for yourselves treasures upon earth,
where moth and rust doth corrupt, and where
0 thieves break through and steal: but lay up for
yourselves treasures in heaven, where neither moth
nor rust doth corrupt, and where thieves do not
1 break through nor steal: for where your treasure
2 is, there will your heart be also. The light of the
body is the eye: if therefore thine eye be single,
3 thy whole body shall be full of light. But if thine
eye be evil, thy whole body shall be full of darkness.
If therefore the light that is in thee be
4 darkness, how great *is* that darkness! No man can
serve two masters: for either he will hate the one,
and love the other; or else he will hold to the

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one, and despise the other. Ye cannot serve God
and mammon. Therefore I say unto you, Take 25
no thought for your life, what ye shall eat, or what
ye shall drink; nor yet for your body, what ye
shall put on. Is not the life more than meat, and
the body than raiment? Behold the fowls of the 26
air: for they sow not, neither do they reap, nor
gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?
Which of you by taking thought can add one 27
cubit unto his stature? And why take ye thought 28
for raiment? Consider the lilies of the field, how
they grow; they toil not, neither do they spin:
and yet I say unto you, That even Solomon in all 29
his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which 30
to day is, and to morrow is cast into the oven,
*shall he* not much more *clothe* you, O ye of little
faith? Therefore take no thought, saying, What 31
shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (for after all these 3
things do the Gentiles seek:) for your heavenly
Father knoweth that ye have need of all these
things. But seek ye first the kingdom of God, and 3
his righteousness; and all these things shall be
added unto you. Take therefore no thought for 3
the morrow: for the morrow shall take thought for
the things of itself. Sufficient unto the day *is* the
evil thereof.

**Severe judgment against others condemned.**

Judge not, that ye be not judged.

For with what judgment ye judge, ye shall be
judged: and with what measure ye mete, it shall
be measured to you again. And why beholdest

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thou the mote that is in thy brother's eye, but
considerest not the beam that is in thine own eye?
4 Or how wilt thou say to thy brother, Let me pull
out the mote out of thine eye; and, behold, a
5 beam *is* in thine own eye? Thou hypocrite, first
cast out the beam out of thine own eye; and then
shalt thou see clearly to cast out the mote out of
thy brother's eye.

**Caution against casting the 'holy' before dogs.**

6 Give not that which is holy unto the dogs,
neither cast ye your pearls before swine, lest they
trample them under their feet, and turn again and
rend you.

**Encouragement to prayer.**

7 Ask, and it shall be given you; seek, and ye
shall find; knock, and it shall be opened unto
8 you: for every one that asketh receiveth; and he
that seeketh findeth; and to him that knocketh it
9 shall be opened. Or what man is there of you,
whom if his son ask bread, will he give him a
stone? or if he ask a fish, will he give him a serpent?
If ye then, being evil, know how to give
good gifts unto your children, how much more
shall your Father which is in heaven give good
things to them that ask him?

Therefore all things whatsoever ye would that
men should do to you, do ye even so to them: for
this is the law and the prophets.

**Two gates and two ways.**

Enter ye in at the strait gate: for wide *is* the
gate, and broad *is* the way, that leadeth to destruction,
and many there be which go in thereat:
because strait *is* the gate, and narrow *is* the way,
which leadeth unto life, and few there be that
find it.

5 Beware of false prophets, which come to you in

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A caution against false prophets.

sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. 16 Do men gather grapes of thorns, or figs of thistles? 17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. 18 A good tree cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit. 19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. 20 Wherefore by their fruits ye shall know them. 21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. 22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? 23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

24 Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: 25 and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. 26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: 27 and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

Effect of the preaching.

28 And it came to pass, when Jesus had ended these sayings, the people were astonished at his

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9 doctrine: for he taught them as *one* having authority,
and not as the scribes.

**The leper healed.**

**8** When he was come down from the mountain,
great multitudes followed him.

2 And, behold, there came a leper and worshipped
him, saying, Lord, if thou wilt, thou canst make me
3 clean. And Jesus put forth *his* hand, and touched
him, saying, I will; be thou clean. And immediately
4 his leprosy was cleansed. And Jesus
saith unto him, See thou tell no man; but go
thy way, shew thyself to the priest, and offer the
gift that Moses commanded, for a testimony unto
them.

**Case of the centurion.**

5 And when Jesus was entered into Capernaum,
there came unto him a centurion, beseeching him,
6 and saying, Lord, my servant lieth at home sick
7 of the palsy, grievously tormented. And Jesus saith
8 unto him, I will come and heal him. The
centurion answered and said, Lord, I am not
worthy that thou shouldest come under my roof:
but speak the word only, and my servant shall be
9 healed. For I am a man under authority, having
soldiers under me: and I say to this *man*, Go, and
he goeth; and to another, Come, and he cometh;
and to my servant, Do this, and he doeth *it*.
0 When Jesus heard *it*, he marvelled, and said to
them that followed, Verily I say unto you, I have
1 not found so great faith, no, not in Israel. And
I say unto you, That many shall come from the
east and west, and shall sit down with Abraham,
and Isaac, and Jacob, in the kingdom of heaven.
2 But the children of the kingdom shall be cast out
into outer darkness: there shall be weeping and

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gnashing of teeth. And Jesus said unto the 13
centurion, Go thy way; and as thou hast believed,
*so* be it done unto thee. And his servant was
healed in the selfsame hour.

**Peter's mother-in-law cured of fever.**

And when Jesus was come into Peter's house, he 14
saw his wife's mother laid, and sick of a fever.
And he touched her hand, and the fever left her: 15
and she arose, and ministered unto them. When 16
the even was come, they brought unto him many
that were possessed with devils: and he cast out
the spirits with *his* word, and healed all that were
sick: that it might be fulfilled which was spoken 17
by Esaias the prophet, saying, Himself took our
infirmities, and bare *our* sicknesses.

**A scribe and others desire to follow Jesus.**

Now when Jesus saw great multitudes about him, 18
he gave commandment to depart unto the other
side. And a certain scribe came, and said unto 19
him, Master, I will follow thee whithersoever thou
goest. And Jesus saith unto him, The foxes have 20
holes, and the birds of the air *have* nests; but the
Son of man hath not where to lay *his* head. And 21
another of his disciples said unto him, Lord, suffer
me first to go and bury my father. But Jesus said 22
unto him, Follow me; and let the dead bury their
dead.

**Jesus rules the sea.**

And when he was entered into a ship, his 23
disciples followed him. And, behold, there arose 24
a great tempest in the sea, insomuch that the ship
was covered with the waves: but he was asleep.
And his disciples came to *him*, and awoke him, 25
saying, Lord, save us: we perish. And he saith 26
unto them, Why are ye fearful, O ye of little faith?
Then he arose, and rebuked the winds and the

27 sea; and there was a great calm. But the men
marvelled, saying, What manner of man is this,
that even the winds and the sea obey him!

**The Gadarenes.**

28 And when he was come to the other side into
the country of the Gergesenes, there met him
two possessed with devils, coming out of the
tombs, exceeding fierce, so that no man might
29 pass by that way. And, behold, they cried out,
saying, What have we to do with thee, Jesus, thou
Son of God? art thou come hither to torment us
30 before the time? And there was a good way off
31 from them an herd of many swine feeding. So
the devils besought him, saying, If thou cast us
out, suffer us to go away into the herd of swine.
32 And he said unto them, Go. And when they
were come out, they went into the herd of swine:
and, behold, the whole herd of swine ran violently
down a steep place into the sea, and perished in
33 the waters. And they that kept them fled, and
went their ways into the city, and told every thing,
and what was befallen to the possessed of the
34 devils. And, behold, the whole city came out
to meet Jesus: and when they saw him, they
besought *him* that he would depart out of their
9 coasts. And he entered into a ship, and passed
over, and came into his own city.

**Cure of palsy in Capernaum.**

2 And, behold, they brought to him a man sick
of the palsy, lying on a bed: and Jesus seeing
their faith said unto the sick of the palsy; Son,
be of good cheer; thy sins be forgiven thee.
3 And, behold, certain of the scribes said within
4 themselves, This *man* blasphemeth. And Jesus
knowing their thoughts said, Wherefore think ye

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evil in your hearts? For whether is easier, to say, 5
*Thy* sins be forgiven thee; or to say, Arise, and
walk? But that ye may know that the Son of man 6
hath power on earth to forgive sins, (then saith he
to the sick of the palsy,) Arise, take up thy bed,
and go unto thine house. And he arose, and 7
departed to his house. But when the multitudes 8
saw *it*, they marvelled, and glorified God, which
had given such power unto men.

**Matthew called.**

And as Jesus passed forth from thence, he saw 9
a man, named Matthew, sitting at the receipt of
custom: and he saith unto him, Follow me. And
he arose, and followed him. And it came to pass, 10
as Jesus sat at meat in the house, behold, many
publicans and sinners came and sat down with him
and his disciples. And when the Pharisees saw *it*, 11
they said unto his disciples, Why eateth your
Master with publicans and sinners? But when 12
Jesus heard *that*, he said unto them, They that
be whole need not a physician, but they that are
sick. But go ye and learn what *that* meaneth, 13
I will have mercy, and not sacrifice: for I am
not come to call the righteous, but sinners to
repentance.

**Jesus eats with sinners.**

**The disciples' question about fasting.**

Then came to him the disciples of John, saying, 14
Why do we and the Pharisees fast oft, but thy
disciples fast not? And Jesus said unto them, Can 15
the children of the bridechamber mourn, as long
as the bridegroom is with them? but the days will
come, when the bridegroom shall be taken from
them, and then shall they fast. No man putteth 16
a piece of new cloth unto an old garment, for that
which is put in to fill it up taketh from the garment,

17 and the rent is made worse. Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.

**The healing of the daughter of Jairus and of a diseased woman.**

18 While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live.
19 And Jesus arose, and followed him, and *so did*
20 his disciples. And, behold, a woman, which was diseased with an issue of blood twelve years, came behind *him*, and touched the hem of his garment:
21 for she said within herself, If I may but touch his
22 garment, I shall be whole. But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour.
23 And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise,
24 he said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to
25 scorn. But when the people were put forth, he went in, and took her by the hand, and the maid
26 arose. And the fame hereof went abroad into all that land.

**Cure of the blind.**

27 And when Jesus departed thence, two blind men followed him, crying, and saying, *Thou* son of David,
28 have mercy on us. And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do
29 this? They said unto him, Yea, Lord. Then touched he their eyes, saying, According to your

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faith be it unto you. And their eyes were opened; 30
and Jesus straitly charged them, saying, See *that* no
man know *it*. But they, when they were departed, 31
spread abroad his fame in all that country.

**A dumb demoniac.**

As they went out, behold, they brought to him 32
a dumb man possessed with a devil. And when 33
the devil was cast out, the dumb spake: and the
multitudes marvelled, saying, It was never so seen
in Israel. But the Pharisees said, He casteth out 34
devils through the prince of the devils.

**The Teacher and Healer.**

And Jesus went about all the cities and villages, 35
teaching in their synagogues, and preaching the
gospel of the kingdom, and healing every sickness
and every disease among the people. But when he 36
saw the multitudes, he was moved with compassion
on them, because they fainted, and were scattered
abroad, as sheep having no shepherd. Then saith 37
he unto his disciples, The harvest truly *is* plenteous,
but the labourers *are* few; pray ye therefore the 38
Lord of the harvest, that he will send forth labourers
into his harvest.

And when he had called unto *him* his twelve **10**
disciples, he gave them power *against* unclean
spirits, to cast them out, and to heal all manner of
sickness and all manner of disease.

**The twelve apostles.**

Now the names of the twelve apostles are 2
these; The first, Simon, who is called Peter, and
Andrew his brother; James *the son* of Zebedee,
and John his brother; Philip, and Bartholomew; 3
Thomas, and Matthew the publican; James *the
son* of Alphæus, and Lebbæus, whose surname
was Thaddæus; Simon the Canaanite, and Judas 4
Iscariot, who also betrayed him.

5 These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into *any* city of the Samaritans enter ye not:
6 but go rather to the lost sheep of the house of
7 Israel. And as ye go, preach, saying, The kingdom
8 of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye
9 have received, freely give. Provide neither gold,
10 nor silver, nor brass in your purses, nor scrip for *your* journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat.
11 And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till
12 ye go thence. And when ye come into an house,
13 salute it. And if the house be worthy, let your peace come upon it: but if it be not worthy, let
14 your peace return to you. And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust
15 of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.

16 Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and
17 harmless as doves. But beware of men: for they will deliver you up to the councils, and they will
18 scourge you in their synagogues; and ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.
19 But when they deliver you up, take no thought how or what ye shall speak: for it shall be given
20 you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father

Chap. 10 which speaketh in you. And the brother shall 21
deliver up the brother to death, and the father the
child: and the children shall rise up against *their*
parents, and cause them to be put to death. And 22
ye shall be hated of all *men* for my name's sake:
but he that endureth to the end shall be saved.
But when they persecute you in this city, flee ye 23
into another: for verily I say unto you, Ye shall
not have gone over the cities of Israel, till the Son
of man be come. The disciple is not above *his* 24
master, nor the servant above his lord. It is enough 25
for the disciple that he be as his master, and the
servant as his lord. If they have called the master
of the house Beelzebub, how much more *shall they*
*call* them of his household? Fear them not there- 26
fore: for there is nothing covered, that shall not be
revealed; and hid, that shall not be known. What 27
I tell you in darkness, *that* speak ye in light: and
what ye hear in the ear, *that* preach ye upon the
housetops.

And fear not them which kill the body, but are 28
not able to kill the soul: but rather fear him which
is able to destroy both soul and body in hell. Are 29
not two sparrows sold for a farthing? and one of
them shall not fall on the ground without your
Father. But the very hairs of your head are all 30
numbered. Fear ye not therefore, ye are of more 31
value than many sparrows. Whosoever therefore 32
shall confess me before men, him will I confess
also before my Father which is in heaven. But 33
whosoever shall deny me before men, him will
I also deny before my Father which is in heaven.

Think not that I am come to send peace on 34

earth: I came not to send peace, but a sword. **Chap. 10**
35 For I am come to set a man at variance against
his father, and the daughter against her mother,
and the daughter in law against her mother in
36 law. And a man's foes *shall be* they of his own
37 household. He that loveth father or mother more
than me is not worthy of me: and he that loveth
son or daughter more than me is not worthy of me.
38 And he that taketh not his cross, and followeth
39 after me, is not worthy of me. He that findeth
his life shall lose it: and he that loseth his life for
my sake shall find it.

40 He that receiveth you receiveth me, and he that
41 receiveth me receiveth him that sent me. He that
receiveth a prophet in the name of a prophet shall
receive a prophet's reward; and he that receiveth
a righteous man in the name of a righteous man
42 shall receive a righteous man's reward. And whosoever
shall give to drink unto one of these little
ones a cup of cold *water* only in the name of
a disciple, verily I say unto you, he shall in no wise
lose his reward.

**A formula of transition to another section of the gospel.**

11 And it came to pass, when Jesus had made an
end of commanding his twelve disciples, he departed
thence to teach and to preach in their cities.

**John's message of inquiry.**

2 Now when John had heard in the prison the
3 works of Christ, he sent two of his disciples, and
said unto him, Art thou he that should come, or do
4 we look for another? Jesus answered and said
unto them, Go and shew John again those things
5 which ye do hear and see: the blind receive their
sight, and the lame walk, the lepers are cleansed,
and the deaf hear, the dead are raised up, and the

**Chap. 11**

poor have the gospel preached to them. And 6
blessed is *he*, whosoever shall not be offended
in me.

And as they departed, Jesus began to say unto 7
the multitudes concerning John, What went ye out
into the wilderness to see? A reed shaken with the
wind? But what went ye out for to see? A man 8
clothed in soft raiment? behold, they that wear
soft *clothing* are in kings' houses. But what went 9
ye out for to see? A prophet? yea, I say unto you,
and more than a prophet. For this is *he*, of whom 10
it is written, Behold, I send my messenger before
thy face, which shall prepare thy way before thee.
Verily I say unto you, Among them that are born 11
of women there hath not risen a greater than John
the Baptist: notwithstanding he that is least in the
kingdom of heaven is greater than he. And from 12
the days of John the Baptist until now the kingdom
of heaven suffereth violence, and the violent take
it by force. For all the prophets and the law 13
prophesied until John. And if ye will receive *it*, 14
this is Elias, which was for to come. He that hath 15
ears to hear, let him hear. But whereunto shall 16
I liken this generation? It is like unto children
sitting in the markets, and calling unto their fellows,
and saying, We have piped unto you, and ye have 17
not danced; we have mourned unto you, and ye
have not lamented. For John came neither eating 18
nor drinking, and they say, He hath a devil. The 19
Son of man came eating and drinking, and they say,
Behold a man gluttonous, and a winebibber, a friend
of publicans and sinners. But wisdom is justified
of her children.

**Reproof of Chorazin and Capernaum for their unbelief.**

20 Then began he to upbraid the cities wherein
most of his mighty works were done, because they
21 repented not: Woe unto thee, Chorazin! woe unto
thee, Bethsaida! for if the mighty works, which
were done in you, had been done in Tyre and
Sidon, they would have repented long ago in sack-
22 cloth and ashes. But I say unto you, It shall be
more tolerable for Tyre and Sidon at the day of
23 judgment, than for you. And thou, Capernaum,
which art exalted unto heaven, shalt be brought
down to hell: for if the mighty works, which have
been done in thee, had been done in Sodom, it
24 would have remained until this day. But I say
unto you, That it shall be more tolerable for the
land of Sodom in the day of judgment, than for
thee.

**Jesus thanks God that his message is revealed to the simple.**

25 At that time Jesus answered and said, I thank
thee, O Father, Lord of heaven and earth, because
thou hast hid these things from the wise and
26 prudent, and hast revealed them unto babes. Even
so, Father: for so it seemed good in thy sight.
27 All things are delivered unto me of my Father:
and no man knoweth the Son, but the Father;
neither knoweth any man the Father, save the
Son, and *he* to whomsoever the Son will reveal
28 *him*. Come unto me, all *ye* that labour and are
29 heavy laden, and I will give you rest. Take my
yoke upon you, and learn of me; for I am meek
and lowly in heart: and ye shall find rest unto
30 your souls. For my yoke *is* easy, and my burden
is light.

**Controversy on the sabbath.**

**12** At that time Jesus went on the sabbath day
through the corn; and his disciples were an

**Chap. 12**

hungred, and began to pluck the ears of corn,
and to eat. But when the Pharisees saw *it*, they 2
said unto him, Behold, thy disciples do that which
is not lawful to do upon the sabbath day. But he 3
said unto them, Have ye not read what David did,
when he was an hungred, and they that were with
him ; how he entered into the house of God, and 4
did eat the shewbread, which was not lawful for
him to eat, neither for them which were with him,
but only for the priests? Or have ye not read in 5
the law, how that on the sabbath days the priests
in the temple profane the sabbath, and are blameless? But I say unto you, That in this place is 6
*one* greater than the temple. But if ye had known 7
what *this* meaneth, I will have mercy, and not
sacrifice, ye would not have condemned the guiltless. For the Son of man is Lord even of the 8
sabbath day.

**A second dispute about the sabbath.**

And when he was departed thence, he went into 9
their synagogue: and, behold, there was a man 10
which had *his* hand withered. And they asked
him, saying, Is it lawful to heal on the sabbath
days? that they might accuse him. And he said 11
unto them, What man shall there be among you,
that shall have one sheep, and if it fall into a pit
on the sabbath day, will he not lay hold on it, and
lift *it* out? How much then is a man better than 12
a sheep? Wherefore it is lawful to do well on the
sabbath days. Then saith he to the man, Stretch 13
forth thine hand. And he stretched *it* forth ; and it
was restored whole, like as the other.

Then the Pharisees went out, and held a council 14
against him, how they might destroy him. But 15

when Jesus knew *it,* he withdrew himself from
thence: and great multitudes followed him, and
16 he healed them all; and charged them that they
17 should not make him known: that it might be
fulfilled which was spoken by Esaias the prophet,
18 saying, Behold my servant, whom I have chosen;
my beloved, in whom my soul is well pleased: I
will put my spirit upon him, and he shall shew
19 judgment to the Gentiles. He shall not strive, nor
cry; neither shall any man hear his voice in the
20 streets. A bruised reed shall he not break, and
smoking flax shall he not quench, till he send forth
21 judgment unto victory. And in his name shall the
Gentiles trust.

**The blind and dumb demoniac.**

22 Then was brought unto him one possessed with
a devil, blind, and dumb: and he healed him,
insomuch that the blind and dumb both spake
23 and saw. And all the people were amazed, and
24 said, Is not this the son of David? But when the
Pharisees heard *it,* they said, This *fellow* doth not
cast out devils, but by Beelzebub the prince of the
25 devils. And Jesus knew their thoughts, and said
unto them, Every kingdom divided against itself
is brought to desolation; and every city or house
26 divided against itself shall not stand: and if Satan
cast out Satan, he is divided against himself; how
27 shall then his kingdom stand? And if I by Beelzebub
cast out devils, by whom do your children
cast *them* out? therefore they shall be your judges.
28 But if I cast out devils by the Spirit of God, then
29 the kingdom of God is come unto you. Or else
how can one enter into a strong man's house, and
spoil his goods, except he first bind the strong

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man? and then he will spoil his house. He that 30
is not with me is against me; and he that gathereth
not with me scattereth abroad. Wherefore I say 31
unto you, All manner of sin and blasphemy shall
be forgiven unto men: but the blasphemy *against*
the *Holy* Ghost shall not be forgiven unto men.
And whosoever speaketh a word against the Son 32
of man, it shall be forgiven him: but whosoever
speaketh against the Holy Ghost, it shall not be
forgiven him, neither in this world, neither in the
*world* to come. Either make the tree good, and 33
his fruit good; or else make the tree corrupt,
and his fruit corrupt: for the tree is known by
*his* fruit. O generation of vipers, how can ye, 34
being evil, speak good things? for out of the
abundance of the heart the mouth speaketh. A 35
good man out of the good treasure of the heart
bringeth forth good things: and an evil man out
of the evil treasure bringeth forth evil things. But 36
I say unto you, That every idle word that men
shall speak, they shall give account thereof in the
day of judgment. For by thy words thou shalt 37
be justified, and by thy words thou shalt be
condemned.

**Request for a sign.**

Then certain of the scribes and of the Pharisees 38
answered, saying, Master, we would see a sign from
thee. But he answered and said unto them, An 39
evil and adulterous generation seeketh after a sign;
and there shall no sign be given to it, but the sign
of the prophet Jonas: for as Jonas was three days 40
and three nights in the whale's belly; so shall
the Son of man be three days and three nights
in the heart of the earth. The men of Nineveh 41

shall rise in judgment with this generation, and
shall condemn it: because they repented at the
preaching of Jonas; and, behold, a greater than
42 Jonas *is* here. The queen of the south shall rise
up in the judgment with this generation, and shall
condemn it: for she came from the uttermost parts
of the earth to hear the wisdom of Solomon; and,
43 behold, a greater than Solomon *is* here. When
the unclean spirit is gone out of a man, he walketh
through dry places, seeking rest, and findeth none.
44 Then he saith, I will return into my house from
whence I came out; and when he is come, he
45 findeth *it* empty, swept, and garnished. Then
goeth he, and taketh with himself seven other
spirits more wicked than himself, and they enter
in and dwell there: and the last *state* of that man
is worse than the first. Even so shall it be also
unto this wicked generation.

**The family of Jesus.**

46 While he yet talked to the people, behold, *his*
mother and his brethren stood without, desiring
47 to speak with him. Then one said unto him,
Behold, thy mother and thy brethren stand with-
48 out, desiring to speak with thee. But he answered
and said unto him that told him, Who is my
49 mother? and who are my brethren? And he
stretched forth his hand toward his disciples, and
50 said, Behold my mother and my brethren! For
whosoever shall do the will of my Father which is
in heaven, the same is my brother, and sister, and
mother.

**Many things in parables.**

13 The same day went Jesus out of the house, and
2 sat by the sea side. And great multitudes were
gathered together unto him, so that he went into

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a ship, and sat; and the whole multitude stood on
the shore. And he spake many things unto them 3
in parables, saying, Behold, a sower went forth to
sow; and when he sowed, some *seeds* fell by the 4
way side, and the fowls came and devoured them
up: some fell upon stony places, where they had 5
not much earth: and forthwith they sprung up,
because they had no deepness of earth: and when 6
the sun was up, they were scorched; and because
they had no root, they withered away. And some 7
fell among thorns; and the thorns sprang up, and
choked them: but other fell into good ground, 8
and brought forth fruit, some an hundredfold,
some sixtyfold, some thirtyfold. Who hath ears 9
to hear, let him hear.

**The object of parables.**

And the disciples came, and said unto him, 10
Why speakest thou unto them in parables? He 11
answered and said unto them, Because it is given
unto you to know the mysteries of the kingdom of
heaven, but to them it is not given. For whoso- 12
ever hath, to him shall be given, and he shall have
more abundance: but whosoever hath not, from
him shall be taken away even that he hath.
Therefore speak I to them in parables: because 13
they seeing see not; and hearing they hear not,
neither do they understand. And in them is ful- 14
filled the prophecy of Esaias, which saith, By
hearing ye shall hear, and shall not understand;
and seeing ye shall see, and shall not perceive:
for this people's heart is waxed gross, and *their* 15
ears are dull of hearing, and their eyes they have
closed; lest at any time they should see with *their*
eyes, and hear with *their* ears, and should under-

stand with *their* heart, and should be converted,
16 and I should heal them. But blessed *are* your
eyes, for they see: and your ears, for they hear.
17 For verily I say unto you, That many prophets
and righteous *men* have desired to see *those things*
which ye see, and have not seen *them*; and to
hear *those things* which ye hear, and have not
heard *them*.

18 Hear ye therefore the parable of the sower.
19 When any one heareth the word of the kingdom,
and understandeth *it* not, then cometh the wicked
*one*, and catcheth away that which was sown in his
heart. This is he which received seed by the way
20 side. But he that received the seed into stony
places, the same is he that heareth the word, and
21 anon with joy receiveth it; yet hath he not root in
himself, but dureth for a while: for when tribulation or persecution ariseth because of the word,
22 by and by he is offended. He also that received
seed among the thorns is he that heareth the word;
and the care of this world, and the deceitfulness of
riches, choke the word, and he becometh unfruitful.
23 But he that received seed into the good ground is
he that heareth the word, and understandeth *it*;
which also beareth fruit, and bringeth forth, some
an hundredfold, some sixty, some thirty.

**Parable of the Tares.**

24 Another parable put he forth unto them, saying,
The kingdom of heaven is likened unto a man
25 which sowed good seed in his field: but while
men slept, his enemy came and sowed tares among
26 the wheat, and went his way. But when the blade
was sprung up, and brought forth fruit, then ap-
27 peared the tares also. So the servants of the

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householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy 28 hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But 29 he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow 30 together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

**Parable of the Mustard Seed.**

Another parable put he forth unto them, saying, 31 The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: which indeed is the least of all seeds: 32 but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

**Parable of the Leaven.**

Another parable spake he unto them; The 33 kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

**Parabolical teaching in prophecy.**

All these things 34 spake Jesus unto the multitude in parables; and without a parable spake he not unto them: that 35 it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.

**Explanation of the parable of the Tares.**

Then Jesus sent the multitude away, and went 36 into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field. He answered and unto them, He that 37 soweth the good seed is the Son of man; the field 38

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is the world; the good seed are the children of
the kingdom; but the tares are the children of the
39 wicked *one*; the enemy that sowed them is the
devil; the harvest is the end of the world; and
40 the reapers are the angels. As therefore the tares
are gathered and burned in the fire; so shall it be
41 in the end of this world. The Son of man shall
send forth his angels, and they shall gather out of
his kingdom all things that offend, and them which
42 do iniquity; and shall cast them into a furnace of
fire: there shall be wailing and gnashing of teeth.
43 Then shall the righteous shine forth as the sun in
the kingdom of their Father. Who hath ears to
hear, let him hear.

**Treasure hid in a field.**

44 Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

45 Again, the kingdom of heaven is like unto a
46 merchant man, seeking goodly pearls: who, when
he had found one pearl of great price, went and
sold all that he had, and bought it.

47 Again, the kingdom of heaven is like unto a net,
that was cast into the sea, and gathered of every
48 kind: which, when it was full, they drew to shore,
and sat down, and gathered the good into vessels,
49 but cast the bad away. So shall it be at the end
of the world: the angels shall come forth, and
50 sever the wicked from among the just, and shall
cast them into the furnace of fire: there shall be
51 wailing and gnashing of teeth. Jesus saith unto
them, Have ye understood all these things? They
52 say unto him, Yea, Lord. Then said he unto them,

**The disciples must 'understand' the teaching**

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**in order to make use of it.**

Therefore every scribe *which is* instructed unto the kingdom of heaven is like unto a man *that is* an householder, which bringeth forth out of his treasure *things* new and old. And it came to pass, 53
*that* when Jesus had finished these parables, he departed thence.

**Jesus among his own people.**

And when he was come into his own country, 54
he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this *man* this wisdom, and *these* mighty works? Is 55
not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? And his sisters, are they 56
not all with us? Whence then hath this *man* all these things? And they were offended in him. 57
But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house. And he did not many mighty works 58
there because of their unbelief.

**Herod, who had slain John, hears of Jesus.**

At that time Herod the tetrarch heard of the **14**
fame of Jesus, and said unto his servants, This is 2
John the Baptist; he is risen from the dead; and therefore mighty works do shew forth themselves in him. For Herod had laid hold on John, and 3
bound him, and put *him* in prison for Herodias' sake, his brother Philip's wife. For John said 4
unto him, It is not lawful for thee to have her. And when he would have put him to death, he 5
feared the multitude, because they counted him as a prophet. But when Herod's birthday was 6
kept, the daughter of Herodias danced before them, and pleased Herod. Whereupon he pro- 7
mised with an oath to give her whatsoever she

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8 would ask. And she, being before instructed of
her mother, said, Give me here John Baptist's
9 head in a charger. And the king was sorry:
nevertheless for the oath's sake, and them which
sat with him at meat, he commanded *it* to be
10 given *her*. And he sent, and beheaded John in
11 the prison. And his head was brought in a charger,
and given to the damsel: and she brought *it* to
12 her mother. And his disciples came, and took
up the body, and buried it, and went and told
Jesus.

**The feeding of the five thousand.**

13 When Jesus heard *of it*, he departed thence by
ship into a desert place apart: and when the people
had heard *thereof*, they followed him on foot out of
14 the cities. And Jesus went forth, and saw a great
multitude, and was moved with compassion toward
15 them, and he healed their sick. And when it was
evening, his disciples came to him, saying, This is
a desert place, and the time is now past; send the
multitude away, that they may go into the villages,
16 and buy themselves victuals. But Jesus said unto
them, They need not depart; give ye them to eat.
17 And they say unto him, We have here but five
18 loaves, and two fishes. He said, Bring them hither
19 to me. And he commanded the multitude to sit
down on the grass, and took the five loaves, and
the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to *his* disciples,
20 and the disciples to the multitude. And they did
all eat, and were filled: and they took up of the
21 fragments that remained twelve baskets full. And
they that had eaten were about five thousand men,
beside women and children.

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Jesus walks on the sea.

And straightway Jesus constrained his disciples 22
to get into a ship, and to go before him unto the
other side, while he sent the multitudes away.
And when he had sent the multitudes away, he 23
went up into a mountain apart to pray: and when
the evening was come, he was there alone. But 24
the ship was now in the midst of the sea, tossed
with waves: for the wind was contrary. And in 25
the fourth watch of the night Jesus went unto
them, walking on the sea. And when the dis- 26
ciples saw him walking on the sea, they were
troubled, saying, It is a spirit; and they cried out
for fear. But straightway Jesus spake unto them, 27
saying, Be of good cheer; it is I; be not afraid.
And Peter answered him and said, Lord, if it be 28
thou, bid me come unto thee on the water. And 29
he said, Come. And when Peter was come down
out of the ship, he walked on the water, to go to
Jesus. But when he saw the wind boisterous, he 30
was afraid; and beginning to sink, he cried, saying,
Lord, save me. And immediately Jesus stretched 31
forth *his* hand, and caught him, and said unto him,
O thou of little faith, wherefore didst thou doubt?
And when they were come into the ship, the wind 32
ceased. Then they that were in the ship came 33
and worshipped him, saying, Of a truth thou art
the Son of God.

And when they were gone over, they came into 34
the land of Gennesaret. And when the men of 35
that place had knowledge of him, they sent out
into all that country round about, and brought
unto him all that were diseased; and besought 36
him that they might only touch the hem of his

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garment: and as many as touched were made perfectly whole.

**Jesus on tradition.**

**15** Then came to Jesus scribes and Pharisees, which
2 were of Jerusalem, saying, Why do thy disciples transgress the tradition of the elders? for they
3 wash not their hands when they eat bread. But he answered and said unto them, Why do ye also transgress the commandment of God by your tra-
4 dition? For God commanded, saying, Honour thy father and mother: and, He that curseth
5 father or mother, let him die the death. But ye say, Whosoever shall say to *his* father or *his* mother, *It is* a gift, by whatsoever thou mightest
6 be profited by me; and honour not his father or his mother, *he shall be free*. Thus have ye made the commandment of God of none effect by your
7 tradition. *Ye* hypocrites, well did Esaias prophesy
8 of you, saying, This people draweth nigh unto me with their mouth, and honoureth me with *their*
9 lips; but their heart is far from me. But in vain they do worship me, teaching *for* doctrines the commandments of men.

10 And he called the multitude, and said unto
11 them, Hear, and understand: not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.
12 Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended,
13 after they heard this saying? But he answered and said, Every plant, which my heavenly Father
14 hath not planted, shall be rooted up. Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

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Then answered Peter and said unto him, Declare 15
unto us this parable. And Jesus said, Are ye also 16
yet without understanding? Do not ye yet under- 17
stand, that whatsoever entereth in at the mouth
goeth into the belly, and is cast out into the
draught? But those things which proceed out 18
of the mouth come forth from the heart; and
they defile the man. For out of the heart proceed 19
evil thoughts, murders, adulteries, fornications,
thefts, false witness, blasphemies: these are *the* 20
*things* which defile a man: but to eat with unwashen hands defileth not a man.

**The woman of Canaan.**

Then Jesus went thence, and departed into the 21
coasts of Tyre and Sidon. And, behold, a woman 22
of Canaan came out of the same coasts, and cried
unto him, saying, Have mercy on me, O Lord,
*thou* son of David; my daughter is grievously vexed
with a devil. But he answered her not a word. 23
And his disciples came and besought him, saying,
Send her away; for she crieth after us. But he 24
answered and said, I am not sent but unto the
lost sheep of the house of Israel. Then came she 25
and worshipped him, saying, Lord, help me. But 26
he answered and said, It is not meet to take the
children's bread, and to cast *it* to dogs. And she 27
said, Truth, Lord: yet the dogs eat of the crumbs
which fall from their masters' table. Then Jesus 28
answered and said unto her, O woman, great *is*
thy faith: be it unto thee even as thou wilt. And
her daughter was made whole from that very hour.

**Jesus on the mountain in Galilee.**

And Jesus departed from thence, and came 29
nigh unto the sea of Galilee; and went up into
a mountain, and sat down there. And great 30

multitudes came unto him, having with them *those that were* lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and
31 he healed them: insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.

**The feeding of four thousand.**

32 Then Jesus called his disciples *unto him*, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away
33 fasting, lest they faint in the way. And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great
34 a multitude? And Jesus saith unto them, How many loaves have ye? And they said, Seven, and
35 a few little fishes. And he commanded the multi-
36 tude to sit down on the ground. And he took the seven loaves and the fishes, and gave thanks, and brake *them*, and gave to his disciples, and the
37 disciples to the multitude. And they did all eat, and were filled: and they took up of the broken
38 *meat* that was left seven baskets full. And they that did eat were four thousand men, beside
39 women and children. And he sent away the multitude, and took ship, and came into the coasts of Magdala.

**Pharisees and Sadducees again ask for signs.**

**16** The Pharisees also with the Sadducees came, and tempting desired him that he would shew
2 them a sign from heaven. He answered and said unto them, When it is evening, ye say, *It will*
3 *be* fair weather: for the sky is red. And in the morning, *It will be* foul weather to day: for the

**Chap. 16**

sky is red and lowring. O *ye* hypocrites, ye can discern the face of the sky; but can ye not *discern* the signs of the times? A wicked and adulterous 4 generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed.

**The leaven of the Pharisees and Sadducees.**

And when his disciples were come to the other 5 side, they had forgotten to take bread. Then 6 Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees. And they reasoned among themselves, saying, *It* 7 *is* because we have taken no bread. *Which* when 8 Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread? Do ye not yet under- 9 stand, neither remember the five loaves of the five thousand, and how many baskets ye took up? Neither the seven loaves of the four thousand, and 10 how many baskets ye took up? How is it that ye 11 do not understand that I spake *it* not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees? Then understood they how that he bade *them* not 12 beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

**Jesus at Cæsarea Philippi.**

When Jesus came into the coasts of Cæsarea 13 Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? And they 14 said, Some *say that thou art* John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye 15 that I am? And Simon Peter answered and said, 16 Thou art the Christ, the Son of the living God.

17 And Jesus answered and said unto him, Blessed
art thou, Simon Bar-jona: for flesh and blood
hath not revealed *it* unto thee, but my Father
18 which is in heaven. And I say also unto thee,
That thou art Peter, and upon this rock I will
build my church; and the gates of hell shall not
19 prevail against it. And I will give unto thee the
keys of the kingdom of heaven: and whatsoever
thou shalt bind on earth shall be bound in heaven:
and whatsoever thou shalt loose on earth shall be
20 loosed in heaven. Then charged he his disciples
that they should tell no man that he was Jesus the
Christ.

**Jesus speaks plainly of death.**

21 From that time forth began Jesus to shew unto
his disciples, how that he must go unto Jerusalem,
and suffer many things of the elders and chief
priests and scribes, and be killed, and be raised
22 again the third day. Then Peter took him, and
began to rebuke him, saying, Be it far from thee,
23 Lord: this shall not be unto thee. But he turned,
and said unto Peter, Get thee behind me, Satan:
thou art an offence unto me: for thou savourest
not the things that be of God, but those that be of
24 men. Then said Jesus unto his disciples, If any
*man* will come after me, let him deny himself, and
25 take up his cross, and follow me. For whosoever
will save his life shall lose it: and whosoever will
26 lose his life for my sake shall find it. For what
is a man profited, if he shall gain the whole world,
and lose his own soul? or what shall a man give
27 in exchange for his soul? For the Son of man
shall come in the glory of his Father with his
angels; and then he shall reward every man

**Chap. 16** according to his works. Verily I say unto you, 28
There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

**The transfiguration.** And after six days Jesus taketh Peter, James, **17**
and John his brother, and bringeth them up into an high mountain apart, and was transfigured 2
before them: and his face did shine as the sun, and his raiment was white as the light. And, 3
behold, there appeared unto them Moses and Elias talking with him. Then answered Peter, 4
and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias. While he yet spake, behold, 5
a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him. And when the disciples heard *it*, they fell 6
on their face, and were sore afraid. And Jesus 7
came and touched them, and said, Arise, and be not afraid. And when they had lifted up their 8
eyes, they saw no man, save Jesus only. And as 9
**The descent from the mountain.** they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead. And 10
his disciples asked him, saying, Why then say the scribes that Elias must first come? And Jesus 11
answered and said unto them, Elias truly shall first come, and restore all things. But I say unto you, 12
That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer

13 of them. Then the disciples understood that he
spake unto them of John the Baptist.

**The cure of epilepsy.**

14 And when they were come to the multitude,
there came to him a *certain* man, kneeling down
15 to him, and saying, Lord, have mercy on my son:
for he is lunatick, and sore vexed: for ofttimes he
16 falleth into the fire, and oft into the water. And
I brought him to thy disciples, and they could
17 not cure him. Then Jesus answered and said, O
faithless and perverse generation, how long shall
I be with you? how long shall I suffer you? bring
18 him hither to me. And Jesus rebuked the devil;
and he departed out of him: and the child was
19 cured from that very hour. Then came the disciples
to Jesus apart, and said, Why could not we
20 cast him out? And Jesus said unto them, Because
of your unbelief: for verily I say unto you, If ye
have faith as a grain of mustard seed, ye shall say
unto this mountain, Remove hence to yonder
place; and it shall remove; and nothing shall be
21 impossible unto you. Howbeit this kind goeth
not out but by prayer and fasting.

**Jesus repeats the prediction of his own death.**

22 And while they abode in Galilee, Jesus said
unto them, The Son of man shall be betrayed into
23 the hands of men: and they shall kill him, and
the third day he shall be raised again. And they
were exceeding sorry.

**Jesus pays tribute at Capernaum.**

24 And when they were come to Capernaum, they
that received tribute *money* came to Peter, and
25 said, Doth not your master pay tribute? He
saith, Yes. And when he was come into the
house, Jesus prevented him, saying, What thinkest
thou, Simon? of whom do the kings of the earth

**Chap. 17** take custom or tribute? of their own children, or of strangers? Peter saith unto him, Of 26 strangers. Jesus saith unto him, Then are the children free. Notwithstanding, lest we should 27 offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.

**The greatest in the kingdom.**

At the same time came the disciples unto Jesus, 18 saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, 2 and set him in the midst of them, and said, Verily 3 I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore 4 shall humble himself as this little child, the same is greatest in the kingdom of heaven.

And whoso shall receive one such little child 5 in my name receiveth me. But whoso shall offend 6 one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and *that* he were drowned in the depth of the sea. Woe unto the world because of 7 offences! for it must needs be that offences come; but woe to that man by whom the offence cometh! Wherefore if thy hand or thy foot offend 8 thee, cut them off, and cast *them* from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend 9 thee, pluck it out, and cast *it* from thee: it is better for thee to enter into life with one eye,

rather than having two eyes to be cast into hell fire. **Chap. 18**
10 Take heed that ye despise not one of these little
ones; for I say unto you, That in heaven their
angels do always behold the face of my Father
11 which is in heaven. For the Son of man is come
12 to save that which was lost. How think ye? if a
man have an hundred sheep, and one of them be
gone astray, doth he not leave the ninety and nine,
and goeth into the mountains, and seeketh that
13 which is gone astray? And if so be that he find it,
verily I say unto you, he rejoiceth more of that
*sheep*, than of the ninety and nine which went not
14 astray. Even so it is not the will of your Father
which is in heaven, that one of these little ones
should perish.

**The treatment of offenders.**

15 Moreover if thy brother shall trespass against
thee, go and tell him his fault between thee and
him alone: if he shall hear thee, thou hast gained
16 thy brother. But if he will not hear *thee*, *then* take
with thee one or two more, that in the mouth of
two or three witnesses every word may be estab-
17 lished. And if he shall neglect to hear them, tell
*it* unto the church: but if he neglect to hear the
church, let him be unto thee as an heathen man
18 and a publican. Verily I say unto you, Whatsoever
ye shall bind on earth shall be bound in heaven:
and whatsoever ye shall loose on earth shall be
19 loosed in heaven. Again I say unto you, That if
two of you shall agree on earth as touching any
thing that they shall ask, it shall be done for them
20 of my Father which is in heaven. For where two
or three are gathered together in my name, there
am I in the midst of them.

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**Forgiveness.**

Then came Peter to him, and said, Lord, how 21
oft shall my brother sin against me, and I forgive
him? till seven times? Jesus saith unto him, 22
I say not unto thee, Until seven times: but, Until
seventy times seven. Therefore is the kingdom of 23
heaven likened unto a certain king, which would
take account of his servants. And when he had 24
begun to reckon, one was brought unto him,
which owed him ten thousand talents. But foras- 25
much as he had not to pay, his lord commanded
him to be sold, and his wife, and children, and all
that he had, and payment to be made. The 26
servant therefore fell down, and worshipped him,
saying, Lord, have patience with me, and I will pay
thee all. Then the lord of that servant was moved 27
with compassion, and loosed him, and forgave him
the debt. But the same servant went out, and 28
found one of his fellowservants, which owed him an
hundred pence: and he laid hands on him, and
took *him* by the throat, saying, Pay me that thou
owest. And his fellowservant fell down at his feet, 29
and besought him, saying, Have patience with me,
and I will pay thee all. And he would not: but 30
went and cast him into prison, till he should pay
the debt. So when his fellowservants saw what 31
was done, they were very sorry, and came and told
unto their lord all that was done. Then his lord, 32
after that he had called him, said unto him, O thou
wicked servant, I forgave thee all that debt,
because thou desiredst me: shouldest not thou 33
also have had compassion on thy fellowservant,
even as I had pity on thee? And his lord was 34
wroth, and delivered him to the tormentors, till he

Chap. 18

35 should pay all that was due unto him. So likewise
shall my heavenly Father do also unto you, if ye
from your hearts forgive not every one his brother
their trespasses.

**A paragraph which marks a transition.**

19 And it came to pass, *that* when Jesus had finished
these sayings, he departed from Galilee, and came
2 into the coasts of Judæa beyond Jordan; and
great multitudes followed him; and he healed
them there.

**On lawful divorce.**

3 The Pharisees also came unto him, tempting
him, and saying unto him, Is it lawful for a man
4 to put away his wife for every cause? And he
answered and said unto them, Have ye not read,
that he which made *them* at the beginning made
5 them male and female, and said, For this cause
shall a man leave father and mother, and shall
cleave to his wife: and they twain shall be one
6 flesh? Wherefore they are no more twain, but one
flesh. What therefore God hath joined together,
7 let not man put asunder. They say unto him,
Why did Moses then command to give a writing of
8 divorcement, and to put her away? He saith unto
them, Moses because of the hardness of your
hearts suffered you to put away your wives: but
9 from the beginning it was not so. And I say unto
you, Whosoever shall put away his wife, except *it
be* for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is
0 put away doth commit adultery. His disciples say
unto him, If the case of the man be so with *his*
1 wife, it is not good to marry. But he said unto
them, All *men* cannot receive this saying, save *they*
2 to whom it is given. For there are some eunuchs,

**Chap. 19**

which were so born from *their* mother's womb:
and there are some eunuchs, which were made
eunuchs of men: and there be eunuchs, which
have made themselves eunuchs for the kingdom of
heaven's sake. He that is able to receive *it*, let
him receive *it*.

**Jesus and the children.**

Then were there brought unto him little children, 13
that he should put *his* hands on them, and pray:
and the disciples rebuked them. But Jesus said, 14
Suffer little children, and forbid them not, to come
unto me: for of such is the kingdom of heaven.
And he laid *his* hands on them, and departed 15
thence.

**Eternal life.**

And, behold, one came and said unto him, Good 1
Master, what good thing shall I do, that I may
have eternal life? And he said unto him, Why 1
callest thou me good? *there is* none good but
one, *that is*, God: but if thou wilt enter into life,
keep the commandments. He saith unto him, 1
Which? Jesus said, Thou shalt do no murder,
Thou shalt not commit adultery, Thou shalt not
steal, Thou shalt not bear false witness, Honour 1
thy father and *thy* mother: and, Thou shalt love
thy neighbour as thyself. The young man saith 2
unto him, All these things have I kept from my
youth up: what lack I yet? Jesus said unto him, 2
If thou wilt be perfect, go *and* sell that thou hast,
and give to the poor, and thou shalt have treasure
in heaven: and come *and* follow me. But when 2
the young man heard that saying, he went away
sorrowful: for he had great possessions.

**The rich and the kingdom.**

Then said Jesus unto his disciples, Verily I say 2
unto you, That a rich man shall hardly enter into

24 the kingdom of heaven. And again I say unto
you, It is easier for a camel to go through the eye
of a needle, than for a rich man to enter into the
25 kingdom of God. When his disciples heard *it*,
they were exceedingly amazed, saying, Who then
26 can be saved? But Jesus beheld *them*, and said
unto them, With men this is impossible; but with
God all things are possible.

27 Then answered Peter and said unto him, Behold,
we have forsaken all, and followed thee; what shall
28 we have therefore? And Jesus said unto them,
Verily I say unto you, That ye which have followed
me, in the regeneration when the Son of man shall
sit in the throne of his glory, ye also shall sit upon
twelve thrones, judging the twelve tribes of Israel.
29 And every one that hath forsaken houses, or
brethren, or sisters, or father, or mother, or wife,
or children, or lands, for my name's sake, shall
receive an hundredfold, and shall inherit ever-
30 lasting life. But many *that are* first shall be last;
and the last *shall be* first.

**The Parable of the Labourers.**

20 For the kingdom of heaven is like unto a man
*that is* an householder, which went out early in the
2 morning to hire labourers into his vineyard. And
when he had agreed with the labourers for a penny
3 a day, he sent them into his vineyard. And he
went out about the third hour, and saw others
4 standing idle in the marketplace, and said unto
them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their
5 way. Again he went out about the sixth and ninth
6 hour, and did likewise. And about the eleventh
hour he went out, and found others standing idle,

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and saith unto them, Why stand ye here all the
day idle? They say unto him, Because no man 7
hath hired us. He saith unto them, Go ye also
into the vineyard; and whatsoever is right, *that*
shall ye receive. So when even was come, the 8
lord of the vineyard saith unto his steward, Call
the labourers, and give them *their* hire, beginning
from the last unto the first. And when they came 9
that *were hired* about the eleventh hour, they
received every man a penny. But when the first 10
came, they supposed that they should have received
more; and they likewise received every man
a penny. And when they had received *it*, they 11
murmured against the goodman of the house,
saying, These last have wrought *but* one hour, and 12
thou hast made them equal unto us, which have
borne the burden and heat of the day. But 13
he answered one of them, and said, Friend, I do
thee no wrong: didst not thou agree with me for
a penny? Take *that* thine *is*, and go thy way: 14
I will give unto this last, even as unto thee. Is it 15
not lawful for me to do what I will with mine own?
Is thine eye evil, because I am good? So the last 16
shall be first, and the first last: for many be called,
but few chosen.

**Crucifixion predicted.**

And Jesus going up to Jerusalem took the twelve 17
disciples apart in the way, and said unto them,
Behold, we go up to Jerusalem; and the Son of 18
man shall be betrayed unto the chief priests and
unto the scribes, and they shall condemn him to
death, and shall deliver him to the Gentiles to 19
mock, and to scourge, and to crucify *him*: and the
third day he shall rise again.

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0 Then came to him the mother of Zebedee's
children with her sons, worshipping *him*, and
1 desiring a certain thing of him. And he said unto
her, What wilt thou? She saith unto him, Grant
that these my two sons may sit, the one on thy
right hand, and the other on the left, in thy
2 kingdom. But Jesus answered and said, Ye know
not what ye ask. Are ye able to drink of the
cup that I shall drink of, and to be baptized
with the baptism that I am baptized with? They
3 say unto him, We are able. And he saith unto
them, Ye shall drink indeed of my cup, and be
baptized with the baptism that I am baptized
with: but to sit on my right hand, and on my
left, is not mine to give, but *it shall be given to*
4 *them* for whom it is prepared of my Father. And
when the ten heard *it*, they were moved with
5 indignation against the two brethren. But Jesus
called them *unto him*, and said, Ye know that
the princes of the Gentiles exercise dominion over
them, and they that are great exercise authority
6 upon them. But it shall not be so among you:
but whosoever will be great among you, let him
7 be your minister; and whosoever will be chief
8 among you, let him be your servant: even as
the Son of man came not to be ministered unto,
but to minister, and to give his life a ransom for
many.

**Two blind men.**

And as they departed from Jericho, a great
multitude followed him. And, behold, two blind
men sitting by the way side, when they heard that
Jesus passed by, cried out, saying, Have mercy
on us, O Lord, *thou* son of David. And the

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multitude rebuked them, because they should hold
their peace: but they cried the more, saying, Have
mercy on us, O Lord, *thou* son of David. And 32
Jesus stood still, and called them, and said, What
will ye that I shall do unto you? They say unto 33
him, Lord, that our eyes may be opened. So Jesus 34
had compassion *on them*, and touched their eyes:
and immediately their eyes received sight, and they
followed him.

Jesus at Jerusalem

And when they drew nigh unto Jerusalem, and **21**
were come to Bethphage, unto the mount of Olives,
then sent Jesus two disciples, saying unto them, 2
Go into the village over against you, and straightway
ye shall find an ass tied, and a colt with her: loose
*them*, and bring *them* unto me. And if any *man* 3
say ought unto you, ye shall say, The Lord hath
need of them; and straightway he will send them.
All this was done, that it might be fulfilled which 4
was spoken by the prophet, saying, Tell ye the
daughter of Sion, Behold, thy King cometh unto
thee, meek, and sitting upon an ass, and a colt
the foal of an ass. And the disciples went,
and did as Jesus commanded them, and brought
the ass, and the colt, and put on them their
clothes, and they set *him* thereon. And a very
great multitude spread their garments in the way;
others cut down branches from the trees, and
strawed *them* in the way. And the multitudes
that went before, and that followed, cried, saying,
Hosanna to the son of David: Blessed *is* he that
cometh in the name of the Lord; Hosanna in the
highest.

And when he was come into Jerusalem, all 1

11 the city was moved, saying, Who is this? And
the multitude said, This is Jesus the prophet of
12 Nazareth of Galilee. And Jesus went into the
temple of God, and cast out all them that sold and
bought in the temple, and overthrew the tables of
the moneychangers, and the seats of them that sold
13 doves, and said unto them, It is written, My house
shall be called the house of prayer; but ye have
made it a den of thieves.

**Jesus in the temple.**

14 And the blind and the lame came to him in
15 the temple; and he healed them. And when the
chief priests and scribes saw the wonderful things
that he did, and the children crying in the temple,
and saying, Hosanna to the son of David; they
16 were sore displeased, and said unto him, Hearest
thou what these say? And Jesus saith unto them,
Yea; have ye never read, Out of the mouth of
babes and sucklings thou hast perfected praise?
17 And he left them, and went out of the city into
Bethany; and he lodged there.

**The barren fig tree.**

18 Now in the morning as he returned into the city,
19 he hungered. And when he saw a fig tree in the
way, he came to it, and found nothing thereon, but
leaves only, and said unto it, Let no fruit grow on
thee henceforward for ever. And presently the fig
tree withered away.

20 And when the disciples saw *it*, they marvelled,
saying, How soon is the fig tree withered away!
21 Jesus answered and said unto them, Verily I say
unto you, If ye have faith, and doubt not, ye shall
not only do this *which is done* to the fig tree, but
also if ye shall say unto this mountain, Be thou
removed, and be thou cast into the sea; it shall

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be done. And all things, whatsoever ye shall ask 22
in prayer, believing, ye shall receive.

**Controversy in the temple about the Baptist.**

And when he was come into the temple, the 23
chief priests and the elders of the people came
unto him as he was teaching, and said, By what
authority doest thou these things? and who gave
thee this authority? And Jesus answered and said 24
unto them, I also will ask you one thing, which if
ye tell me, I in like wise will tell you by what
authority I do these things. The baptism of John, 25
whence was it? from heaven, or of men? And they
reasoned with themselves, saying, If we shall say,
From heaven; he will say unto us, Why did ye
not then believe him? But if we shall say, Of 26
men; we fear the people; for all hold John as
a prophet. And they answered Jesus, and said, 27
We cannot tell. And he said unto them, Neither
tell I you by what authority I do these things.

But what think ye? A *certain* man had two 28
sons; and he came to the first, and said, Son, go
work to day in my vineyard. He answered and 29
said, I will not: but afterward he repented, and
went. And he came to the second, and said 30
likewise. And he answered and said, I *go*, sir:
and went not. Whether of them twain did the 31
will of *his* father? They say unto him, The first.
Jesus saith unto them, Verily I say unto you, That
the publicans and the harlots go into the kingdom
of God before you. For John came unto you in 32
the way of righteousness, and ye believed him
not: but the publicans and the harlots believed
him: and ye, when ye had seen *it*, repented not
afterward, that ye might believe him.

**The vineyard and the servants.**

33 Hear another parable: There was a certain
householder, which planted a vineyard, and hedged
it round about, and digged a winepress in it, and
built a tower, and let it out to husbandmen, and
34 went into a far country: and when the time of
the fruit drew near, he sent his servants to the
husbandmen, that they might receive the fruits of
35 it. And the husbandmen took his servants, and
beat one, and killed another, and stoned another.
36 Again, he sent other servants more than the first:
37 and they did unto them likewise. But last of all
he sent unto them his son, saying, They will
38 reverence my son. But when the husbandmen
saw the son, they said among themselves, This is
the heir; come, let us kill him, and let us seize on
39 his inheritance. And they caught him, and cast
40 *him* out of the vineyard, and slew *him*. When the
lord therefore of the vineyard cometh, what will he
41 do unto those husbandmen? They say unto him,
He will miserably destroy those wicked men, and
will let out *his* vineyard unto other husbandmen,
which shall render him the fruits in their seasons.
42 Jesus saith unto them, Did ye never read in the
scriptures, The stone which the builders rejected,
the same is become the head of the corner: this
is the Lord's doing, and it is marvellous in our
43 eyes? Therefore say I unto you, The kingdom
of God shall be taken from you, and given to
44 a nation bringing forth the fruits thereof. And
whosoever shall fall on this stone shall be broken:
but on whomsoever it shall fall, it will grind him to
45 powder. And when the chief priests and Pharisees
had heard his parables, they perceived that he spake

Chap. 21 of them. But when they sought to lay hands on 46
him, they feared the multitude, because they took
him for a prophet.

Parable of the Marriage Feast.

And Jesus answered and spake unto them again 22
by parables, and said, The kingdom of heaven is 2
like unto a certain king, which made a marriage
for his son, and sent forth his servants to call them 3
that were bidden to the wedding: and they would
not come. Again, he sent forth other servants, 4
saying, Tell them which are bidden, Behold, I have
prepared my dinner: my oxen and *my* fatlings *are*
killed, and all things *are* ready: come unto the
marriage. But they made light of *it*, and went 5
their ways, one to his farm, another to his merchandise:
and the remnant took his servants, and 6
entreated *them* spitefully, and slew *them*. But when 7
the king heard *thereof*, he was wroth: and he sent
forth his armies, and destroyed those murderers,
and burned up their city. Then saith he to his 8
servants, The wedding is ready, but they which
were bidden were not worthy. Go ye therefore 9
into the highways, and as many as ye shall find,
bid to the marriage. So those servants went out 10
into the highways, and gathered together all as
many as they found, both bad and good: and
the wedding was furnished with guests. And when 11
the king came in to see the guests, he saw there
a man which had not on a wedding garment: and 12
he saith unto him, Friend, how camest thou in
hither not having a wedding garment? And he was
speechless. Then said the king to the servants, 13
Bind him hand and foot, and take him away,
and cast *him* into outer darkness; there shall be

14 weeping and gnashing of teeth. For many are called, but few *are* chosen.

**A conspiracy.**

15 Then went the Pharisees, and took counsel how
16 they might entangle him in *his* talk. And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any *man*: for thou regardest not the
17 person of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or
18 not? But Jesus perceived their wickedness, and
19 said, Why tempt ye me, *ye* hypocrites? Shew me the tribute money. And they brought unto him
20 a penny. And he saith unto them, Whose *is* this
21 image and superscription? They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's; and
22 unto God the things that are God's. When they had heard *these words*, they marvelled, and left him, and went their way.

**The Sadducæan question.**

23 The same day came to him the Sadducees, which say that there is no resurrection, and asked him,
24 saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and
25 raise up seed unto his brother. Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left
26 his wife unto his brother: likewise the second also,
27 and the third, unto the seventh. And last of all
28 the woman died also. Therefore in the resurrection whose wife shall she be of the seven? for they all
29 had her. Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power

**Chap. 22**

of God. For in the resurrection they neither marry, 30
nor are given in marriage, but are as the angels of
God in heaven. But as touching the resurrection 31
of the dead, have ye not read that which was
spoken unto you by God, saying, I am the God 32
of Abraham, and the God of Isaac, and the God
of Jacob? God is not the God of the dead, but of
the living. And when the multitude heard *this*, 33
they were astonished at his doctrine.

**The lawyer's question.**

But when the Pharisees had heard that he had 34
put the Sadducees to silence, they were gathered
together. Then one of them, *which was* a lawyer, 35
asked *him a question*, tempting him, and saying,
Master, which *is* the great commandment in the 36
law? Jesus said unto him, Thou shalt love the 37
Lord thy God with all thy heart, and with all thy
soul, and with all thy mind. This is the first and 38
great commandment. And the second *is* like unto 39
it, Thou shalt love thy neighbour as thyself. On 40
these two commandments hang all the law and the
prophets.

**Another great question from Jesus**

While the Pharisees were gathered together, 41
Jesus asked them, saying, What think ye of Christ? 42
whose son is he? They say unto him, *The son* of
David. He saith unto them, How then doth 43
David in spirit call him Lord, saying, The LORD 44
said unto my Lord, Sit thou on my right hand, till
I make thine enemies thy footstool? If David 45
then call him Lord, how is he his son? And no 46
man was able to answer him a word, neither durst
any *man* from that day forth ask him any more
*questions*.

Then spake Jesus to the multitude, and to his **23**

**Jesus and the scribes.**

2 disciples, saying, The scribes and the Pharisees
3 sit in Moses' seat: all therefore whatsoever they
bid you observe, *that* observe and do; but do not
ye after their works: for they say, and do not.
4 For they bind heavy burdens and grievous to be
borne, and lay *them* on men's shoulders; but they
*themselves* will not move them with one of their
5 fingers. But all their works they do for to be seen
of men: they make broad their phylacteries, and
6 enlarge the borders of their garments, and love the
uppermost rooms at feasts, and the chief seats in
7 the synagogues, and greetings in the markets, and
8 to be called of men, Rabbi, Rabbi. But be not
ye called Rabbi: for one is your Master, *even*
9 Christ; and all ye are brethren. And call no
*man* your father upon the earth: for one is your
10 Father, which is in heaven. Neither be ye called
masters: for one is your Master, *even* Christ.
11 But he that is greatest among you shall be your
12 servant. And whosoever shall exalt himself shall
be abased; and he that shall humble himself shall
be exalted.

**Seven woes.**

13 But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven
against men: for ye neither go in *yourselves*, neither
14 suffer ye them that are entering to go in. Woe
unto you, scribes and Pharisees, hypocrites! for
ye devour widows' houses, and for a pretence make
long prayer: therefore ye shall receive the greater
15 damnation. Woe unto you, scribes and Pharisees,
hypocrites! for ye compass sea and land to make
one proselyte, and when he is made, ye make him
twofold more the child of hell than yourselves.

**Chap. 23** Woe unto you, *ye* blind guides, which say, Who- 16
soever shall swear by the temple, it is nothing;
but whosoever shall swear by the gold of the
temple, he is a debtor! *Ye* fools and blind: for 17
whether is greater, the gold, or the temple that
sanctifieth the gold? And, Whosoever shall swear 18
by the altar, it is nothing; but whosoever sweareth
by the gift that is upon it, he is guilty. *Ye* fools 19
and blind: for whether *is* greater, the gift, or the
altar that sanctifieth the gift? Whoso therefore 20
shall swear by the altar, sweareth by it, and by all
things thereon. And whoso shall swear by the 21
temple, sweareth by it, and by him that dwelleth
therein. And he that shall swear by heaven, 22
sweareth by the throne of God, and by him that
sitteth thereon. Woe unto you, scribes and Phari- 23
sees, hypocrites! for ye pay tithe of mint and
anise and cummin, and have omitted the weightier
*matters* of the law, judgment, mercy, and faith:
these ought ye to have done, and not to leave the
other undone. *Ye* blind guides, which strain at 24
a gnat, and swallow a camel. Woe unto you, 25
scribes and Pharisees, hypocrites! for ye make
clean the outside of the cup and of the platter,
but within they are full of extortion and excess.
*Thou* blind Pharisee, cleanse first that *which is* 26
within the cup and platter, that the outside of
them may be clean also. Woe unto you, scribes 27
Pharisees, hypocrites! for ye are like unto whited
sepulchres, which indeed appear beautiful outward,
but are within full of dead *men's* bones, and of all
uncleanness. Even so ye also outwardly appear 28
righteous unto men, but within ye are full of hypo-

29 crisy and iniquity. Woe unto you, scribes and
Pharisees, hypocrites! because ye build the tombs
of the prophets, and garnish the sepulchres of the
30 righteous, and say, If we had been in the days of
our fathers, we would not have been partakers with
31 them in the blood of the prophets. Wherefore
ye be witnesses unto yourselves, that ye are the
32 children of them which killed the prophets. Fill
33 ye up then the measure of your fathers. *Ye* serpents,
*ye* generation of vipers, how can ye escape
34 the damnation of hell? Wherefore, behold, I send
unto you prophets, and wise men, and scribes:
and *some* of them ye shall kill and crucify; and
*some* of them shall ye scourge in your synagogues,
35 and persecute *them* from city to city: that upon
you may come all the righteous blood shed upon
the earth, from the blood of righteous Abel unto
the blood of Zacharias son of Barachias, whom ye
36 slew between the temple and the altar. Verily I
say unto you, All these things shall come upon
37 this generation. O Jerusalem, Jerusalem, *thou* that
killest the prophets, and stonest them which are
sent unto thee, how often would I have gathered
thy children together, even as a hen gathereth her
chickens under *her* wings, and ye would not!
38 Behold, your house is left unto you desolate.
39 For I say unto you, Ye shall not see me henceforth,
till ye shall say, Blessed *is* he that cometh
in the name of the Lord.

**Lament over Jerusalem.**

**24** And Jesus went out, and departed from the
temple: and his disciples came to *him* for to shew
2 him the buildings of the temple. And Jesus said
unto them, See ye not all these things? verily I

**Jesus predicts destruction.**

**Chap. 24** say unto you, There shall not be left here one
stone upon another, that shall not be thrown
down. And as he sat upon the mount of Olives, 3
the disciples came unto him privately, saying, Tell
us, when shall these things be? and what *shall be*
the sign of thy coming, and of the end of the
world? And Jesus answered and said unto them, 4
Take heed that no man deceive you. For many 5
shall come in my name, saying, I am Christ; and
shall deceive many. And ye shall hear of wars 6
and rumours of wars: see that ye be not troubled:
for all *these things* must come to pass, but the end
is not yet. For nation shall rise against nation, 7
and kingdom against kingdom: and there shall be
famines, and pestilences, and earthquakes, in divers
places. All these *are* the beginning of sorrows. 8
Then shall they deliver you up to be afflicted, and 9
shall kill you: and ye shall be hated of all nations
for my name's sake. And then shall many be 10
offended, and shall betray one another, and shall
hate one another. And many false prophets shall 11
rise, and shall deceive many. And because iniquity 12
shall abound, the love of many shall wax cold.
But he that shall endure unto the end, the same 13
shall be saved. And this gospel of the kingdom 14
shall be preached in all the world for a witness unto
all nations; and then shall the end come.

**Counsels to the disciples when the signs appear.**

When ye therefore shall see the abomination of 15
desolation, spoken of by Daniel the prophet, stand
in the holy place, (whoso readeth, let him understand:)
then let them which be in Judæa flee into 16
the mountains: let him which is on the housetop 17
not come down to take any thing out of his house:

18 neither let him which is in the field return back
19 to take his clothes. And woe unto them that are
with child, and to them that give suck in those
20 days! But pray ye that your flight be not in the
21 winter, neither on the sabbath day: for then shall
be great tribulation, such as was not since the
beginning of the world to this time, no, nor ever
22 shall be. And except those days should be
shortened, there should no flesh be saved: but for
the elect's sake those days shall be shortened.
23 Then if any man shall say unto you, Lo, here *is*
24 Christ, or there; believe *it* not. For there shall
arise false Christs, and false prophets, and shall
shew great signs and wonders; insomuch that, if *it*
25 *were* possible, they shall deceive the very elect. Be-
26 hold, I have told you before. Wherefore if they
shall say unto you, Behold, he is in the desert;
go not forth: behold, *he is* in the secret cham-
27 bers; believe *it* not. For as the lightning cometh
out of the east, and shineth even unto the west;
so shall also the coming of the Son of man be.
28 For wheresoever the carcase is, there will the eagles
be gathered together.

**Signs in heaven.**

29 Immediately after the tribulation of those days
shall the sun be darkened, and the moon shall not
give her light, and the stars shall fall from heaven,
and the powers of the heavens shall be shaken:
30 and then shall appear the sign of the Son of man
in heaven: and then shall all the tribes of the
earth mourn, and they shall see the Son of man
coming in the clouds of heaven with power and
31 great glory. And he shall send his angels with
a great sound of a trumpet, and they shall gather

together his elect from the four winds, from one end of heaven to the other.

32 Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye
33 know that summer *is* nigh: so likewise ye, when ye shall see all these things, know that it is near,
34 *even* at the doors. Verily I say unto you, This generation shall not pass, till all these things be
35 fulfilled. Heaven and earth shall pass away, but my words shall not pass away.

36 But of that day and hour knoweth no *man*, no, not the angels of heaven, but my Father only.
37 But as the days of Noe *were*, so shall also the
38 coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until
39 the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.
40 Then shall two be in the field; the one shall be
41 taken, and the other left. Two *women shall be* grinding at the mill; the one shall be taken, and the other left.

42 Watch therefore: for ye know not what hour
43 your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken
44 up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.
45 Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give
46 them meat in due season? Blessed *is* that servant,

whom his lord when he cometh shall find so doing.
47 Verily I say unto you, That he shall make him ruler
48 over all his goods. But and if that evil servant
shall say in his heart, My lord delayeth his coming;
49 and shall begin to smite *his* fellowservants, and to
50 eat and drink with the drunken; the lord of that
servant shall come in a day when he looketh not
for *him*, and in an hour that he is not aware of,
51 and shall cut him asunder, and appoint *him* his
portion with the hypocrites: there shall be weeping
and gnashing of teeth.

**The Ten Virgins.**

**25** Then shall the kingdom of heaven be likened
unto ten virgins, which took their lamps, and went
2 forth to meet the bridegroom. And five of them
3 were wise, and five *were* foolish. They that *were*
foolish took their lamps, and took no oil with
4 them: but the wise took oil in their vessels with
5 their lamps. While the bridegroom tarried, they
6 all slumbered and slept. And at midnight there
was a cry made, Behold, the bridegroom cometh;
7 go ye out to meet him. Then all those virgins
8 arose, and trimmed their lamps. And the foolish
said unto the wise, Give us of your oil; for our
9 lamps are gone out. But the wise answered,
saying, *Not so;* lest there be not enough for us
and you: but go ye rather to them that sell, and
10 buy for yourselves. And while they went to
buy, the bridegroom came; and they that were
ready went in with him to the marriage: and
11 the door was shut. Afterward came also the
12 other virgins, saying, Lord, Lord, open to us. But
he answered and said, Verily I say unto you, I
13 know you not. Watch therefore, for ye know

**Chap. 25**

neither the day nor the hour wherein the Son of man cometh.

**Parable of the Talents**

For *the kingdom of heaven is* as a man travelling 14
into a far country, *who* called his own servants,
and delivered unto them his goods. And unto 15
one he gave five talents, to another two, and to
another one; to every man according to his several
ability; and straightway took his journey. Then 16
he that had received the five talents went and
traded with the same, and made *them* other five
talents. And likewise he that *had received* two, he 17
also gained other two. But he that had received 18
one went and digged in the earth, and hid his
lord's money. After a long time the lord of those 19
servants cometh, and reckoneth with them. And 20
so he that had received five talents came and
brought other five talents, saying, Lord, thou deliveredst
unto me five talents: behold, I have
gained beside them five talents more. His lord 21
said unto him, Well done, *thou* good and faithful
servant: thou hast been faithful over a few things,
I will make thee ruler over many things: enter
thou into the joy of thy lord. He also that had 22
received two talents came and said, Lord, thou
deliveredst unto me two talents: behold, I have
gained two other talents beside them. His lord 23
said unto him, Well done, good and faithful
servant; thou hast been faithful over a few things,
I will make thee ruler over many things: enter
thou into the joy of thy lord. Then he which had 24
received the one talent came and said, Lord, I knew
thee that thou art an hard man, reaping where thou
hast not sown, and gathering where thou hast not

25 strawed: and I was afraid, and went and hid thy
talent in the earth: lo, *there* thou hast *that is* thine.
26 His lord answered and said unto him, *Thou* wicked
and slothful servant, thou knewest that I reap where
I sowed not, and gather where I have not strawed:
27 thou oughtest therefore to have put my money to
the exchangers, and *then* at my coming I should
28 have received mine own with usury. Take there-
fore the talent from him, and give *it* unto him
29 which hath ten talents. For unto every one that
hath shall be given, and he shall have abundance:
but from him that hath not shall be taken away
30 even that which he hath. And cast ye the unprofit-
able servant into outer darkness: there shall be
weeping and gnashing of teeth.

**The Judgement.**

31 When the Son of man shall come in his glory,
and all the holy angels with him, then shall he sit
32 upon the throne of his glory: and before him shall
be gathered all nations: and he shall separate them
one from another, as a shepherd divideth *his* sheep
33 from the goats: and he shall set the sheep on his
34 right hand, but the goats on the left. Then shall
the King say unto them on his right hand, Come,
ye blessed of my Father, inherit the kingdom pre-
pared for you from the foundation of the world:
35 for I was an hungred, and ye gave me meat:
I was thirsty, and ye gave me drink: I was
36 a stranger, and ye took me in: naked, and ye
clothed me: I was sick, and ye visited me: I was
37 in prison, and ye came unto me. Then shall the
righteous answer him, saying, Lord, when saw we
thee an hungred, and fed *thee?* or thirsty, and gave
38 *thee* drink? When saw we thee a stranger, and

**Chap. 25** took *thee* in? or naked, and clothed *thee?* Or 39
when saw we thee sick, or in prison, and came
unto thee? And the King shall answer and say 40
unto them, Verily I say unto you, Inasmuch as
ye have done *it* unto one of the least of these my
brethren, ye have done *it* unto me. Then shall 41
he say also unto them on the left hand, Depart
from me, ye cursed, into everlasting fire, prepared
for the devil and his angels: for I was an hungred, 42
and ye gave me no meat: I was thirsty, and ye
gave me no drink: I was a stranger, and ye took 43
me not in: naked, and ye clothed me not: sick,
and in prison, and ye visited me not. Then shall 44
they also answer him, saying, Lord, when saw we
thee an hungred, or athirst, or a stranger, or naked,
or sick, or in prison, and did not minister unto
thee? Then shall he answer them, saying, Verily 45
I say unto you, Inasmuch as ye did *it* not to one
of the least of these, ye did *it* not to me. And 46
these shall go away into everlasting punishment:
but the righteous into life eternal.

**The eve of the crucifixion.**

And it came to pass, when Jesus had finished **26**
all these sayings, he said unto his disciples, Ye 2
know that after two days is *the feast of* the passover,
and the Son of man is betrayed to be crucified.

Then assembled together the chief priests, and 3
the scribes, and the elders of the people, unto the
palace of the high priest, who was called Caiaphas,
and consulted that they might take Jesus by subtilty, 4
and kill *him*. But they said, Not on the feast *day*, 5
lest there be an uproar among the people.

**The alabaster box.**

Now when Jesus was in Bethany, in the house 6
of Simon the leper, there came unto him a woman 7

having an alabaster box of very precious ointment, **Chap. 26**
8 and poured it on his head, as he sat *at meat*. But
when his disciples saw *it*, they had indignation,
9 saying, To what purpose *is* this waste? For this
ointment might have been sold for much, and given
10 to the poor. When Jesus understood *it*, he said
unto them, Why trouble ye the woman? for she
11 hath wrought a good work upon me. For ye have
the poor always with you; but me ye have not
12 always. For in that she hath poured this ointment
13 on my body, she did *it* for my burial. Verily I say
unto you, Wheresoever this gospel shall be preached
in the whole world, *there* shall also this, that this
woman hath done, be told for a memorial of her.

**The betrayal.**

14 Then one of the twelve, called Judas Iscariot,
15 went unto the chief priests, and said *unto them*,
What will ye give me, and I will deliver him unto
you? And they covenanted with him for thirty
16 pieces of silver. And from that time he sought
opportunity to betray him.

**The Last Supper.**

17 Now the first *day* of the *feast of* unleavened
bread the disciples came to Jesus, saying unto
him, Where wilt thou that we prepare for thee to
18 eat the passover? And he said, Go into the city
to such a man, and say unto him, The Master
saith, My time is at hand; I will keep the passover
19 at thy house with my disciples. And the disciples
did as Jesus had appointed them; and they made
ready the passover.

20 Now when the even was come, he sat down
21 with the twelve. And as they did eat, he said,
Verily I say unto you, that one of you shall betray
22 me. And they were exceeding sorrowful, and began

**Chap. 26** every one of them to say unto him, Lord, is it I?
And he answered and said, He that dippeth *his* 23
hand with me in the dish, the same shall betray
me. The Son of man goeth as it is written of 24
him: but woe unto that man by whom the Son
of man is betrayed! it had been good for that
man if he had not been born. Then Judas, which 25
betrayed him, answered and said, Master, is it I?
He said unto him, Thou hast said.

And as they were eating, Jesus took bread, and 26
blessed *it*, and brake *it*, and gave *it* to the disciples,
and said, Take, eat; this is my body. And he 27
took the cup, and gave thanks, and gave *it* to them,
saying, Drink ye all of it; for this is my blood of 28
the new testament, which is shed for many for the
remission of sins. But I say unto you, I will not 29
drink henceforth of this fruit of the vine, until that
day when I drink it new with you in my Father's
kingdom.

And when they had sung an hymn, they went 30
**Desertion predicted.** out into the mount of Olives. Then saith Jesus 31
unto them, All ye shall be offended because of
me this night: for it is written, I will smite the
shepherd, and the sheep of the flock shall be
scattered abroad. But after I am risen again, 32
I will go before you into Galilee. Peter answered 33
and said unto him, Though all *men* shall be offended
because of thee, *yet* will I never be offended. Jesus 34
said unto him, Verily I say unto thee, That this
night, before the cock crow, thou shalt deny me
thrice. Peter said unto him, Though I should die 35
with thee, yet will I not deny thee. Likewise also
said all the disciples.

**Chap. 26**

**Gethsemane.**

36 Then cometh Jesus with them unto a place called
Gethsemane, and saith unto the disciples, Sit ye
37 here, while I go and pray yonder. And he took
with him Peter and the two sons of Zebedee, and
38 began to be sorrowful and very heavy. Then saith
he unto them, My soul is exceeding sorrowful,
even unto death: tarry ye here, and watch with
39 me. And he went a little farther, and fell on his
face, and prayed, saying, O my Father, if it be
possible, let this cup pass from me: nevertheless
40 not as I will, but as thou *wilt*. And he cometh
unto the disciples, and findeth them asleep, and
saith unto Peter, What, could ye not watch with
41 me one hour? Watch and pray, that ye enter not
into temptation: the spirit indeed *is* willing, but the
42 flesh *is* weak. He went away again the second time,
and prayed, saying, O my Father, if this cup may
not pass away from me, except I drink it, thy will
43 be done. And he came and found them asleep
44 again: for their eyes were heavy. And he left
them, and went away again, and prayed the third
45 time, saying the same words. Then cometh he
to his disciples, and saith unto them, Sleep on
now, and take *your* rest: behold, the hour is
at hand, and the Son of man is betrayed into
46 the hands of sinners. Rise, let us be going:
behold, he is at hand that doth betray me.

**Jesus found by Judas.**

47 And while he yet spake, lo, Judas, one of the
twelve, came, and with him a great multitude with
swords and staves, from the chief priests and
48 elders of the people. Now he that betrayed him
gave them a sign, saying, Whomsoever I shall kiss,
49 that same is he: hold him fast. And forthwith

**Chap. 26** he came to Jesus, and said, Hail, master; and
kissed him. And Jesus said unto him, Friend, 50
wherefore art thou come? Then came they, and
laid hands on Jesus, and took him. And, behold, 51
one of them which were with Jesus stretched out
*his* hand, and drew his sword, and struck a servant
of the high priest's, and smote off his ear. Then 52
said Jesus unto him, Put up again thy sword into
his place: for all they that take the sword shall
perish with the sword. Thinkest thou that I 53
cannot now pray to my Father, and he shall
presently give me more than twelve legions of
angels? But how then shall the scriptures be 54
fulfilled, that thus it must be? In that same hour 55
said Jesus to the multitudes, Are ye come out as
against a thief with swords and staves for to take
me? I sat daily with you teaching in the temple,
and ye laid no hold on me. But all this was done, 56
that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and
fled.

**Jesus before Caiaphas.**

And they that had laid hold on Jesus led *him* 57
away to Caiaphas the high priest, where the scribes
and the elders were assembled. But Peter fol- 58
lowed him afar off unto the high priest's palace,
and went in, and sat with the servants, to see the
end. Now the chief priests, and elders, and all 59
the council, sought false witness against Jesus, to
put him to death; but found none: yea, though 60
many false witnesses came, *yet* found they none.
At the last came two false witnesses, and said, 61
This *fellow* said, I am able to destroy the temple of
God, and to build it in three days. And the high 62

priest arose, and said unto him, Answerest thou
nothing? what *is it which* these witness against
63 thee? But Jesus held his peace. And the high
priest answered and said unto him, I adjure thee
by the living God, that thou tell us whether thou
64 be the Christ, the Son of God. Jesus saith unto
him, Thou hast said: nevertheless I say unto you,
Hereafter shall ye see the Son of man sitting on
the right hand of power, and coming in the clouds
65 of heaven. Then the high priest rent his clothes,
saying, He hath spoken blasphemy; what further
need have we of witnesses? behold, now ye have
66 heard his blasphemy. What think ye? They
67 answered and said, He is guilty of death. Then
did they spit in his face, and buffeted him; and
others smote *him* with the palms of their hands,
68 saying, Prophesy unto us, thou Christ, Who is he
that smote thee?

**Peter's denial.**

69 Now Peter sat without in the palace: and a
damsel came unto him, saying, Thou also wast
70 with Jesus of Galilee. But he denied before *them*
71 all, saying, I know not what thou sayest. And
when he was gone out into the porch, another
*maid* saw him, and said unto them that were there,
72 This *fellow* was also with Jesus of Nazareth. And
again he denied with an oath, I do not know the
73 man. And after a while came unto *him* they that
stood by, and said to Peter, Surely thou also art
*one* of them; for thy speech bewrayeth thee.
74 Then began he to curse and to swear, *saying*, I
know not the man. And immediately the cock
75 crew. And Peter remembered the word of Jesus,
which said unto him, Before the cock crow, thou

**Chap. 26** shalt deny me thrice. And he went out, and wept bitterly.

**Jesus before Pilate.**

**27** When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death: and when they 2 had bound him, they led *him* away, and delivered him to Pontius Pilate the governor.

**The end of Judas.**

Then Judas, which had betrayed him, when he 3 saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that 4 I have betrayed the innocent blood. And they said, What *is that* to us? see thou *to that.* And 5 he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And 6 the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took 7 counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was 8 called, The field of blood, unto this day. Then 9 was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; and gave them for the potter's field, as the Lord 10 appointed me.

**Pilate's examination of Jesus.**

And Jesus stood before the governor: and 11 the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest. And when he was accused of the chief 12 priests and elders, he answered nothing. Then 13 said Pilate unto him, Hearest thou not how many

14 things they witness against thee? And he answered
him to never a word; insomuch that the governor
15 marvelled greatly. Now at *that* feast the governor
was wont to release unto the people a prisoner,
16 whom they would. And they had then a notable
17 prisoner, called Barabbas. Therefore when they
were gathered together, Pilate said unto them,
Whom will ye that I release unto you? Barabbas,
18 or Jesus which is called Christ? For he knew that
19 for envy they had delivered him. When he was
set down on the judgment seat, his wife sent unto
him, saying, Have thou nothing to do with that
just man: for I have suffered many things this
20 day in a dream because of him. But the chief
priests and elders persuaded the multitude that
they should ask Barabbas, and destroy Jesus.
21 The governor answered and said unto them,
Whether of the twain will ye that I release unto
22 you? They said, Barabbas. Pilate saith unto
them, What shall I do then with Jesus which is
called Christ? *They* all say unto him, Let him be
23 crucified. And the governor said, Why, what evil
hath he done? But they cried out the more,
24 saying, Let him be crucified. When Pilate saw
that he could prevail nothing, but *that* rather
a tumult was made, he took water, and washed
*his* hands before the multitude, saying, I am
innocent of the blood of this just person: see ye
25 *to it*. Then answered all the people, and said,
26 His blood *be* on us, and on our children. Then
released he Barabbas unto them: and when he
had scourged Jesus, he delivered *him* to be
crucified.

**Chap. 27**

**Jesus is delivered to the soldiers.**

Then the soldiers of the governor took Jesus 27
into the common hall, and gathered unto him the
whole band *of soldiers.* And they stripped him, 28
and put on him a scarlet robe. And when they 29
had platted a crown of thorns, they put *it* upon
his head, and a reed in his right hand: and they
bowed the knee before him, and mocked him,
saying, Hail, King of the Jews! And they spit 30
upon him, and took the reed, and smote him on
the head. And after that they had mocked him, 31
they took the robe off from him, and put his own
raiment on him, and led him away to crucify *him.*

**The first part of the history of the crucifixion.**

And as they came out, they found a man of 32
Cyrene, Simon by name: him they compelled to
bear his cross. And when they were come unto 33
a place called Golgotha, that is to say, a place of
a skull, they gave him vinegar to drink mingled 34
with gall: and when he had tasted *thereof*, he
would not drink. And they crucified him, and 35
parted his garments, casting lots: that it might be
fulfilled which was spoken by the prophet, They
parted my garments among them, and upon my
vesture did they cast lots. And sitting down they 36
watched him there; and set up over his head his 37
accusation written, THIS IS JESUS THE KING
OF THE JEWS. Then were there two thieves 38
crucified with him, one on the right hand, and
another on the left.

And they that passed by reviled him, wagging 39
their heads, and saying, Thou that destroyest the 40
temple, and buildest *it* in three days, save thyself.
If thou be the Son of God, come down from the
cross. Likewise also the chief priests mocking 41

42 *him*, with the scribes and elders, said, He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the
43 cross, and we will believe him. He trusted in God; let him deliver him now, if he will have
44 him: for he said, I am the Son of God. The thieves also, which were crucified with him, cast
45 the same in his teeth. Now from the sixth hour there was darkness over all the land unto the
46 ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God,
47 why hast thou forsaken me? Some of them that stood there, when they heard *that*, said, This
48 *man* calleth for Elias. And straightway one of them ran, and took a spunge, and filled *it* with vinegar, and put *it* on a reed, and gave him to
49 drink. The rest said, Let be, let us see whether
50 Elias will come to save him. Jesus, when he had cried again with a loud voice, yielded up the ghost.
51 And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth
52 did quake, and the rocks rent; and the graves were opened; and many bodies of the saints
53 which slept arose, and came out of the graves after his resurrection, and went into the holy city, and
54 appeared unto many. Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son
55 of God. And many women were there beholding afar off, which followed Jesus from Galilee, minister-
56 ing unto him: among which was Mary Magdalene,

**The later stage of the crucifixion.**

**Chap. 27**

and Mary the mother of James and Joses, and the mother of Zebedee's children.

**The body of Jesus cared for by Joseph.**

When the even was come, there came a rich 57
man of Arimathæa, named Joseph, who also himself was Jesus' disciple: he went to Pilate, and 58
begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had 59
taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he 60
had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed.
And there was Mary Magdalene, and the other 61
Mary, sitting over against the sepulchre.

**The priests afraid.**

Now the next day, that followed the day of the 62
preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that 63
that deceiver said, while he was yet alive, After three days I will rise again. Command therefore 64
that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them, Ye have a watch: go 65
your way, make *it* as sure as ye can. So they 66
went, and made the sepulchre sure, sealing the stone, and setting a watch.

**The resurrection.**

In the end of the sabbath, as it began to dawn **28**
toward the first *day* of the week, came Mary Magdalene and the other Mary to see the sepulchre.
And, behold, there was a great earthquake: for 2
the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like 3

4 lightning, and his raiment white as snow: and for
fear of him the keepers did shake, and became as
5 dead *men*. And the angel answered and said unto
the women, Fear not ye: for I know that ye seek
6 Jesus, which was crucified. He is not here: for
he is risen, as he said. Come, see the place where
7 the Lord lay. And go quickly, and tell his disciples that he is risen from the dead; and, behold,
he goeth before you into Galilee; there shall ye
8 see him: lo, I have told you. And they departed
quickly from the sepulchre with fear and great joy;
and did run to bring his disciples word.

9 And as they went to tell his disciples, behold,
Jesus met them, saying, All hail. And they came
and held him by the feet, and worshipped him.
10 Then said Jesus unto them, Be not afraid: go tell
my brethren that they go into Galilee, and there
shall they see me.

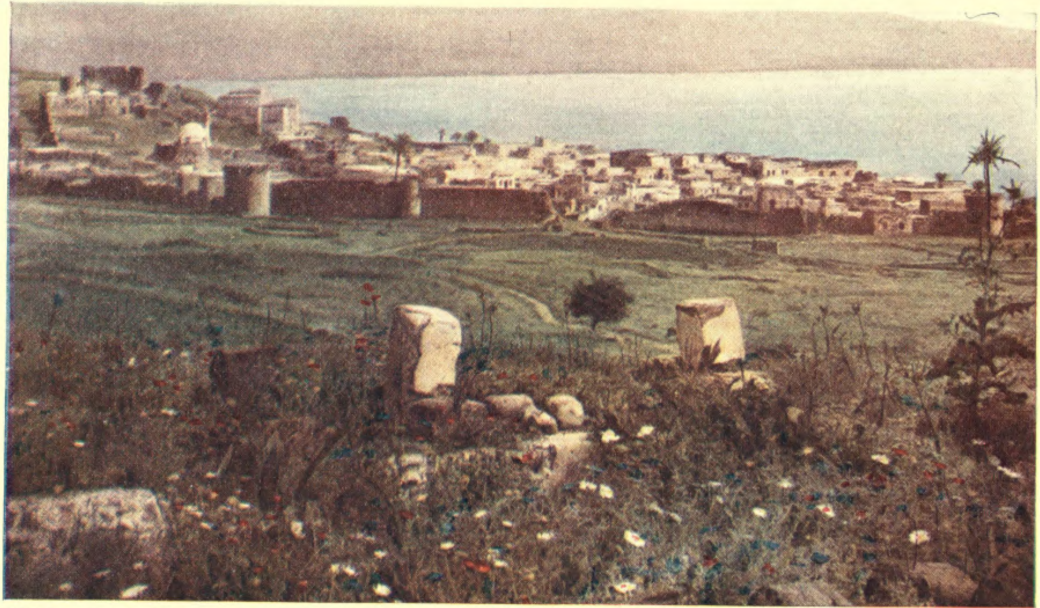
**The guards report to the priests.**

11 Now when they were going, behold, some of
the watch came into the city, and shewed unto the
12 chief priests all the things that were done. And
when they were assembled with the elders, and
had taken counsel, they gave large money unto
13 the soldiers, saying, Say ye, His disciples came by
14 night, and stole him *away* while we slept. And if
this come to the governor's ears, we will persuade
15 him, and secure you. So they took the money,
and did as they were taught: and this saying is
commonly reported among the Jews until this day.

**Departure of the disciples into Galilee.**

16 Then the eleven disciples went away into Galilee,
into a mountain where Jesus had appointed them.
17 And when they saw him, they worshipped him:
18 but some doubted. And Jesus came and spake

**Chap. 28** unto them, saying, All power is given unto me in
heaven and in earth. Go ye therefore, and teach 19
all nations, baptizing them in the name of the
Father, and of the Son, and of the Holy Ghost:
teaching them to observe all things whatsoever I 20
have commanded you: and, lo, I am with you
alway, *even* unto the end of the world. Amen.



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TIBERIAS

# THE GOSPEL ACCORDING TO
# ST. MATTHEW

REVISED VERSION WITH ANNOTATIONS

# THE GOSPEL ACCORDING TO

# ST. MATTHEW

THE book of the generation of Jesus Christ, the son of David, the son of Abraham.

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THE Title: **The Gospel according to St. Matthew.** 'The Titles of the books of the N. T. are no part of the books themselves[1].' The above, retained by the revisers, is derived from Church lectionaries. In the oldest codices the four gospels were bound together under the common designation, 'The Gospel,' and the separate portions were headed 'according to Matthew,' 'according to Mark' and the rest. The first meaning of the Greek word for *Gospel* was that of 'a reward for good tidings' (Homer, &c.; 2 Sam. iv. 10), afterwards, 'good tidings.' The word is not used by John (except Rev. xiv. 6), James, Peter, or Luke. With Paul it was a favourite expression: cf. Rom. i. 16, 'I am not ashamed of the gospel,' i. e. of the Messianic proclamation with its spiritual contents. It is not used in the N. T. as the designation for a book (perhaps Mark i. 1). The *Didache* frequently refers to 'the Gospel of our Lord,' and its quotations show a strong resemblance to our 'Matthew.' Justin Martyr also speaks of 'the apostolic memoirs which are called gospels.'

**according to St. Matthew.** This may mean the gospel written by Matthew, or one which follows Matthew as its principal authority. As there is no question that the description implies direct authorship when applied to the third and fourth gospels, we may suppose that this was the meaning in this case also. On the tradition respecting the authorship, the reader is referred to the 'Introduction.' The name 'Matthew' was written in two ways; either as Math-thæus, where it resembles Matthias (Acts i. 23), or Mat-theus.

i. 1–17. *Genealogy.* Our Lord's genealogy traced from Abraham through the line of Jewish kings.

**1. The book of the generation of Jesus Christ:** marg. 'the genealogy of Jesus Christ.' The first genealogy of the Bible

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[1] Westcott and Hort, *N. T.* ii. 321.

2 Abraham begat Isaac; and Isaac begat Jacob; and
3 Jacob begat Judah and his brethren; and Judah begat

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begins in the same way: 'This is the book of the generations of Adam' (Gen. ii. 4). The term refers only to the genealogical register to which verse 17 is the conclusion. It has not been noticed that if attributed to the whole book, it would involve the designation 'bible' for documents afterwards known as 'gospels.'

**of Jesus Christ, the son of David, the son of Abraham.** As a proper name, 'Jesus Christ' belongs to the later apostolic time, and in the gospels is only found in Matt. i. 1, 16, 17, 18; Mark i. 1; John i. 17, xvii. 3. In the Acts and Epistles it is more frequent.

There are traces that before the exile (Deut. xxiii. 2–8; 2 Sam. xxiii. 24) lists of families existed, but after the return they obtained greater importance. Josephus (*Life*, 1) found his sacerdotal genealogy 'described in the public records.' Anna (Luke ii. 36) traced her descent from Asher, and Paul (Phil. iii. 5) his from Benjamin. Few of these archives survived the destruction of the city.

Readers of the gospels—and indeed of the N. T. generally—should remember that the entire record is intended to furnish the answer to the question: Who was Jesus? 'Who do men say that the Son of Man is?' was the question of the first age of the church, as it is of ours (John vi. 42, vii. 40–43). The solution is indicated in Matt. xvi. 16; John xx. 31. It may also be remarked that the earliest gospel had for its substance the declaration—Jesus is the Christ (i. e. the Messiah: Acts ii. 36, xvii. 3, xviii. 5, 28). The first converts were baptized into the name of Jesus (Acts ii. 28, x. 48, xix. 5; Rom. x. 9). Both Jews and Gentiles would want to know whether Jesus corresponded to the prophetic description of the Messiah. The origin of the Messianic conception in Israel is not easy to fix. The Talmud and early Rabbinical writings give little information. If we pass over significant passages in the later Isaiah and other prophets, and in the Psalms, there is little doubt of its appearance in the Book of Daniel; e. g. vii. 13–14, ix. 25, 'the anointed one.' The expectation of one to whom dominion and judgement should be assigned appears yet more definitely in the apocalyptic literature of the Jews; such as the 'Sybilline Oracles,' the 'Book of Enoch,' the Apocalypses of Ezra and Baruch, the 'Book of Jubilees,' the 'Psalms of Solomon.' The political and social distresses of the period which culminated under the tyranny of the Herods had drawn the learned and devout to the study of the Scriptures and other authorities, in order to discover the signs of Messiah's advent: see Matt. ii. 4, xii. 35; John vii. 52.

An early step in the demonstration of the Messianic claims of

Perez and Zerah of Tamar; and Perez begat Hezron; and Hezron begat Ram; and Ram begat Amminadab; 4

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Jesus was to establish his descent from Abraham and David. Mark (and, probably, the original Matthew) gives no account of the pedigree and childhood of Jesus, though he shows that He was called 'Son of David' (x. 47, xii. 35). Paul (1 Tim. i. 4; Titus iii. 9) disparages genealogies, but in Rom. i. 3 says that Jesus was 'of the seed of David after the flesh.'

Luke gives a genealogy which differs from that of Matthew in details as well as in order and extent. It traces the succession from son to father instead of the contrary, and pursues the pedigree up to Adam. The discrepancies were noticed in Origen's time, but none in his day had any additional sources of information to appeal to. Without entering into a minute and tedious comparison of the two lists, we may refer to the last five names. Matthew has the series—Eliud, Eleazar, Matthan, Jacob, Joseph. Luke has—Melchi, Levi, Matthat, Heli, Joseph. Some have conjectured that Luke gives the descent of Mary, Matthew that of Joseph. But Luke mentions seventeen generations between Zerubbabel and Joseph, where Matthew has only nine. Most of the names differ: Matthan (Matt.) and Matthat (Luke) may refer to the same person, a common ancestor. Another and earlier theory said (Africanus, A. D. 220) that Heli, who had married the widow of his brother Jacob, was the actual father of Joseph, but Jacob the legal father. This theory has no history to support it, and does not solve the remaining difficulties. A further scheme is that both Matthew and Luke intended to trace the regal succession: but the omission of seven names by Matthew, and the later names having no royal significance, make this conjecture unsatisfactory. Most authorities agree that both evangelists intended to exhibit the Davidic descent of Joseph, but by independent schemes. As Wesley has said (*Notes on the N. T.*, Mark i. 1) 'the difficulties rather affect the Jewish tables than the credit of the evangelists.' We must take the list as it stands. Meyer, Holtzmann, Morison, think that it is David who is 'son of Abraham' (Weiss). Alford and Bruce refer both to Jesus. Heb. ii. 16 connects Jesus with the family of Abraham.

**2. Judah and his brethren.** The tribe of Judah acquired its royal dignity through David, but 'his brethren' shared in the kinship. A curious result of the Davidic association—according to Eusebius—was the elevation of James, 'brother of the Lord,' to the chief place in the church at Jerusalem. Hadrian made diligent inquiry into the claims of his successors, who were reputed to be 'sons of David.'

**3. Perez and Zerah.** The R. V. gives the Hebrew form to the majority of the O. T. names: thus 'Phares and Zara' (A. V.)

and Amminadab begat Nahshon; and Nahshon begat
5 Salmon; and Salmon begat Boaz of Rahab; and Boaz
6 begat Obed of Ruth; and Obed begat Jesse; and Jesse
begat David the king.

And David begat Solomon of her *that had been the*
7 *wife* of Uriah; and Solomon begat Rehoboam; and
8 Rehoboam begat Abijah; and Abijah begat Asa; and
Asa begat Jehoshaphat; and Jehoshaphat begat Joram;
9 and Joram begat Uzziah; and Uzziah begat Jotham;
10 and Jotham begat Ahaz; and Ahaz begat Hezekiah; and

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become 'Perez and Zerah.' In like manner 'Booz' becomes 'Boaz'; 'Ozias,' 'Uzziah'; 'Esaias,' 'Isaiah.' Perez and Zerah were illegitimate. The reference to Tamar, Rahab, Ruth, and Bathsheba are explained by Weiss on the ground that these persons came to their position contrary to human anticipation, and by a special interposition of God. The way was thus prepared for the marvellous history of the virgin. Luke does not include in his account any reference to women.

**5. and Salmon begat Boaz of Rahab.** The O. T. does not mention this maternity in connexion with Rahab of Jericho. The pedigree agrees with that of 1 Chron. ii. 11; Ruth iv. 18-22, where Rahab is not mentioned. There were three centuries between Rahab of Jericho and David. Jewish tradition has a report that Joshua married Rahab, and also that Boaz was identical with Ibzan (Judges xii. 8-10). That Rahab acquired a place in Jewish tradition is shown by Heb. xi. 35; Jas. ii. 25.

**6. David the king.** The royal dignity of the great forefather of Jesus is emphasized. Luke traces the descent through Nathan, not through Solomon.

**8.** For **Asa**, the marg. 'Asaph' is a better reading, though it seems to have confused the king with the great singer. The Hebrew and LXX have 'Asa.' Here Matthew omits three names: Ahaziah, Joash, and Amaziah (1 Chron. iii. 11, 12). From the days of Jerome to those of Dr. Adam Clarke and Dr. Godet, there have been those who have honestly admitted that the omission was due to a desire to keep within fourteen generations[1].

**10. Amos** has better manuscript authority than 'Amon,' though the O. T. has the latter.

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[1] '. . . to attain symmetry, he is obliged to exclude four names from the list of kings, and to count twice the king who was led captive to Babylon' (Godet, *Introd. to N. T.* ii. 123).

Hezekiah begat Manasseh; and Manasseh begat Amon;
and Amon begat Josiah; and Josiah begat Jechoniah 11
and his brethren, at the time of the carrying away to
Babylon.

And after the carrying away to Babylon, Jechoniah 12
begat Shealtiel; and Shealtiel begat Zerubbabel; and 13
Zerubbabel begat Abiud; and Abiud begat Eliakim;
and Eliakim begat Azor; and Azor begat Sadoc; and 14
Sadoc begat Achim; and Achim begat Eliud; and Eliud 15
begat Eleazar; and Eleazar begat Matthan; and Matthan
begat Jacob; and Jacob begat Joseph the husband of 16
Mary, of whom was born Jesus, who is called Christ.

**11. and Josiah begat Jechoniah.** According to 2 Chron. iii. 17, 'Jeconiah the captive' was the son of Jehoiakim the second son of Josiah. Porphyry noticed the discrepancy. If Jehoiakim had been in the list it would have had fifteen names.

**and his brethren.** If 'Jehoiakin,' 2 Chron. xxxvi. 9, was the same as 'Jechonias,' and if Zedekiah was his brother, then 'brethren' here may mean 'uncles': but this lacks authority, and the whole history is confused.

**at the time of the carrying away to Babylon.** So verse 12; *lit.* 'upon the transmigration of Babylon'—a phrase with a 'genitive of vague relation.'

**12. Shealtiel begat Zerubbabel.** The third part of the list does not coincide with that of Luke. The R. V. has 'Shealtiel' (Hebrew) for A. V. 'Salathiel' (LXX). The Greek alphabet did not contain a letter for the sound 'sh': hence we have Samuel and Solomon for Sha-muel, She-lomoh. The remainder of the catalogue is absent from the O. T., unless Abiud (verse 13) is the Hodaviah, grandson of Zerubbabel (1 Chron. iii. 24).

**16. of whom was born Jesus.** The relative is fem. sing.—'from which woman.' The evangelist regarded Joseph as only the putative father[1].

**who is called Christ:** *lit.* 'who is said to be': our translation is from the Latin *qui vocatur*. 'Christ' also is from the Latin and Greek = Heb. *meshiach* = *anointed.*

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[1] The Syriac fragment, 'Sinaiticus,' discovered by Mrs. Lewis, reads: 'Joseph to whom was betrothed Mary the Virgin begat Jesus.' Also in verse 21, addressed to Joseph, 'she shall bring forth a son unto thee'; and verse 25, 'she brought forth a son whom he called Jesus.'

17 So all the generations from Abraham unto David are fourteen generations; and from David unto the carrying away to Babylon fourteen generations; and from the carrying away to Babylon unto the Christ fourteen generations.

18 Now the birth of Jesus Christ was on this wise: When his mother Mary had been betrothed to Joseph, before they came together she was found with child of the
19 Holy Ghost. And Joseph her husband, being a righteous man, and not willing to make her a public example, was

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**17. So all the generations from Abraham unto David are fourteen.** The number is only complete when David and Jechoniah are each counted twice. The statement may mean that these generations are all that needed mention.

i. 18-25. *The birth of Jesus.* The perplexity of Joseph relieved by an angelic communication. The name JESUS. Prophecy fulfilled.

**18. Now the birth of Jesus Christ.** 'Generation,' as in verse 1 and the marg., is preferable to 'birth' (Vulg. *nativitas*). Irenaeus thought that the evangelist was divinely led to use the full title 'Jesus Christ,' because of those who divided 'Jesus' from 'Christ.' The titles of our Lord appear in the N.T. with many variations, and the correct reading is often difficult to decide[1]. It may be noticed that the Hebrew term 'Messiah' is only found in John i. 41, iv. 25.

**When his mother Mary had been betrothed.** The participle 'betrothed' may be concessive: 'though betrothed.' The A. V. qualified the temporal meaning by the phrase 'When as . . . '

**19. Joseph . . . being a righteous man.** 'Righteous,' which implies objective morality, is perhaps better than 'just' (A. V.), which carries the idea of subjective morality. Joseph was one who habitually observed the public law. According to Deut. xxiv. 1, he might have given Mary a bill of divorcement without stating the precise reason, if unwilling to institute a regular prosecution. They could thus have appeared to dissolve the betrothal by mutual consent to save 'her' (Weiss rightly notices the emphatic pronoun) from public contempt. The verb is used Col. ii. 15, 'he made a show of them openly.' The revisers have accepted a doubtful form of it = 'make a public example.'

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[1] Westcott and Hort, *N. T.* ii. App. 7.

minded to put her away privily. But when he thought 20
on these things, behold, an angel of the Lord appeared
unto him in a dream, saying, Joseph, thou son of David,
fear not to take unto thee Mary thy wife: for that which
is conceived in her is of the Holy Ghost. And she shall 21
bring forth a son; and thou shalt call his name JESUS;
for it is he that shall save his people from their sins.
Now all this is come to pass, that it might be fulfilled 22
which was spoken by the Lord through the prophet,
saying,

Behold, the virgin shall be with child, and shall 23
bring forth a son,
And they shall call his name Immanuel;

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**20. When he thought on these things.** Before the appearance of the angel he had passed through much anxious emotion.

**behold:** a Hebraistic exclamation. He is addressed as 'son of David': the Messiah must come from the royal house to which he belonged. These words show the object of the genealogy.

**in a dream.** All the ancients believed that man came in dreams into contact with the unseen world: as Homer, *Iliad*, i. 62, 'For also dreams are from heaven'; Virg. *Aen.* ii. 270.

**21. Jesus** is the Greek form of Joshua (Num. xiii. 16, xiv. 6; Hag. i. 1). Philo said, 'Joshua is interpreted Salvation of the Lord.' This name was given to the son of Mary before anything was known of the position he would afterwards attain. The name was among the coincidences which induced His followers to regard Him as the expected deliverer. The same phrase occurs in Gen. xvii. 19, 'Thou shalt call his name Isaac.'

**it is He that shall save,** i.e. He and none other. The salvation was not to be political, as many expected, but spiritual. The appellation 'Saviour' was given to Deity by the Greeks and Romans. The Vulg. and Erasmus read: *salvum faciet* = *he shall make to be safe*, which Beza properly calls 'an unnecessary paraphrase.'

**22, 23. that it might be fulfilled.** This phrase was not from the angel but from the evangelist, who repeats it (ii. 15, 23 &c.). The reference is to Isa. vii. 14, 'Behold a virgin shall conceive.' The revisers of the N.T. have accepted the definite article found in the Hebrew and Greek (but the O.T. revisers have ignored it), 'The Virgin.' 'Virgin' was introduced in the Greek version—

24 which is, being interpreted, God with us. And Joseph
arose from his sleep, and did as the angel of the Lord
25 commanded him, and took unto him his wife; and knew
her not till she had brought forth a son: and he called
his name Jesus.

2 Now when Jesus was born in Bethlehem of Judæa in
the days of Herod the king, behold, wise men from the

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the LXX; the Hebrew meant 'young woman,' married or not. Before the birth of Jesus no one expected the birth of the Messiah from a virgin. It is evident from the particle 'that' = 'in order that,' that the evangelist believed in some fulfilment of a divine purpose: but it is not necessary to suppose that the prophet was conscious of the applications which his words might receive.

**Immanuel** would not have required interpretation in the Aramaic gospel, nor scarcely for 'Greek-speaking Jews.'

**is . . . interpreted** may refer to Isa. viii. 8 (LXX).

**25. till she had brought forth a son.** The R. V. omits (with the best authorities: probably taken from Luke ii. 7) 'firstborn'; yet Matt. xii. 46-50, xiii. 55-6, show that she had children afterwards. Discussions on the perpetual virginity of Mary had arisen before the dates of our oldest MSS.

**till she had brought forth:** cf. xxviii. 20, 'until the end of the world.' Beza shrewdly remarks that the latter could not mean that Christ's presence would then be withdrawn from his people.

ii. 1-12. *The magi in Jerusalem.* Herod inquires from the priests. The magi sent to Bethlehem, where they find the child and his mother.

**1. Now when Jesus was born in Bethlehem of Judæa.** The phraseology indicates that the writer is at some distance in time and place from the event. Bethlehem = House of Bread, 'lies in the midst of a district of great fertility' (Smith, *Hist. Geog.* p. 319). Matthew does not explain (as Luke ii. 4) how Mary came to be in this place called *Ephrath* (Gen. xxxv. 19, xlviii. 7), where Rachel died: in Micah v. 2, *Bethlehem Ephratah*, which was five miles south of Jerusalem. David was born there (1 Sam. xviii. 12), and it was called the 'city of David' (Luke ii. 4).

**in the days of Herod the king.** For nearly two centuries before the advent the Jewish nation had been ruled by what was called the Hasmonean dynasty. Their ascendency was the result of the heroic resistance of the Maccabees to the Syrian kings, especially Antiochus Epiphanes. The high priest, who had been a subject, now became the head of the nation. In B.C. 70

east came to Jerusalem, saying, Where is he that is born 2
King of the Jews? for we saw his star in the east, and

Aristobulus opposed his brother Hyrcanus II, who held authority by right. Pompey interfered, besieged Jerusalem, and carried Aristobulus to Rome. Hyrcanus was defeated by Antipater II, the Idumæan, whose son Herod put Hyrcanus to death (B.C. 30). Herod and his father were sycophants of Rome. Herod especially flattered Julius Cæsar, Anthony, and Augustus, so that B.C. 37 he was made king. He married the beautiful Mariamne, daughter of Hyrcanus II; but she fell a victim to his malice. Herod also murdered his own sons, Alexander and Aristobulus, but died five days after ordering the execution of his son Antipater (A. U.C. 750, or B.C. 4). To secure imperial favour, Herod had built theatres for Augustus in Jerusalem, also temples in Cæsarea, &c. He began the temple in Jerusalem in B.C. 20, but it was not completed before A.D. 63.

Under Herod's will, which was administered in Rome, Archelaus became governor in Judæa, Samaria, and Idumæa; Antipas, had Galilee and Perea; to Philip was given Trachonitis and Ituræa. All were educated in Rome, and would be strongly infected with the 'leaven of Herod.'

The exact date of the birth of Jesus and of the commencement of our era will be discussed in the volume on Luke. We may here say that as Herod lived two years or more after the birth of Jesus, the latter must have been born A.U.C. 747, or B.C. 7-6 (see Chronology: Hastings' *Dict. of the Bible*, i. 405). Very much turns upon the census attributed to Quirinius (Luke ii. 2). A census made by this governor some years later was the occasion of an insurrection under Judas the Gaulonite (Acts v. 37): but was Quirinius governor also B.C. 5-6? There is no direct evidence that he was; and Tertullian mentions Saturninus as the officer at the earlier date. It is doubtful also whether Herod would have allowed a Roman census, including a tax, in his time. However, Prof. Ramsay has recently shown that Augustus did obtain emoluments from the provinces (as Egypt) in the time of Herod; and the latter, with a tyrant's obsequiousness, might have connived at one in B.C. 5-6[1].

**wise men from the east:** (m.) 'magi.' Herodotus (i. 101) refers to the 'magi' as a Median tribe, and again (vii. 19) as soothsayers. Plato speaks of the magi of Zoroaster. The magi of Chaldea are referred to in Dan. i. 20, v. 11, &c. (cf. *Simon Magus*, Acts viii. 9; *Elymas*, Acts xiii. 8). These first Gentile worshippers of the Christ came 'from the east,' but their country is not

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[1] *Was Christ born in Bethlehem?* by Prof. Ramsay, 1898.

3 are come to worship him. And when Herod the king
heard it, he was troubled, and all Jerusalem with him.
4 And gathering together all the chief priests and scribes

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named. Traditional interpretation connected them with prophecy (Ps. lxxii. 10-15; Isa. lx. 6), and supposed them to be kings.

**2. Where is he that is born King of the Jews?** Herod had not been 'born' king, nor indeed had one been 'born King of the Jews' for six centuries. Suetonius and Tacitus state that in the days of Vespasian, A. D. 69, 'there spread through the whole east an ancient and steady opinion that in that time some going out from Judæa should master the world.'

**for we saw his star in the east.** Num. xxiv. 17 gives the prophecy of Balaam: 'There shall come forth a star out of Jacob'; but the 'star' is supposed to be the Messiah himself, and not an astronomical phenomenon. *Bar-Cochba* = son of a star, was the name assumed by the last great faction leader under Hadrian, A. D. 132. Kepler suggested that 'the star of Bethlehem' might have been a conjunction of Jupiter and Saturn, 747 A. U. C. Alford accepted this view, as it seemed to be approved by Dr. Pritchard; but the latter shewed (Smith's *Dict. of the Bible,* iii. 1375) that, though the conjunction was astronomically certain at that date, the planets kept a moon's distance apart, and would not 'stand over the place' as the travellers proceeded. Some have suggested that it might have been Sirius, which then rose with the sun; or some comet. New stars have come and gone in the course of a few months, like that observed by Kepler, A. D. 1605. The magi came to worship the new-born King—an honour which the evangelist evidently considered to be natural. Luke (or the N. T. elsewhere) does not mention the star or the magi: he has other signs; as the babe in the manger, the descent of angels, the reception in the temple.

**3. Herod . . . was troubled.** He had come to the throne by fraud and violence, and would dread a rival who might appeal to the superstitious multitude.

**4. where the Christ should be born.** Herod had not favoured the priestly class, but in his anxiety he now gathers 'the chief priests and scribes.' They were held in repute for legal and historical knowledge, and would be as deeply concerned as Herod himself in the tidings of the magi. The R. V. translates 'should be born,' though the present indicative sometimes refers to a probable future, as John vii. 22, 'ariseth no prophet'; Mark ix. 31, 'the Son of man is betrayed' (cp. Blass, *Grammatik,* p. 155). A Messiah was expected; the learned had already studied the subject; therefore the place of birth must have come under consideration.

of the people, he inquired of them where the Christ
should be born. And they said unto him, In Bethlehem 5
of Judæa: for thus it is written by the prophet,

And thou Bethlehem, land of Judah, 6
Art in no wise least among the princes of Judah:
For out of thee shall come forth a governor,
Which shall be shepherd of my people Israel.

Then Herod privily called the wise men, and learned of 7
them carefully what time the star appeared. And he sent 8
them to Bethlehem, and said, Go and search out carefully concerning the young child; and when ye have
found *him*, bring me word, that I also may come and
worship him. And they, having heard the king, went 9

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**6. And thou Bethlehem.** The variations between the Hebrew, the Septuagint, and the gospel in this passage are sufficient to disperse all theories of literal inspiration. The evangelist in his quotation from Mic. v. 2-4 chiefly follows the LXX; but the latter has 'house of Ephrath' where Matthew has 'land of Judah' (Heb. Ephrath), 'thousands' where Matthew has 'princes' (a difference in the Hebrew vowel points). Again, the Hebrew read, 'he shall stand and shall feed in the strength of Jehovah'; but the LXX misread a word, having 'he shall stand and see, and the Lord shall shepherd his flock in strength.' Instead of this clause Matthew quotes another passage not found in Micah, but referring to David, viz. 2 Sam. v. 2; 1 Chron. xi. 2—'which shall be shepherd of my people Israel.' Some would ascribe these arbitrary combinations of Scripture language to the free methods of interpretation which had become customary, or to the dependence on memory in citations, or to the theory that the O. T. having divine authority was but one book [1].

**7. Then Herod . . . learned of them carefully.** 'Then' at the beginning of a sentence occurs about eighty times in Matthew. Herod not only 'enquired of them diligently' (A. V.) but 'learned of them carefully' (R. V.) about the time and conditions associated with the star. They came to Jerusalem, but instructed by Herod and the priests, they departed to Bethlehem. *En route* they saw the star again—some time having now elapsed.

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[1] A conspectus of such facts is well supplied in Dittmar, *Vetus Testament. in novo*, 1895.

their way; and lo, the star, which they saw in the east, went before them, till it came and stood over where the
10 young child was. And when they saw the star, they
11 rejoiced with exceeding great joy. And they came into the house and saw the young child with Mary his mother; and they fell down and worshipped him; and opening their treasures they offered unto him gifts, gold and
12 frankincense and myrrh. And being warned *of God* in a dream that they should not return to Herod, they departed into their own country another way.

13 Now when they were departed, behold, an angel of the Lord appeareth to Joseph in a dream, saying, Arise

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**11. And they came into the house.** Luke ii. 7 says that the place of birth was an inn; tradition reported it to have been a cave (Just. Martyr, Origen, Jerome, and 'The Gospel according to the Hebrews'). Justin finds that it was so prophesied in Isa. xxii. 16—'graving an habitation for himself in the rock.' Wherever the birth was located they were now in a 'house,' the child being many weeks old.

Meyer questions whether the evangelist knew that Joseph had lived in Nazareth, as he seems to attribute a residence in Bethlehem to Joseph. Our information respecting these primitive events is very imperfect. The magi saw Mary, but Joseph is not mentioned; the shepherds (Luke ii. 16) saw them both. It was always customary in the East to approach princes with gifts. The Queen of Sheba brought 'gold and spices' to Solomon, 1 Kings x. 2.

**opening their treasures**: the participle was as well represented in the A. V. 'when they had opened, &c.'

**gold and frankincense and myrrh** were costly presents. The latter is referred to among the funeral drugs brought by Nicodemus, John xix. 39.

ii. 13–18. *The flight into Egypt.* Joseph directed to flee into Egypt—a movement indicated in prophecy. Herod's angry decree and its execution, which again corresponded to the prophetic word.

**13. an angel of the Lord appeareth.** The apparition was prompt, for the danger was nigh. The magi would make known to Joseph what a curious interest in the star Herod had betrayed.

and take the young child and his mother, and flee into Egypt, and be thou there until I tell thee: for Herod will seek the young child to destroy him. And he arose 14
and took the young child and his mother by night, and departed into Egypt; and was there until the death of 15
Herod: that it might be fulfilled which was spoken by the Lord through the prophet, saying, Out of Egypt did I call my son. Then Herod, when he saw that he was 16
mocked of the wise men, was exceeding wroth, and sent forth, and slew all the male children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had carefully learned of the wise men. Then was fulfilled that which 17
was spoken by Jeremiah the prophet, saying,

A voice was heard in Ramah, 18
Weeping and great mourning,

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Egypt, where Herod had no jurisdiction, was the readiest place of refuge. Many Jews had settled in Alexandria, and the caravans from Palestine to Egypt would be continuous.

**15. out of Egypt did I call my son.** The LXX reads in Hos. xi. 1, from which this saying is taken, 'Out of Egypt I called his children.' The R.V. follows the Hebrew, which has 'I . . . called my son out of Egypt.' This is one instance of quotation from the O.T. in which the evangelist prefers the Hebrew version to the Greek. Israel is called God's son (Exod. iv. 22; Deut. xiv. 1; Jer. xxxi. 9, 20). The theocratic king also receives this title (Ps. ii. 7; 2 Sam. vii. 14). The allegorical system of interpretation found a meaning in every event and oracle of the O.T. Philo of Alexandria (B.C. 40) was the great representative of this system of exposition, which became general among rabbinical scholars, and even among Christian teachers, especially Origen.

**17. Then was fulfilled.** The 'massacre of the innocents' is not mentioned in history elsewhere. The evangelist finds a parallel for the misery it caused in that which was inflicted by the Babylonian captivity. Rachel's connexion with Bethlehem gives effect to the reference: but the *Ramah* of the prophet (Jer. xxxi. 15) was six miles north of Jerusalem. *Ramah* = high-place, being a common place-name (Luth. *auf dem Gebirge*) there might have been one nearer Bethlehem (cf. 1 Sam. xvi. 13).

Rachel weeping for her children;
And she would not be comforted, because they are not.

19 But when Herod was dead, behold, an angel of the
20 Lord appeareth in a dream to Joseph in Egypt, saying,
Arise and take the young child and his mother, and
go into the land of Israel: for they are dead that sought
21 the young child's life. And he arose and took the young
child and his mother, and came into the land of Israel.
22 But when he heard that Archelaus was reigning over
Judæa in the room of his father Herod, he was afraid to
go thither; and being warned *of God* in a dream, he
23 withdrew into the parts of Galilee, and came and dwelt in
a city called Nazareth: that it might be fulfilled which
was spoken by the prophets, that he should be called
a Nazarene.

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ii. 19–23. *The return to Nazareth.* Joseph, again instructed by an angel, brings his wife and her son to Galilee. He avoids Judæa, where the son of Herod is in power. A reason from prophecy for the selection of Nazareth.

**20. they are dead.** The death of the older Herod had reduced the peril, though it was not wholly removed: cf. Exod. iv. 19 (LXX), 'all they are dead which sought thy life.'

**22. Archelaus** had the spirit of his father. He is called 'king' (Matt. xiv. 9), but, as was the case with his brothers, he was known as 'tetrarch' (Josephus, *Ant.* xvii. 11. 4). Joseph wisely retired to remote Galilee, which was under the rule of the more pacific Antipas. Matthew attributes the location to the angelic message, but Luke (ii. 39) regards it as his former residence. Still, in Matt. xiii. 54, Nazareth is called 'his own country.'

**23. he should be called a Nazarene.** There have been many conjectures over what Alford called 'an unsolved difficulty' in these words. They are not found in the O. T. Earlier and later writers have remarked that some prophetical writings have perished, and possibly the source of this saying among them. Michaelis, Olshausen, and Bland explain the statement as one which gives the general sense of the prophets, who predicted that the Messiah should be a despised person, like a dweller in Nazareth (John i. 49). Tertullian, Jerome, Erasmus, Beza, Grotius, Wetstein see

And in those days cometh John the Baptist, preaching 3
in the wilderness of Judæa, saying, Repent ye; for the 2

a reference to the *Nazarite*, Judges xiii. 5. Holtzmann inclines to this view because it is said of Samson, 'the child shall be a Nazarite, and shall begin to *save* Israel.' This would fall in with the evangelist's method of applying texts; but he himself (xii. 19) tells us that Jesus was not an ascetic, like a Nazarite[1]. Many others trace the word to the Hebrew term for 'Branch'; but Matthew, in his comment, evidently has in view the name of the place, Nazareth.

Before the first believers were called 'Christians' at Antioch (Acts xi. 26) they were called 'Nazarenes,' which continued to be their designation among the Jews. Paul was described (Acts xxiv. 5) as 'a ringleader of the sect of the Nazarenes.' Jesus was usually so designated: cf. Mark i. 24, x. 47; Luke xviii. 37, xxiv. 19; John xix. 19; Acts iii. 6, xxvi. 9[2].

iii. 1-12. *John the Baptist.* His character and message. His prediction concerning a greater messenger of God.

**1.** The ordinary gospel narrative begins at this point. Thirty years of the life of Jesus are left by the Synoptics without a word (absolutely by Mark), except Luke's reference to the visit to Jerusalem, ii. 42-52. Some fanciful but unimportant particulars relating to the infancy and childhood of Jesus are given in the apocryphal gospels.

**in those days** cannot refer to the end of chap. ii, but is a general reference of time; cf. Mark i. 9. The oral gospel would probably begin at this point; see Acts i. 22. Luke iii. 1, 2 defines more carefully.

**cometh John the Baptist,** of whose parentage Matthew gives no account, as does Luke i. The evangelist supposes that the 'Baptist' is well known. Josephus (*Ant.* xviii. 5. 2) designates John as 'Baptist.' The Baptist had spent most of his youth and early manhood 'in the wilderness' (Luke i. 80), whence he came as a prophet from the wild, like Elijah (2 Kings i. 8).

**2. the kingdom of heaven is at hand.** Instead of the usual expression in the N. T.—'the kingdom of God'—Matthew has

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[1] There are two forms of the word 'Nazarene.' That which is used here and elsewhere in Matt., John, Acts—once Luke xviii. 37—is literally, 'Nazoræan.' Mark i. 24, x. 47, xvi. 6; Luke iv. 34, xxiv. 19 have 'Nazarene.'

[2] On the connexion with 'Branch' see Isa. xi. 11; Jer. xxiii. 5, xxxiii. 15; Zech. iii. 8. Tertullian (*Cont. Marcion.* iv. 8) says: 'The Christ of the Creator had to be called a Nazarene . . . . whence the Jews designate us Nazarenes after him.'

kingdom of heaven is at hand. 3 For this is he that was
spoken of by Isaiah the prophet, saying,
The voice of one crying in the wilderness,
Make ye ready the way of the Lord,
Make his paths straight.
4 Now John himself had his raiment of camel's hair, and a

'the kingdom of the heavens.' The plural form may be explained by the original Hebrew word, though some refer to 2 Cor. xii. 2, where Paul speaks of the 'third heaven.' The Book of Daniel was written partly in Aramaic, and there 'the god of the heavens' is found, ii. 44: cf. Rev. xi. 13. Holtzmann gives as the meaning of the expression, 'a kingdom developed on earth but ruled from heaven.' Dr. Bruce thinks that the use of the expression only by Matthew is not to be relied upon as an evidence of his Judaistic tendencies. John preached 'in the wilderness.' The same arena—the comparative desert between Jerusalem and the Jordan—served for the organization of popular movements, political and religious; cf. Acts xxi. 38. 'Repentance' (Mark and Luke add 'unto remission of sins') was to be the indispensable condition of entrance into the kingdom.

**3. this is he that was spoken of.** All the Synoptics refer at this point to this prophecy, but they use different parts of it. They follow the LXX in connecting the 'voice' with 'in the desert'—*vox clamantis in deserto*—whereas the Hebrew is (Isa. xl. 3) 'prepare ye in the wilderness the way of the Lord': cf. Mark iii. 1; Luke iii. 4. In the fourth gospel John applies the prediction to himself (John i. 23). As royal travellers sent messengers on beforehand to clear the roads from obstruction, and even to form roads where none existed, so the prophet represents divine Providence as preparing the way for captive Israel to return to their own land. The mission of John, in like manner, was to open a way for the Messianic King.

**4.** John resembled Elijah in his food and dress: 2 Kings i. 8, 'a leathern girdle about his loins' is said of the old prophet.

**his food was locusts and wild honey,** which are still eaten by the poor of the eastern deserts[1].

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[1] Weiss, Salmon, Zahn, &c. suppose that the 'Gospel according to the Hebrews,' quoted by Epiphanius (xxx. 14), borrowed from the Greek Matthew, because in this passage it changed *ἀκρίς* = *locust*, into *ἐγκρίς* = *cake*: but the latter expression was ready in Exod. xvi. 31; Num. xi. 8. It is possible that, to some of these primitive ascetics and vegetarians, locusts would seem to have been undesirable food for John. Clem. Alex. reports that Matthew himself ate 'seeds, nuts, and vegetables without flesh.'

leathern girdle about his loins; and his food was locusts
and wild honey. Then went out unto him Jerusalem, and 5
all Judæa, and all the region round about Jordan; and 6
they were baptized of him in the river Jordan, confessing
their sins. But when he saw many of the Pharisees and 7

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**5. Then went out.** Luke iii. 3, 'And he came into,' a curious variation, though all the Synoptics agree about the scene—the plain of the Jordan, Gen. xiii. 10—which was accessible to all Judæa and to Galilee.

**6. confessing their sins.** This duty of the public acknowledgement of transgression was taught in the O. T., as Lev. xvi. 21 (by the priest for the people); Num. v. 7; Ezra ix. 6; Dan. ix. 5; cf. Acts xix. 18; Jas. v. 16 (the same word); also confession before God, Ps. xxxii. 5, li. 5. The word is applied to other public declarations, as Rom. x. 9, xiv. 11; Phil. ii. 11.

The Creeds were called 'Confessions' because publicly recited by the congregation. It is mentioned that the baptisms took place 'in the river Jordan,' because primitive baptism was undoubtedly by immersion. The baptism of proselytes might have been a Jewish practice, but it is not mentioned by Philo, or Josephus, or the older Targumists. The first reference to it is in the Babylonian Gemara. Proselytes were received into the Jewish community on condition of circumcision and the presentation of an offering; but each offering required a washing or lustration (Gen. xxxv. 2; Exod. xix. 10). It may be noticed that the prophets had spoken of repentance and moral renewal under the symbol of purification by water, as Isa. i. 16; Ezek. xxxvi. 25; Zech. xiii. 1.

The two other Synoptists do not bring the Sadducees into collision with Jesus until the event recorded in Matt. xxii. 23.

**7.** Mark omits this address to 'the Pharisees and Sadducees,' but Luke applies it to the multitude. Holtzmann suggests that the two sects did not combine until the end of our Lord's life; but there might have been a casual association in a time of special excitement. The synoptic tradition (especially in Matthew) displays the antagonism between Jesus and the Pharisees: according to John i. 19, the 'Priests and Levites' came to John.

The Pharisees, as a sect, devoted themselves to the more careful study and observance of the law. The 'Scribes,' who were responsible for the literal preservation of Scripture, chiefly belonged to this sect. Their punctilious regard for religion gave them great influence in the post-prophetic period. In the Maccabæan time they were known as 'the Pious' (1 Macc. ii. 42;

Sadducees coming to his baptism, he said unto them, Ye offspring of vipers, who warned you to flee from the

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Schürer, *Hist. of Jewish People*, div. ii. 2, 261). Their opposition to the Sadducees became more pronounced in the days of Hyrcanus I: for the 'Chasidim' or 'Pious' objected to the assumption of royal dignity by the priestly family, but the Sadducees encouraged it. Thenceforth the Pharisees became the religious leaders of the people, while the Sadducean priests became more political. The Pharisees not only defended the written law, but also maintained the authority of the oral law or tradition (Matt. xv. 2; Mark vii. 3; Josephus, *Ant.* xiii. 10. 6). R. Eleazar said: 'He who interprets Scripture contrary to tradition has no part in the world to come.' They believed in the future immortality of the righteous (Matt. xxv. 46; John v. 39), and in the endless torment of the wicked—a doctrine which appears in Dan. xii. 2. That they believed in a spiritual universe is only asserted, Acts xxiii. 8, but their adherence to the O. T. implies that they accepted its angelology. Josephus states that, like the Stoics, they believed in Fate: but this might only refer to their strong faith in Providence. The Sadducees were more deistical.

The Pharisees were not necessarily political: but they opposed the secular authority when it interfered with religious affairs. They did not 'regard the person of men' when a divine ordinance or a cherished tradition was in question. They joined the Herodians in their appeal to Jesus about tribute (Matt. xxii. 16; Mark xii. 14), but they did not take the oath to Herod (Josephus, *Ant.* xv. 10. 4). As their name indicates, they were 'the separated'—they were an exclusive sect. In rabbinical literature they have another name, the *Chaberim*, or 'neighbours.' This name—like many in religious and in general history, e. g. *Catholic*—is a *lucus a non lucendo*. The *Chaberim* did not associate with Gentiles or with the poor of their own race; they never ate with publicans or sinners. An uneducated man was to them an 'idiot' (Acts iv. 17): the people who did not know the law were accursed (John vii. 49).

Some have conjectured that the Sadducees derived their name from the Hebrew adjective = *righteous*: but this is not supported by etymology. With greater probability they traced their descent from Zadok (2 Sam. xv. 24) the priest, whose sons alone, according to Ezek. xl. 46, had the right to officiate in the temple. 1 Chron. vi. 53 traces the genealogy of Zadok to Aaron. The priestly element had a singular affinity with the Sadducean sect (Acts v. 17). They accepted the law and the prophets, but rejected the oral tradition added by the Pharisees. They represented 'the original standpoint of the O. T., in distinction from the later

wrath to come? Bring forth therefore fruit worthy of 8
repentance: and think not to say within yourselves, We 9

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Jewish' (Schürer). They denied the doctrines of a personal resurrection and immortality, consequently those of future rewards and punishments. Their political activity and experience brought them into contact with Greek culture, which they sought to share. Though in power in the time of the N. T., they disappear after the destruction of the city. The Phariseeism of the Scribes alone was handed down in the Jewish schools, though the rationalism of the Sadducees did reappear at length.

The N. T. does not mention the other great Jewish sect, the Essenes (Josephus, *Ant.* xiii. 5. 9). Graetz (*Gesch. d. Jud.* iii. 332) says that John the Baptist and Jesus, with their disciples, were Essenes. There was an approximation on the part of John and his followers, and even of James and others, to Essene customs: but Jesus did not practise the asceticism or seclusion of this sect. (Cf. Gfrörer, *Kirchengesch.* i. 221; Ginsburg, *Dict. of Christ. Biog.* ii. 207; Thomson, *Books which influenced our Lord*; Harnack, *Dogmengesch.* i. 53.)

**7.** John was surprised to see Pharisees and Sadducees **coming to his baptism.** Luke vii. 30 blames the Pharisees because they did not receive the baptism of John, and Luke iii. 7 says that the following words were addressed to the multitude. Otherwise, as in other cases where Matthew and Luke agree (without Mark), the language is almost identical; cf. Matt. viii. 5–13 with Luke vii. 1–10; Matt. xi. 2–19 with Luke vii. 18–35. In such cases Matthew and Luke have evidently referred to written sources, not to the oral tradition. In this case, as Mark is silent, Weiss infers that the original would not refer to the Pharisees and Sadducees: but as Nicodemus and Joseph of Arimathea were Pharisees, and many of that sect joined the apostolic Church (Acts xv. 5), there might be some now who came to inquire (John i. 19).

**Ye offspring of vipers, who warned you.** The coming of the Messiah was expected to be a day of judgement (Luke xxi. 23; Rom. ii. 5; Eph. v. 6; 1 Thess. i. 10). The Pharisees ought not to have been afraid of it, because of their piety: the Sadducees professed not to believe in it. What was the meaning of this agitation amongst them, like the flight of vermin before a fire of weeds and thorns? John's figurative terms—the axe, the fan, the fire—shewed that a searching crisis was at hand.

**8. Bring forth therefore fruit worthy of repentance:** marg. 'your repentance.' 'Repent ye' in chap. iii. 2 was rendered in the Vulgate (and Wickliffe) 'Do penance'; in the French Geneva *Amendez-vous*, which has its representative in the A. V. margin

have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto
10 Abraham. And even now is the axe laid unto the root of the trees: every tree therefore that bringeth not forth
11 good fruit is hewn down, and cast into the fire. I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy

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'answerable to amendment of life.' The original word refers to change of mind and heart more than to any external work or observance.

**9. We have Abraham to our father:** cf. John viii. 39. The doctrine is nearly Pauline, as in Rom. iv. 1–6, ix. 7; Gal. iii. 29; but the condition of salvation is not faith but works, as Isa. ii. 24. Yet it was the inauguration of the universal religion. Exclusive systems are based on distinctions of race, or on ritual. The universal religion can only be founded on personal piety, which is at once subjective and practical. Acts x. 35 indicates that Peter recognized the principle in the case of Cornelius: 'he that feareth him and worketh righteousness is acceptable to him.' The Rabbis, on the other hand, taught that all Israel—and they alone—had their portion in eternal life.

**10. And even now is the axe laid.** The national conditions had long been full of evil omen: the judgement was nigh.

**11. I indeed baptize you with water.** As no preposition stands before the noun in Mark i. 8, it is better to read 'with water' than 'in water' (R. V. marg.).

**unto repentance,** i. e. 'with a view to repentance,' and not as its substitute.

**he that cometh after me.** John was careful to distinguish himself from his great successor: cf. Mark i. 7; Luke iii. 16; John i. 26. Some in the apostolic age still preferred John to Jesus (Acts xviii. 25, xix. 3). Luke iii. 15 makes 'the expectation concerning John' the occasion for what is said here. 'He that cometh' is a frequent designation of the Messiah (John i. 9, iii. 21, iv. 25; 1 John v. 6; Rev. i. 4, iv. 8). The present in this case stands for the near future.

**I am not worthy to bear:** better, marg., 'sufficient,' as the word differs from that in verse 8. The lowest slaves carried and loosened their master's sandals (Mark, 'stoop down and unloose'; Luke, 'unloose').

**he shall baptize you:** he, and no other. The 'you' suggests that this was said to the people (as Luke).

Ghost and *with* fire: whose fan is in his hand, and he 12
will throughly cleanse his threshing-floor; and he will
gather his wheat into the garner, but the chaff he will
burn up with unquenchable fire.

Then cometh Jesus from Galilee to the Jordan unto 13
John, to be baptized of him. But John would have 14
hindered him, saying, I have need to be baptized of thee,

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**with the Holy Ghost and** with **fire.** All the Synoptics have the saying. Matthew puts the preposition 'in' before the first of the nouns only, and grammatical usage would suggest that the second noun explains the first: 'with the Holy Ghost, that is, with fire.' The majority of the older interpreters so interpret[1]. Bengel says: 'The Holy Spirit has a fiery energy, and this fire was seen in Acts ii. 39' (cf. 'spirit of burning,' Isa. iv. 4). But as the images which represent the instruments of purification are two—the 'fan' to winnow the chaff from the corn, the 'fire' to consume it—it gives a good sense if the word 'spirit' is taken in the ordinary sense of 'wind[2].' John the Baptist was not familiar with the later doctrine of the 'Personal' spirit: he used language intelligible to readers of the O. T. (cf. Gen. ii. 7). The language, therefore, contains as much of threatening as of promise: to bring the people to higher things there should be a time of storm and of fiery discipline.

**12. whose fan is in his hand.** The word translated 'fan' represents the instrument by which corn and chaff were lifted into the air, where the wind could separate them.

**the chaff he will burn up with unquenchable fire.** It will be judgement indeed, by which 'he will throughly cleanse (only here and Luke iii. 17) his threshing-floor.'

iii. 13-17. *The Baptism of Jesus.* John's hesitation. The descent of the Spirit and the voice from heaven.

**13.** The baptism of Jesus is also recorded in Mark i. 9-11; Luke iii. 21-23.

**Then cometh Jesus:** Mark, 'in those days'; Luke, 'when all the people were baptized.'

**14.** Matthew alone intimates that Jesus intended to be baptized, or that John **would have hindered him:** better, 'was hindering' (A.V. *forbad*). Hitherto John had not found in the crowds of his clients any one to whose moral superiority he felt bound to

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[1] Origen *in Matt.* and later writers such as Meyer, Weiss, Holtzmann, Bruce, Alford, Plummer.

[2] The Greek word, *pneuma*, is so translated once in John iii. 8.

15 and comest thou to me? But Jesus answering said unto
him, Suffer *it* now: for thus it becometh us to fulfil
16 all righteousness. Then he suffereth him. And Jesus,

do obeisance: now one of a higher righteousness comes, of whom he would gladly be baptized. John i. 33 states that the Baptist did not know until the descent of the Spirit that Jesus was the Messiah: but he must have known something of him and of his family according to Luke ii.

**15. Suffer** it (or 'me') **now: for thus it becometh us to fulfil all righteousness.** Carr thinks that this 'righteousness' was 'that which met the requirements of the law': but what law required Jesus to be baptized by John? Wesley better says: 'It becometh every messenger of God to fulfil all his righteous ordinances.' It will assist our judgement on the whole transaction to remember that John is viewed as the minister of the dispensation under which our Lord passed his earthly life (John i. 6, 33, iii. 5; Matt. xxi. 25). In the last passage the Pharisees confessed that, if they admitted John's mission to be 'from heaven,' they were bound to receive his baptism. Luke vii. 29, 30 says that those who were baptized 'justified God' (cf. 'righteousness' here with 'justified' in Luke), but 'the Pharisees and lawyers rejected the counsel of God against themselves' when they refused it[1]. Epiphanius relates that the gospel of the Hebrews placed John's prayer to be baptized of Jesus after the descent of a fire on the Jordan. Jerome quotes from the same document another saying, namely, that the mother and brethren of Jesus said: 'John the Baptist baptizes for remission of sins; let us go to his baptism.' To this Jesus replied: 'How have I sinned that I should go to be baptized of him, unless this which I have said should be in ignorance?' Evidently the document taught baptismal purification[2].

**16. he saw the Spirit of God descending as a dove.** At this point the Synoptics curiously vary. Mark and Luke omit the conversation between John and Jesus, but record the baptism and the theophany. The two first gospels say that Jesus

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[1] Zahn (*Einleitung*, ii. 252) supposes that Matthew had not been a disciple of John, like Andrew, Peter, &c.: but it is more than probable that, with other publicans, he had accepted his mission.

[2] An ancient tradition (*Gosp. acc. to the Hebrews*; Justin Martyr, *Dial.* 88; some Latin MSS. of Matthew) asserted that a fire was kindled in the Jordan when Jesus was baptized. The celestial message also, according to some authorities, has been conformed to that of Acts xiii. 33 (Ps. ii. 7). Another traditional notion was that Jesus cleansed water by being baptized (Ignatius, Jerome, Wordsworth, &c.).

when he was baptized, went up straightway from the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending as a dove, and coming upon him; and lo, a voice out of the heavens, 17
saying, This is my beloved Son, in whom I am well pleased.

Then was Jesus led up of the Spirit into the wilderness 4

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saw the Spirit descending, while John i. 32 says that John beheld it, Luke adding, 'in a bodily form.'

**17. in whom I am well pleased** is a biblical expression, as Isa. xlii. 1; Matt. xii. 18. For 'This is,' Mark and Luke read 'Thou art.' The baptism and the heavenly recognition were necessary both for Jesus and for his followers. The baptism was not merely 'an outward and visible sign,' but attended by an 'inward and spiritual' endowment. The dove was supposed to be the form in which the Spirit brooded over the waters (Gen. i. 2). The Targum says that the twig of Noah's dove was found on Messiah's mountain. The emblematic dove appears at the head of Semitic gods, and it was venerated among the Samaritans as the image of the Shechinah. Doves were used for special sacrifices in Israel (Gen. xv. 9; Lev. i. 14, xii. 8; Luke ii. 24).

iv. 1–11. *The Temptation of Christ.* After a fast of forty days Jesus is tempted to change stones into bread, to cast himself down from the temple, to worship Satan. He refutes the tempter by the word of God.

The Temptation: Mark i. 12, 13; Luke iv. 1–13.

After the baptism and the heavenly recognition came temptation: Matthew, 'then'; Mark, 'straightway'; Luke, 'Jesus full of the Holy Spirit returned from Jordan.' Meyer, Holtzmann, and others think that the narrative in Matthew and Luke is a development from the briefer tradition found in Mark. Holtzmann urges that the popular view of the Messiah required that he should encounter the demons: before he could deliver others from the evil power he must first 'bind the strong man'; but this draws too much from the mythical theory. As Weiss remarks, Jesus would himself speak of the forty days, and the materials would be found in the original Matthew. The agreement of the Synoptics and other references (cf. Heb. iv. 15) imply a real history.

**1. led up of the Spirit into the wilderness.** We cannot think of an involuntary transportation, though Mark has 'driveth him forth.' After the great excitement at the Jordan Jesus would

2 to be tempted of the devil. And when he had fasted
3 forty days and forty nights, he afterward hungered. And
the tempter came and said unto him, If thou art the Son

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naturally seek solitude and repose. The 'wilderness' lay between Jerusalem and the Jordan; in tradition called the 'Quarantania.'

**to be tempted of the devil.** In the temptation, as in the baptism, he was 'led up of the Spirit.' There was a purpose in his being in this place: it was 'to be tempted,' and that 'of the devil.' In the view of the evangelists Satan still retains that place among the servants or instruments of God which was assigned to him in the later times of the O. T. In Job i. 6 he appears among the sons of Elohim. 1 Chron. xxi. 1 states that 'Satan stood up against Israel' and moved David to number the people (in 2 Sam. xxiv. 1, God moved David). In Zech. iii 1 we read of 'the adversary'; and it is doubtful whether the proper name 'Satan' occurs in the O. T. Our English word comes through the French *diable*, Latin *diabolus*, from the Greek. In Rev. xx. 2 both the Greek and Hebrew names are given: 'the devil and Satan.' 'Tempt' and 'temptation' acquire a new meaning in biblical language. The old significance was that of trial, proof, testing, attempting, as Wisd. of Sir. xxvii. 5; Luke viii. 13: but Matt. vi. 13, xxvi. 41; Mark xiv. 38; Jas. i. 12, 13 include the idea of solicitation to evil. This seems to have been charged against Israel (Exod. xvii. 2; Num. xxi. 4; 1 Cor. x. 9).

**2. when he had fasted forty days,** &c. Mark and Luke represent the temptation as extending over the whole period; Matthew finds the occasion of the first attack in the hunger which supervened after the long fast. Moses (Deut. ix. 9) and Elijah (1 Kings xix. 8) are said to have fasted forty days. It is possible that the spiritual exaltation through which Jesus had passed had rendered him regardless of physical wants for a long period: on its subsidence they reasserted themselves. We need not suppose 'a departure of the Spirit' (Calvin, Olshausen).

'He was afterward an hungred' (A. V.) was a good old English phrase, but the verbal form is more literal.

**3. the tempter came.** There have been many conjectures respecting the form in which the tempter approached Jesus. The mythical theory supposes that the narrative is fictitious, composed for the ideal Messiah. But as history attests that Jesus really lived, there is no *a priori* improbability about his temptation. Realistic conceptions have given a bodily form to Satan, partly angelic, partly human: cf. Luke x. 18, 'I saw Satan fall like lightning,' and Job i. 6. But generally the N. T. represents Satan as an invisible agent (Luke xxii. 3; Acts v. 3). Bengel conjectured that he might have come to Jesus as a scribe. How-

of God, command that these stones become bread. But 4
he answered and said, It is written, Man shall not live by
bread alone, but by every word that proceedeth out of
the mouth of God. Then the devil taketh him into the 5
holy city; and he set him on the pinnacle of the temple,
and said unto him, If thou art the Son of God, cast thy- 6
self down: for it is written,

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ever, the conflict was spiritual: he was 'in all points tempted like as we are.'

**If thou art** (A. V. 'be') **the Son of God.** The sonship which had been so emphatically declared in iii. 17, the tempter calls in question. The voice might have been illusory, or needed confirmation now that conditions were changed. Would God permit his **Son** to be forsaken, to die of hunger? A simple miracle would test the relation. John the Baptist had said that God could raise up children to Abraham out of the very stones around him, and would He not change them into 'loaves' for his 'beloved Son'?

Jesus was not to be overthrown by the stress of bodily appetite. Adam in abundance was weak before a new attraction; Israel murmured when hungry; Jesus, tormented and tempted, refused to obey the selfish desire.

**4. Man shall not live by bread alone.** Matthew quotes in full Deut. viii. 3 (LXX), of which Luke gives only the first part. Jesus, 'though a Son,' was yet 'man': if conscious of transcendent elevation he must yet 'learn obedience.' Israel in the wilderness clamoured for bread as though it was everything, and must be obtained by any and every means. Jesus shewed that the will and law of God are more than life or any of its satisfactions: 'every word.'

**5. the holy city.** Luke makes this the third temptation. As the accounts are clearly from one source, this variation cannot be explained. Meyer, Alford think that Matthew has the right order, Ellicott prefers that of Luke. Jerusalem is called 'the holy city' in Matt. xxvii. 53; Isa. xlviii. 2; Rev. xi. 2, xxi. 2: cf. Matt. v. 35, 'the city of the great King.' The Arabs still call it 'El Kuds,' i. e. 'the holy place.' It was so called because of the temple (John iv. 20). The 'pinnacle' was some well-known prominence on the temple roof, which towered above the deep valley of the Kidron.

**6. cast thyself down.** On this consecrated spot the appeal to the sacred word would have commanding force. There, if anywhere, such a promise of special Providence might be tested. Jesus was not to be led captive by appetite like one of the crowd,

He shall give his angels charge concerning thee:
And on their hands they shall bear thee up,
Lest haply thou dash thy foot against a stone.

7 Jesus said unto him, Again it is written, Thou shalt not
8 tempt the Lord thy God. Again, the devil taketh him
unto an exceeding high mountain, and sheweth him all
9 the kingdoms of the world, and the glory of them; and
he said unto him, All these things will I give thee, if
10 thou wilt fall down and worship me. Then saith Jesus
unto him, Get thee hence, Satan: for it is written, Thou
shalt worship the Lord thy God, and him only shalt thou
11 serve. Then the devil leaveth him; and behold, angels
came and ministered unto him.

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but religious enthusiasm might bring him to destruction. Eusebius (*H. E.* ii. 23) gives a tradition through Hegesippus, that James the Just was thrown from 'the pinnacle of the temple.'

**haply.** R. V. represents a Greek word (LXX) which A. V. translated 'at any time.'

**7.** The Hebrew and Greek (LXX) agree in Ps. xci. 11, 12, and in the reply from Deut. vi. 16. Bengel says: *Scriptura per scripturam interpretanda et concilianda.*

**8. an exceeding high mountain.** He whom baser passion cannot seduce, nor religious enthusiasm mislead, must belong to the superior few. In such characters the consciousness of power is often attended with ambition. Jesus the Carpenter's son had listened to the popular demand for a deliverer, and all that was wanted was publicity and some social authority. These were promised: 'All these will I give thee.' For 'the world created' (Matthew) Luke has 'the world inhabited,' and adds 'in a moment of time.' There was no mountain from which all Palestine could be seen: but cf. Ezek. xl. 2. A Jewish opinion regarded Satan as the 'ruler of this world' (John xiv. 30, xvi. 11; 2 Cor. iv. 4; Eph. vi. 12; 1 John v. 19).

**10. Get thee hence, Satan.** By this last proposal the adversary had revealed himself, and Jesus addresses him by name.

**11.** When Satan left the angels came. Luke does not refer to them, but states that Satan left 'for a season.'

iv. 12-17. *The Ministry begun.* When Jesus heard of the arrest of John he left Nazareth for Capernaum. Prophecy again fulfilled.

Now when he heard that John was delivered up, he 12
withdrew into Galilee; and leaving Nazareth, he came 13
and dwelt in Capernaum, which is by the sea, in the
borders of Zebulun and Naphtali: that it might be ful- 14
filled which was spoken by Isaiah the prophet, saying,

The land of Zebulun and the land of Naphtali, 15
Toward the sea, beyond Jordan,
Galilee of the Gentiles,
The people which sat in darkness 16

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The commencement of our Lord's public ministry is described in Matt. iv. 12-17; Mark i. 14, 15; Luke iv. 14, 15. Dr. Bruce supposes that the writer regarded this as the absolute beginning of the public ministry of Jesus—ver. 17, 'began to preach'; but Luke speaks of a ministry in the synagogue at Nazareth, and John records the calling of disciples, and the miracles at Cana and in Judæa, before this date. Dr. Godet speaks of a 'confusion of the two first returns into Galilee' in Matthew and Mark. However, as Dr. Morison observes, 'Matthew does not give us a scientifically-jointed memoir.' The evangelists all agree that Jesus came into public in Galilee more particularly after the arrest of John: that he first abode in Nazareth, then in Capernaum.

**13. leaving Nazareth:** Luke iv. 17-30 narrates his rejection there.

**dwelt in Capernaum.** This place is not mentioned in the O. T. or in the Apocrypha. It was a flourishing centre for population, travel and commerce, on the north-west border of the lake of Galilee, where the remains of a fallen synagogue are supposed to mark its site (Tell Hum). John iv. 45 relates that Jesus was received in Galilee because he had already acquired reputation in Jerusalem.

**14.** It is to this location of the Messianic ministry that the evangelist applies the words of Isa. viii. 11—ix. 6. The prophetic statement refers to the invasion of Tiglath-Pileser, B. C. 734, when Ahaz had called him to assist against Rezin and Pekah of Syria, 2 Kings xv. 10-29. The quotation resembles the Hebrew rather than the Greek. Weiss (*Introd. to N. T.* ii. 283) observes that 'by settling in Capernaum He shows that salvation is to go forth to the Gentiles[1].'

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[1] Ritschl (*Entstehung der a. Kirche*, p. 153) refers to Jerome's report that the Nazarenes referred this passage to the extension of the gospel by Paul. Jerome's comment on this point is too obscure for any firm inference to be based upon it.

Saw a great light,
And to them which sat in the region and shadow of
death,
To them did light spring up.

17 From that time began Jesus to preach, and to say, Repent ye; for the kingdom of heaven is at hand.

18 And walking by the sea of Galilee, he saw two brethren, Simon who is called Peter, and Andrew his brother,
19 casting a net into the sea; for they were fishers. And he saith unto them, Come ye after me, and I will make you
20 fishers of men. And they straightway left the nets, and

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iv. 18-22. *The calling of four fishermen to be disciples.* The account of the calling of the first disciples is found in all the Synoptists, but under conditions which shew that the early narratives were in a somewhat fluid condition. Matthew follows Mark closely, but Luke introduces items to which the others give another connexion. He represents the fishermen as being out of their boats, washing their nets; but Matthew and Mark say that they were casting a net into the sea. He says also that Jesus was first speaking from the boat, that then he asked Simon to go out and fish; while Simon's reply reminds us of the event recorded in John xxi. 4-12 (cf. Mark iv. 1). Luke's conclusion that 'they left all and followed him' (cf. Matt. iv. 20; Mark i. 20) leaves no doubt that throughout the narrative he is referring to the first call: cf. Mark i. 16-20; Luke v. 1-11.

**18. by the sea of Galilee:** so called because of the province in which it was situated. John (xxi. 1) calls it the 'sea of Tiberias,' because of the city on its border. Luke (v. 1) gives it the name 'Lake Gennesaret,' the region at the northern end of the lake where the five thousand were fed. Josephus calls it 'Gennesar'; Heb. 'Chinnereth' (Deut. iii. 17; Joshua xii. 3).

**Simon who is called Peter.** Mark and Luke (also Sin. Syr. in Matt.) use here 'Simon' without the addition. It may be noticed that the brother of Simon, Andrew, had a Greek name. The Aramaic *Cephas* is only used by John and Paul.

**19.** Wieseler supposes that these first disciples were called three times: first, as in John i. 35; secondly, according to the account given in this place; thirdly, to the apostleship, Matt. x. 2-4.

**fishers of men,** or, as Mark, 'to become fishers,' which might be from the Aramaic infinitive.

followed him. And going on from thence he saw other 21
two brethren, James the *son* of Zebedee, and John his
brother, in the boat with Zebedee their father, mending
their nets; and he called them. And they straightway 22
left the boat and their father, and followed him.

And Jesus went about in all Galilee, teaching in their 23
synagogues, and preaching the gospel of the kingdom,
and healing all manner of disease and all manner of
sickness among the people. And the report of him went 24
forth into all Syria: and they brought unto him all that
were sick, holden with divers diseases and torments,
possessed with devils, and epileptic, and palsied; and he
healed them. And there followed him great multitudes 25

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**22. left the boat:** in Mark, 'left Zebedee with the hired servants.' From this time they devoted their time and service to their new Master.

iv. 23-25. *The works of Jesus.* The paragraph, which describes the teaching and healing ministry of Jesus, forms a transition to the Sermon on the Mount.

**23.** Similar statements disclosing the widening activity and influence of the great Teacher are found in Matt. ix. 35; Mark i. 39, vi. 6; Luke iv. 44.

**in their synagogues,** where the gatherings took place chiefly on the Sabbaths (Acts xv. 21), so that some lapse of time is indicated.

**all manner of disease.** The R. V. inverts the order of the two words, 'sickness' and 'disease.' 'Disease' seems to refer to positive and acute disorders, like fever, leprosy, and blindness; 'sickness' to the various forms of debility. The 'torments' included mania, epilepsy, and paralysis. 'Torment' was inflicted upon criminals—often to extort confession.

**24. into all Syria.** His reputation was now increased by the geographical extension of his ministry: 'all Galilee'; 'all Syria'; and 'from Jerusalem.' Also by the unlimited range of his cures: 'all manner of disease.'

**25. great multitudes:** a favourite expression in Matthew. Decapolis was a district of ten towns: Scythopolis, Gadara, Hippo, Pella, &c.—mostly occupied by Gentiles. The region lay on the north-east side of the sea of Galilee (Smith, *Histor. Geog.* p. 599).

from Galilee and Decapolis and Jerusalem and Judæa and *from* beyond Jordan.

5 And seeing the multitudes, he went up into the mountain: and when he had sat down, his disciples came unto

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v. 1–12. *The Beatitudes* introduce the *Sermon on the Mount.* Mark does not report this discourse (Matt. v–vii), and Luke (vi. 20–49) only gives portions of it. Both Matthew and Luke begin with the beatitudes and conclude with the comparison of the houses built on the rock and the sand. Luke places the sermon after the calling of the apostles (cf. Mark iii. 13): here it follows the calling of the first disciples, but before the calling of Matthew himself (ix. 9). Luke vi. 17 makes the situation 'a level place,' but Matthew speaks of 'the mountain.' Only thirty of the one hundred and seven verses of Matthew are represented in the third gospel, while the latter has four woes instead of the same number of benedictions. Augustine, Osiander, Greswell say that the discourse was given in parts: most of the moderns agree that Matthew and Luke give different accounts of the same great discourse. Tholuck, Ebrard, Meyer hold that Luke borrowed from Matthew. If this were so, why did he not take more? If he had an independent source, was it oral or written? Olshausen and Godet seem to favour the view that Luke's is the more original report.

No one now expects to find absolute chronological accuracy in the evangelical records. But it is probable that for the use of teachers and catechists Matthew collects scattered utterances of our Lord. Weiss regards it as 'an example of his teaching,' or as 'an ordination discourse,' but in its present form due to the evangelist. It may be noted that this lengthened address was not spoken to the multitudes, but to the disciples, v. 1 (Luke vi. 20). On this account Lange describes it as 'an esoteric discourse.' This makes unnecessary the remark of Holtzmann, that Jesus is represented as a second Moses, delivering from a mountain the new law. Mark iii. 13 indicates the place for the discourse, but omits it. Both Mark and Luke shew that many works had preceded it—'a lengthened activity' (Godet). Its own terms imply that the new message had been widely diffused: some had believed and others rejected it; persecution had arisen for his name's sake; some had built on the rock and others on the sand; while false prophets had arisen.

**1. seeing the multitudes, he went up into the mountain:** whither he resorted for quiet, or for converse with his disciples.

**when he had sat down.** This is the attitude of the oriental teacher (Luke iv. 20); Matt. xxiii. 2, 'The Pharisees sit on Moses' seat.'

him: and he opened his mouth and taught them, saying, 2
Blessed are the poor in spirit: for theirs is the kingdom of heaven. 3

Blessed are they that mourn: for they shall be comforted. 4

Blessed are the meek: for they shall inherit the earth. 5
Blessed are they that hunger and thirst after righteousness: for they shall be filled. 6

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**2. opened his mouth:** Job iii. 1; Dan. x. 16; Acts viii. 35.
**and taught:** lit. *began to teach*—an incipient imperfect.

**3. Blessed are the poor in spirit** (Luke om. 'in spirit'). The term 'blessed' is biblical, Deut. xxxiii. 29 (R. V. 'happy'); Ps. i. 1. The repentance demanded by John's preaching implied lowliness, Isa. lvii. 15. Jas. ii. 5 (which seems to refer to this saying) speaks of the 'poor in this world' who are 'heirs of the kingdom.' Resch (*Die Logia Jesu*) translates 'poor' by the Hebrew *a-ni-yim*, though *eb-yo-nim* stands for it, Ps. xii. 5 and elsewhere. Origen supposed that the Ebyonim were so called because they were poor in understanding; and Matt. xi. 25 suggests that spiritual poverty implied freedom from the pride of knowledge: cf. 1 Cor. i. 26.

**theirs is the kingdom of heaven.** The Messianic blessing is future rather than present, spiritual rather than temporal, and is more acceptable to the lowly and unfortunate than to the rich and successful. 'The blessing of the O. T. is prosperity: adversity is the blessing of the New, which carrieth the greater benediction.' Only those who feel their sinfulness and helplessness will care for the righteousness of the kingdom which is the gift of God.

**4. Blessed are they that mourn.** Luke has, 'Blessed are ye that weep now: for ye shall laugh.' John xvi. 7-20 speaks of the 'Comforter,' by whose agency 'sorrow shall be turned into joy.' They mourn not only for sin, but also under the painful conditions appointed for the trial of faith, 1 Pet. i. 6. Some have transposed verses 4 and 5, but without sufficient authority.

**5. Blessed are the meek,** &c.: see Ps. xxxvii. 11. The ambitious and tyrannical have possessed the earth, but their day is short. The moral code of the lowly Galilean is the foundation of civilized legislation. Dr. Bruce refers to the inheritance of the Western continent which has come to the descendants of the persecuted Puritans.

**6. Blessed are they that hunger.** Physical thirst is an O. T. emblem of spiritual longing, Ps. xlii. 2; Isa. lv. 1.

7 Blessed are the merciful: for they shall obtain mercy.
8 Blessed are the pure in heart: for they shall see God.
9 Blessed are the peacemakers: for they shall be called sons of God.
10 Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven.
11 Blessed are ye when *men* shall reproach you, and perse-

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**they shall be filled,** i. e. shall receive full satisfaction: Ps. xvii. 15. Some have rendered it, 'hunger and thirst on account of righteousness,' which amounts to the same meaning. Notice the antithesis of Paul, Rom. xiv. 17, between 'meat and drink' and the 'righteousness' of the 'kingdom.'

**7. Blessed are the merciful: for they shall obtain mercy:** *lit.* 'shall experience mercy'—not only now, but in the final triumph of the kingdom, Jas. ii. 13 (cf. Heb. iv. 16, 'receive mercy'). Matthew frequently refers to mercy: ix. 13, xii. 7, xviii. 33, xxv. 35. The higher righteousness which justifies forgiveness can only be attained by those who submit to be governed by this supreme law of the universe, i. e. love. This is taught in the parable of the ungrateful servant, xviii. 23; and in the Lord's Prayer, vi. 12. Mercy characterizes the true High Priest, Heb. ii. 17; its absence condemned the Pharisees, Matt. xxiii. 23.

**9. Blessed are the peacemakers.** Similarly, however, wisdom is said to be 'first pure, then peaceable,' Jas. iii. 17: cf. Prov. x. 12.

**for they shall be called:** a frequent phrase, as Num. i. 10 (LXX); Isa. ix. 6 (LXX); Rom. ix. 26. For 'sons of God' see Rom. viii. 14; Gal. iii. 26; 1 John iii. 2 ('children'). The qualitative meaning, 'like God,' may be included, as 1 Thess. v. 5, 'sons of light': cf. Matt. v. 48.

**10. Blessed are they that have been persecuted.** 1 Pet. iii. 14, iv. 14 seem to refer to this saying. 'The cause, not the pain, makes the martyr' (Augustine). As the followers of Jesus had not yet come under persecution, Weizsäcker and Holtzmann regard these verses as additions by the evangelist; some refer the statement (in the past tense) to the persecuted of former times; Luke vi. 22 puts it into the future, and it may be nearer to the original. In the A. V. the present stands for the perfect participle, 'are persecuted.'

**11. Blessed are ye when** men **shall reproach you . . . falsely,** or, 'because they are speakers of falsehood.' As the words 'for my sake' are in some copies placed first, the A. V. connects them

cute you, and say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great 12
is your reward in heaven: for so persecuted they the prophets which were before you.

Ye are the salt of the earth: but if the salt have lost 13
its savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out and trodden under

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only with 'falsely.' Holtzmann refers to Pliny's decision that Christians should be punished 'for the name': but that belongs to a later time.

**12. Rejoice, and be exceeding glad.** Rev. xix. 7; 1 Pet. iv. 13; Ps. xxxii. 11; Lam. iv. 21; Luke vi. 23 ('rejoice and leap') represent the original meaning of the word. Christian joy abounds in adversity; so the apostles sang in prison, Acts xvi. 25: cf. Rom. v. 3.

**your reward.** Though the same word is rendered 'hire,' Matt. xx. 8, and 'wages,' John iv. 36, yet it does not favour the assumption of merit, Rom. iv. 4.

**the prophets which were before you.** Morison, Carr, Lange, and Bruce perceive that there is here a recognition of the prophetical office which belonged to the disciples to whom the address was specially given. They were now in the place of the prophets. Concerning the 'Prophets' of the N. T. church see Rom. xii. 6; 1 Cor. xii. 10, xiv. 4, 31, 39; Eph. iii. 5, iv. 11; 1 Thess. v. 19. The Sin. Syr. omits 'before you.'

v. 13–16. *The church and the world.* The disciples are shewn to be the salt of the earth and the light of the world. Their light is to be exhibited.

**13. Ye are the salt of the earth.** Detached sayings from verses 13–16 are found in other connexions in Mark and Luke. Mark ix. 50 and Luke xiv. 34 repeat the allusion to salt, but have not the leading phrase, 'Ye are,' &c. It shews the variety with which the original sources have been used, that only three of the principal expressions in these verses are found in all the Synoptics, five more are contained in two, and ten are found in one or the other only. (The R. V. does not represent all the differences.)

**14.** The disciples are the 'salt of the earth,' 'the light of the world.' 'Salt and light are primary in nature and of widest use' (Bengel). Livy called Greece 'the light of the nations.' The transitions from the salt to the city and then to the light are somewhat abrupt, and raise a doubt whether all here is in its original setting. Holtzmann and Weiss think that 'world' is

14 foot of men. Ye are the light of the world. A city set
15 on a hill cannot be hid. Neither do *men* light a lamp,
and put it under the bushel, but on the stand; and
16 it shineth unto all that are in the house. Even so let
your light shine before men, that they may see your good
works, and glorify your Father which is in heaven.
17 Think not that I came to destroy the law or the

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used here in the later sense (Paul and John) of estrangement from God. Weiss also holds that Luke xi. 33 places the reference to light in its proper connexion, though Mark iv. 21 places it after the 'Sower.' The 'light' consists in the transcendent virtues recommended in this discourse. Humility, meekness, purity, and benevolence reveal to the world its own vices and shortcomings. The light is to be 'seen,' because without the stimulus of higher example society cannot escape from its own corruption. By this exhortation no encouragement is given to the ostentatious profession of religion, but to a sedulous care that virtue may be genuine. Light is its own herald: good works are their own witness—**A city set on a hill cannot be hid.**

**15. under the bushel:** there would generally be but one article of the kind in a house.

**16. glorify your Father which is in heaven:** cf. 1 Pet. ii. 12, which seems to refer to this saying. This is the earliest use of the expression 'Our Father in heaven,' Matt. vi. 9. The relation of the righteous to God is shewn by works, Matt. v. 48; 1 John iii. 3-9.

v. 17-20. *Permanence of the law.* The precepts which express the true righteousness are not to be abolished.

**17. Think not that I came.** Some might infer from his teaching that the old law was evil—as Marcion did. Neither are they correct who assume that the original gospel would altogether forbid the disciples to forsake Judaism. Jesus did not expressly instruct his followers to leave formal Judaism. The strict Jewish Christians never did. Peter and John went to the temple at the hour of evening prayer after Pentecost, Acts iii. 1. The breach with literal Judaism was introduced by Paul, yet he offered sacrifice in the temple on his last visit to Jerusalem (A. D. 57), Acts xxi. 24. Our Lord teaches in this place that the law and the prophets are to be fulfilled, not by the universal and permanent establishment of the ceremonial law, but by the introduction of the higher purity of the gospel.

**the law or the prophets.** The first two great sections of

prophets: I came not to destroy, but to fulfil. For 18
verily I say unto you, Till heaven and earth pass away,
one jot or one tittle shall in no wise pass away from the
law, till all things be accomplished. Whosoever there- 19
fore shall break one of these least commandments, and
shall teach men so, shall be called least in the kingdom

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the Jewish canon are mentioned, but the whole may be intended, Luke xxiv. 44.

**I came not to destroy,** i. e. to dissolve utterly, as Matt. xxvi. 61 (Wycliffe, 'to undo').

**but to fulfil:** Luke xxii. 16. The Pharisees had made void the 'law' by tradition; the Sadducees had disparaged the 'prophets'; Jesus came to 'fulfil' both. Marcion erased this passage from his gospel.

**18. verily,** or **amen,** is found in all the Synoptists; the double 'verily' only in John, and was only used by our Lord. Where Matthew (xvi. 28, xxiv. 47) and Mark (xii. 43) use the Aramaic word, Luke introduces the Greek 'truly.' 'Truly' in Matt. xxvi. 73, xxvii. 53, 54, comes from the centurion, and from Pilate's servants.

**one jot or one tittle.** Not so much as the smallest vowel, or the finial of a consonant. *Yod* was the smallest of the Hebrew letters, as *iota* was in Greek.

**Till heaven and earth pass,** i. e. never. The Jews still believe that the law will abide until the final destruction. The later books of the N. T. (epistles of Peter and Jude and the Apocalypse) suppose the literal dissolution of the universe; cf. *Book of Enoch*, xci. 14–16. Weiss says that Luke omitted this passage because the question of the permanence of Judaism had lost its importance for Gentile Christians: but the 'question' is not lost sight of in Acts, which came after the gospel and from the same writer.

**19. Whosoever therefore shall break.** Since none of the commandments can fail of fulfilment, and none are to be ignored or transgressed, the yoke of the letter had to be borne until its subjects were ready for the guidance of the Spirit. What then are 'the commandments'? In answer to this question, Jesus in Matt. xix. 18 referred to the moral portions of the Decalogue, and not to any ceremonial enactment; cf. Rom. xiii. 9.

**shall be called least:** not 'shall be excluded from,' but shall not attain the highest honour. Matt. xi. 11, 'he that is but little in the kingdom' is greater than John the Baptist, brings in another circle of ideas. John did not teach men to neglect the real

of heaven: but whosoever shall do and teach them,
20 he shall be called great in the kingdom of heaven. For
I say unto you, that except your righteousness shall
exceed *the righteousness* of the scribes and Pharisees, ye
shall in no wise enter into the kingdom of heaven.

21 Ye have heard that it was said to them of old time,
Thou shalt not kill; and whosoever shall kill shall be
22 in danger of the judgement: but I say unto you, that
every one who is angry with his brother shall be in

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law. Neither does the evangelist refer to Paul as an Antinomian, though the latter called himself 'less than the least of all saints.'

**20. except your righteousness.** The 'righteousness' of the scribes consisted in punctilious veneration for the letter of Scripture; that of the Pharisees was a scrupulous ritualism. The following portion of this discourse shews how the true righteousness 'exceeds' the false. It forbids the murderous intent and disposition as well as the murderous action; the angry look as well as the fatal stroke. Impurity in thought is condemned as well as impurity in act. There must be 'truth in the inward parts.' Divorce may be immoral even when human law allows it. Retaliation and revenge, once considered to be sacred duties of the tribe or family, are to cease; enemies, as well as friends, are to be loved; outrage is to be endured without redress. It is by this higher righteousness that God himself forgives, and therefore requires men to forgive one another. This is 'the righteousness of God,' which is manifested 'apart from the law' (Rom. iii. 21).

v. 21-26. *Modification of the older teaching.* Angry speech condemned. The spirit of reconciliation needed with true sacrifice.

**21. it was said to them,** not 'by them' (A. V.). The simple dative was recognized from Wycliffe to the Geneva Version; cf. Rom. ix. 12. Jesus does not correct the ancient law, but finds its deeper meaning; yet He claims an authority equal to that of Moses: 'it was said . . . I say.'

**the judgement,** or the local court, existed in every town; Deut. xvi. 18; 2 Chron. xix. 5; Josephus, *Ant.* iv. 8. 14.

**22. every one who is angry.** The margin retains 'without cause,' which is evidently a late addition to what might be considered to be a hard saying. 'Raca' denied the intellectual value danger of the judgement; and whosoever shall say to his brother, Raca, shall be in danger of the council; and whosoever shall say, Thou fool, shall be in danger of the hell of fire. If therefore thou art offering thy gift at 23 the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, 24 and go thy way, first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary 25 quickly, whiles thou art with him in the way; lest haply the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come 26 out thence, till thou have paid the last farthing.

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of a man; 'fool' (*moreh*) his religious worth (Holtzmann). The evil of the terms was in the contempt or disgust they expressed. The 'council' was the Sanhedrin, the supreme court, which had the power of life or death.

**in danger of the hell of fire,** or **Gehenna** (marg.), which is often referred to in Matthew; also Mark ix. 43; Luke xii. 5; Jas. iii. 6. It was a Jerusalem word = *Ge Hinnom*, a valley outside the city where the bodies of criminals were cremated—the last disgrace.

**23. If . . . thou art offering thy gift at the altar.** Sacrifice without love profited nothing. When this was first reported the temple and altar were standing (Sanday, *Inspiration*, p. 284). No instance of an offering by Jesus himself is recorded: cf. Matt. xvii. 27. Some have detected a want of connexion between this direction and what precedes; but it may be found in the instruction to cultivate the spirit of conciliation. According to Epiphanius, the Ebionite gospel taught the abolition of sacrifices: I came to dismiss sacrifices. If ye do not cease to slay, wrath shall not cease to come upon you.' The solemn act of sacrifice might be interrupted in the service of love.

**25. Agree with thine adversary.** The 'adversary' is the legal opponent; the 'judge,' the presiding authority; the 'officer,' he who executed the decision. Luke xii. 58, 59 places the verses in a different connexion, but the connexion in Matthew seems to be natural. A 'farthing' was the quarter of an *as*. It only occurs in Matt. xi. 42, and there is said to be equal to two mites. Matt. x. 29 and Luke xii. 6 have another word—*assarion*.

27 Ye have heard that it was said, Thou shalt not commit
28 adultery: but I say unto you, that every one that looketh
on a woman to lust after her hath committed adultery
29 with her already in his heart. And if thy right eye
causeth thee to stumble, pluck it out, and cast it from
thee: for it is profitable for thee that one of thy members
should perish, and not thy whole body be cast into hell.
30 And if thy right hand causeth thee to stumble, cut it off,
and cast it from thee: for it is profitable for thee that
one of thy members should perish, and not thy whole
31 body go into hell. It was said also, Whosoever shall
put away his wife, let him give her a writing of divorcement:
32 but I say unto you, that every one that putteth
away his wife, saving for the cause of fornication, maketh
her an adulteress: and whosoever shall marry her when
she is put away committeth adultery.

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v. 27-32. *On adultery and divorce.* The right eye and hand to be sacrificed when the surrender became needful to salvation.

**28. every one that looketh on,** i.e. with the intention of encouraging the evil desire.

**29.** The right eye and the right hand, the instruments of purpose, and therefore most precious, are to be cast away if they lead to sin.

**causeth thee to stumble,** not 'offend,' as A. V. The original word, from which has descended 'scandal,' means a trap, a stumbling-block (1 Cor. i. 23). The second 'that' is omitted by the R. V., but the exact significance of the first is a little obscure. It may mean that it is profitable to lose a hand or eye, if endured in order that only one member should perish and not all. Weiss calls it 'a circumlocution for the infinitive sentence.' The passage occurs again in Matt. xviii. 8, where Weiss thinks it is from Mark ix. 43-47, but here from the apostolic source[1]. The doctrine is that at the Messianic judgement sin threatens the whole man with punishment.

**32.** On this verse see Matt. xix. 9; Luke xvi. 18.

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[1] Hawkins (*Hor. Syn.* p. 64) refers to them as doublets.

Again, ye have heard that it was said to them of old 33
time, Thou shalt not forswear thyself, but shalt perform
unto the Lord thine oaths: but I say unto you, Swear 34
not at all; neither by the heaven, for it is the throne
of God; nor by the earth, for it is the footstool of his 35
feet; nor by Jerusalem, for it is the city of the great
King. Neither shalt thou swear by thy head, for thou 36
canst not make one hair white or black. But let your 37
speech be, Yea, yea; Nay, nay: and whatsoever is more
than these is of the evil *one*.

Ye have heard that it was said, An eye for an eye, and 38

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v. 33-37. *Perjury and vain swearing forbidden.*

**33. Thou shalt not forswear thyself.** The verb is found in the LXX of 1 Esdras i. 48; Wisd. of Sol. xiv. 30, but the whole saying is from Num. xxx. 2; Deut. xxiii. 22, and the rabbinical use of these passages. The Jews considered no oath to be binding except made in the name of God; hence the third commandment, 'Thou shalt not take the name of the Lord thy God for falsehood' (R. V. marg., Exod. xx. 7). Irenæus, Origen, Chrysostom, Jerome, and later interpreters have held that this injunction forbids oaths to Christians. But (*a*) Neither Jesus nor his apostles laid down absolute rules, nor directly interfered with human customs. (*b*) The N. T. seems to recognize elsewhere the validity of oaths, as Rev. x. 6, where the angel swore 'by him that liveth,' &c. In Matt. xxvi. 63, 64 Jesus seems to have recognized the oath of the High Priest: 'by the living God.' Philo recommended that oaths should be taken by heaven and earth, rather than by the name of God. 'Swear not at all' might mean with the limitation 'by these formulas,' as given in verses 34-36; but Meyer says 'not at all' (34) forbids such a limitation; cf. Matt. xxiii. 16-22. The margin, 'toward Jerusalem,' suggests that the readers were outside the city.

**37. let your speech be, Yea . . . Nay.** Josephus says that the Essenes dread swearing, and that anything they say is stronger than an oath. The R. V. has **speech** for A. V. 'communication'; cf. Luke xxiv. 17.

v. 38-42. *Retaliation for injuries forbidden.* An ancient law revised.

**38. An eye for an eye.** Exod. xxi. 23 (Lev. xxiv. 20) supplies missing words, viz. 'thou shalt give.' Human society has always recognized the *jus talionis*, yet not as the highest law. The

39 a tooth for a tooth: but I say unto you, Resist not him that is evil: but whosoever smiteth thee on thy right
40 cheek, turn to him the other also. And if any man would go to law with thee, and take away thy coat, let
41 him have thy cloke also. And whosoever shall compel
42 thee to go one mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

43 Ye have heard that it was said, Thou shalt love thy
44 neighbour, and hate thine enemy: but I say unto you, Love your enemies, and pray for them that persecute
45 you; that ye may be sons of your Father which is in

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disciples are required to relax the demand for strict justice where its incidence would injure another: *summa lex, summa injuria.*

**39. Resist not him that is evil.** The personal reference in 'him' is supported by what follows.

**smiteth thee.** This is in the present tense, implying that there and then the other cheek is to be turned to the smiter.

**40.** The counsel in regard to private injury is followed by one relating to public litigation. The 'coat' or tunic was less valuable than the 'cloke,' which for many was the covering by night as well as by day. Luke vi. 29, however, reverses the order.

**41.** The next instance implies a restraint upon personal liberty. Sometimes Jews were pressed into the service of the Roman army. Simon had to bear the cross, Matt. xxvii. 32. The Roman word 'mile' only occurs here.

v. 43-48. *Love your enemies.* Something taken from, and something added to, the older law as generally understood. The character of God, the standard of goodness for men. His perfection our aim.

**43. Thou shalt love thy neighbour.** Lev. xix. 18; but 'hate thine enemy' was 'a gloss of the worst kind' (Bengel). It was dictated by a crude patriotism.

**thine enemy,** i. e. him that hates thee. It applies to personal, political, and sectarian foes: to Gentiles and to persecutors.

**44.** The R. V. rightly omits a part of this verse which appears in A. V. It is not found in the best authorities, and seems to have been borrowed from Luke vi. 27, 28.

**45.** The motive to the exercise of a perfect charity is derived from the prospect of assimilation to the character of God, who

heaven: for he maketh his sun to rise on the evil and
the good, and sendeth rain on the just and the unjust.
For if ye love them that love you, what reward have ye? 46
do not even the publicans the same? And if ye salute 47
your brethren only, what do ye more *than others*? do not
even the Gentiles the same? Ye therefore shall be per- 48
fect, as your heavenly Father is perfect.

Take heed that ye do not your righteousness before 6
men, to be seen of them: else ye have no reward with
your Father which is in heaven.

pours benefit on the unthinking and the ungrateful. Seneca said: 'If you would imitate God, be gracious to the ungracious; for the sun shines on the wicked, and the sea is open to pirates.'

**that ye may be sons,** not 'children'; cf. verses 9, 16, 48: better, 'become sons.' The sonship is to be realized now, not in the future kingdom[1].

**46.** Matthew speaks of 'publicans' and 'Gentiles' (verse 47) where Luke has 'sinners.'

**48. Ye therefore shall be perfect.** A. V. had the imperative, 'Be ye perfect'; but this is the future (cf. Matt. i. 21), with the force of command. The absolute perfection of God is not attainable, but love which is perfect—relatively to man's capacity and condition—is. National, social, and sectarian prejudices are to be superseded by Christian love when 'perfect.'

vi. 1–4. *Religion to be without ostentation.* Alms to be given in secret.

**1. Take heed,** or 'Apply your mind to this object.'

**do not your righteousness.** Not only is 'righteousness' a better reading than 'alms,' but the Aramaic word for it would probably be in the primitive gospel. Alms, prayer, and fasting were the items of that 'righteousness' of which the Pharisees boasted. Our word 'alms' has been borrowed from the Greek. Tobit xii. 8, 9, 'Good is prayer with fasting, almsgiving, and righteousness. Almsgiving doth deliver from death, and shall purge away all sin.' This exaltation of almsgiving appears in 1 Pet. iv. 8, 'love (Vulg. *caritas*) covereth a multitude of sins'; cf. Tobit xiv. 11.

**before men.** Cf. John v. 44.

On **reward with your Father** see Matt. ix. 26.

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[1] Luke vi. 35, 'your reward shall be great, and ye shall be sons,' curiously combines Matt. v. 45, 'that ye may be sons,' and 46, 'what reward have ye?'

2 When therefore thou doest alms, sound not a trumpet
before thee, as the hypocrites do in the synagogues and
in the streets, that they may have glory of men. Verily
3 I say unto you, They have received their reward. But
when thou doest alms, let not thy left hand know what
4 thy right hand doeth: that thine alms may be in secret:
and thy Father which seeth in secret shall recompense
thee.

5 And when ye pray, ye shall not be as the hypocrites:
for they love to stand and pray in the synagogues and in
the corners of the streets, that they may be seen of men.
Verily I say unto you, They have received their reward.
6 But thou, when thou prayest, enter into thine inner
chamber, and having shut thy door, pray to thy Father

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**2. hypocrites,** or 'those who give answers,' or 'actors,' are in biblical language 'pretenders.' The term is frequent in Matthew and Luke, but in Mark only vii. 6.

Alms were collected **in the synagogues:** the narrow streets furnished the opportunity for the display of piety.

**have received their reward,** i.e. in full: cf. Luke vi. 24; Phil. iv. 18; Philem. 15.

**3.** Hide your charity not only from the gaze of others, but from the too frequent recollection of it in your own consciousness. Let it be so secret that the left hand shall be ignorant of what the right hand is doing: a strong hyperbole which makes a vivid antithesis to the theatrical display by the sanctimonious.

**4. thy Father,** from whom nothing is hidden.

**shall recompense thee:** 'openly' is omitted here and in verse 6.

vi. 5–15. *How men are to pray*—in secret; vain repetitions to be avoided. The Model Prayer.

**5. they love to stand:** Matt. xxiii. 6. Both Pharisees and publicans stood at prayer, Luke xviii. 11–13. It was the usual Jewish attitude for prayer—looking toward the holy place. When the appointed hour arrived, as with Mahommedans still—in synagogues or in the streets—the devotions were performed.

**6. thine inner chamber:** the store-room, Luke xii. 3, 24; Matt. xxiv. 26, where a man's treasure was kept, and his most private affairs transacted.

which is in secret, and thy Father which seeth in secret
shall recompense thee. And in praying use not vain 7
repetitions, as the Gentiles do: for they think that they
shall be heard for their much speaking. Be not therefore 8
like unto them: for your Father knoweth what things ye
have need of, before ye ask him. After this manner 9

**7.** R. V. **in praying** is literal, but A. V. was good: 'when thou prayest.'

**use not vain repetitions,** like the worshippers of Baal, 1 Kings xviii. 26, or of Diana, Acts xix. 34; cf. Eccles. v. 1; Wisd. of Sir. vii. 14. The word for 'vain repetitions' is formed from the habit of stammerers who repeat sounds, and is explained by 'much speaking [1].'

**the Gentiles,** or rather 'those who follow heathen ways.' There were two Hebrew words for 'people,' viz. *'am* and *goyyim.* The first was reserved for Israel, and is usually represented in the Greek Bible by a word which our language has adopted in 'laity.' They were 'the people of God,' and all the rest were *nations, Gentiles.* In the post-exilic time Jewish exclusiveness received a great development, Ezra ix. 1. Jesus was accused of eating with 'sinners,' and to eat with Gentiles was reckoned by the early believers in Jerusalem to be wrong, Acts xi. 3.

**they think,** or 'have an opinion.' This heathen conception—*fatigare Deos*—that God could be wearied into compliance by much invocation, had passed into the Jewish church, whence it passed also into the Christian cultus.

**8. your Father**—marg. 'God your Father'—**knoweth.** God does not need detailed information concerning our wants or our persuasion before He will consider them. Prayer is needful on man's account only.

**9. After this manner therefore pray.** Christian prayer is to be simple, direct, and brief, as is this which follows, not like the long and magniloquent orations of Pharisees and the heathen. In dictating this prayer there was no intention that the disciples should use it whenever they prayed. If there is such a thing as a 'Divine Liturgy' it is this, yet no one dreams of asserting that this is the only form of prayer which Christians can ever use. This is the model of Christian prayer—'after this manner,' *lit.* 'so'; cf. Matt. ix. 33. The 'Lord's Prayer' is not found in Mark or John or in the Acts or epistles. The *Didache* reports that it

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[1] The words for 'vain repetitions' and for 'much speaking' are so peculiar that they are supposed to indicate that Greek was the language in which the gospel was first written.

therefore pray ye: Our Father which art in heaven,
10 Hallowed be thy name. Thy kingdom come. Thy will

had begun to be used three times daily. Justin Martyr (A.D. 140) states that the President of the congregation prayed as he would, but in the third century both Tertullian and Cyprian speak of the Lord's Prayer as the legitimate form.

**Our Father which art in heaven.** The 'fatherhood of God' was not unknown to the O. T.: see Ps. ciii. 13; Isa. i. 2, lxiii. 16; Mal. i. 6; Hos. xi. 1: also in the Apocrypha, Wisd. of Sol. ii. 18, xiv. 3; Wisd. of Sir. xxiii. 1; Tobit xiii. 4; 3 Macc. vi. 3; but the representation is figurative rather than positive. 'From the beginning of the N. T. to the end, the lesson of God's fatherhood is presented in such mass and volume as to identify it with the very essence of Christianity, in a sense which does not apply to any other religion' (Dr. Sanday, *Dict. of the Bible*, ii. 209). The natural relationship between God and man was observed in heathen circles—*deorum hominumque pater*: cf. Acts xvii. 28—but not that which is moral and spiritual. 'Our' is omitted from the version in Luke, but the brotherhood of man is a corollary of the fatherhood of God.

**in heaven:** *lit.* 'in the heavens.' This was a common introduction for Jewish prayers. The object of true worship is invisible and spiritual. Prayer elevates man above the material and temporal. Since God is 'our Father' He is gracious to men; because He dwells 'in the heavens' He is powerful to help; He commands the boundless resources of a sphere infinitely vaster than ours.

**Hallowed be thy name.** The 'Name' of God represents His essential glory, and this petition expresses the desire that this glory may be recognized and venerated by all. The prayer had long been a constituent of the Jewish devotions, and echoed many sayings of the O. T., e.g. Ps. ix. 10; Isa. viii. 13: cf. 1 Pet. iii. 15.

**10. Thy kingdom come.** The establishment of the kingdom of heaven through the coming and agency of the Messiah was expected. The Latin interpreters gave an eschatological application to the words, the Greek preferred the more spiritual significance, as in verse 33 and Luke xvii. 21. A traditional reading (Greg. Nyss., Maximus) was, 'Let thy holy Spirit come on us and sanctify us'; cf. Luke xi. 13. As Holtzmann says, the phrase looks to 'the extensive and intensive realization of the kingdom of God' among men. The kingdom is to be built up by the aggregation of individual subjects.

**Thy will be done:** omitted by Luke, yet a very natural development of the former petition.

be done, as in heaven, so on earth. Give us this day 11
our daily bread. And forgive us our debts, as we also 12
have forgiven our debtors. And bring us not into 13

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**as in heaven, so on earth:** the order of the words in the R. V. is more literal than the A. V., which followed Wycliffe and Tyndale. Some have thought that this clause should be applied to the three petitions which precede.

**11. Give us this day our daily bread.** The Lord's Prayer is framed to correct selfishness and impiety. Before we ask for anything for our present satisfaction, we are to come into right relations with God—as holy, as the Father of all, as the universal Ruler whose will must be fulfilled. A similar relation appears between the first and second parts of the Decalogue. The word rendered 'daily' has been difficult to explain. The R. V. margin has 'bread for the coming day.' This is supported by a statement in Jerome that the Hebrew gospel had *for to-morrow*, but verse 34 forbids care for 'to-morrow.' The original adjective is only found here and in Luke xi. 3 in the whole range of Greek literature. 'Daily' is from the Vulgate of Luke xi. 3 (*panem quotidianum*; Luther, *unser täglich Brod*). Augustine said, 'Whatever is needful for body and soul in this life is included in "daily bread".' Modern interpreters have generally accepted this meaning: cf. 'daily food,' Jas. ii. 15; 'the food that is needful,' Prov. xxx. 8; 'needful bread' is the Syriac rendering. Jerome by his term *supersubstantialis* opened the way for a sacramental exegesis. This part of the prayer teaches that the disciples were not to pray for wealth or superfluity, but for that which is needful to life.

**12. forgive us our debts:** Luke, 'sins.' Failure to fulfil the divine will involves a 'debt'; wilful transgression of the law is 'sin.' Wisd. of Sir. xxviii. 2 says, 'Forgive thy neighbour's sins, and when thou prayest thou shalt be forgiven.' R. V. reads, **as we also have forgiven,** but Luke retains the present 'forgive.' Translators from Aramaic, in which the tenses are not so precise as in Greek, might find an ambiguity in the original. He who prays for forgiveness appeals to the highest moral law, viz. love, and by that law he thereby becomes bound. This is taught in the parable of the ungrateful debtor, Matt. xviii. 21-35, from which verse 14 here is probably taken. He who would resemble the Father (v. 48) must imitate Him in the readiness to forgive.

**13. And bring us not.** This is not the word which reads in Matt. iv. 1 'was led.' God does not tempt man to evil (Jas. i. 13), but His providence permits trial to all (Heb. iv. 15). Man's susceptibility to good influences implies that to evil influences also. Matt. v. 10 shews that the disciples might rejoice in

14 temptation, but deliver us from the evil *one*. For if ye forgive men their trespasses, your heavenly Father will
15 also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.
16 Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may be seen of men to fast. Verily I say unto you,
17 They have received their reward. But thou, when thou
18 fastest, anoint thy head, and wash thy face; that thou be

outward adversity, yet dread conditions which would draw them towards evil.

**deliver us from:** *lit.* 'bring us clear out from'; the tense implies immediate and summary action—there and then—when the danger is imminent.

The doxology, A. V. *For thine is the kingdom*, &c., is not in Luke, and is evidently a liturgical addition. Its appearance may indicate the early use of this gospel by catechists and evangelists. A similar doxology is found in 1 Chron. xxix. 11, and in 2 Tim. iv. 18. Since it does not appear in the Vulgate it is not found in the 'Church Catechism,' or in some other parts of the 'Common Prayer.' The earliest note of its ordinary use is in the *Didache*, viii. 2, where Matthew is quoted, but with some omissions. As the Peshitto, or Syriac Vulgate, has the doxology, Dr. Hort surmised that it would originate in the Syrian churches.

vi. 16-18. *Fasting also to be performed in secret.*

**16. be not, as the hypocrites,** or 'become ye not,' i. e. for the occasion of fasting. The Pharisees fasted twice in the week, Luke xviii. 12: on Thursday, because Moses on that day ascended Sinai; on Monday, because then he descended.

**of a sad countenance.** So the two going to Emmaus, Luke xxiv. 17, but theirs was real grief.

**they disfigure:** face and head being unwashed and unkempt, and in their oldest attire.

**18. that thou be not seen of men.** The original has a play

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[1] Tertullian called the Lord's Prayer *breviarium totius evangelii*, and divided it into two parts: (1) heavenly; (2) earthly. Calvin found a resemblance to the first and second tables of the law. Bengel divided it into seven petitions: three looking Godwards, four towards man. Luke has only five petitions. Wetstein and others have supposed it to be a selection from Jewish prayers. Correspondences in the Apocrypha have already been noticed, but rabbinical parallels are too recent to be adduced.

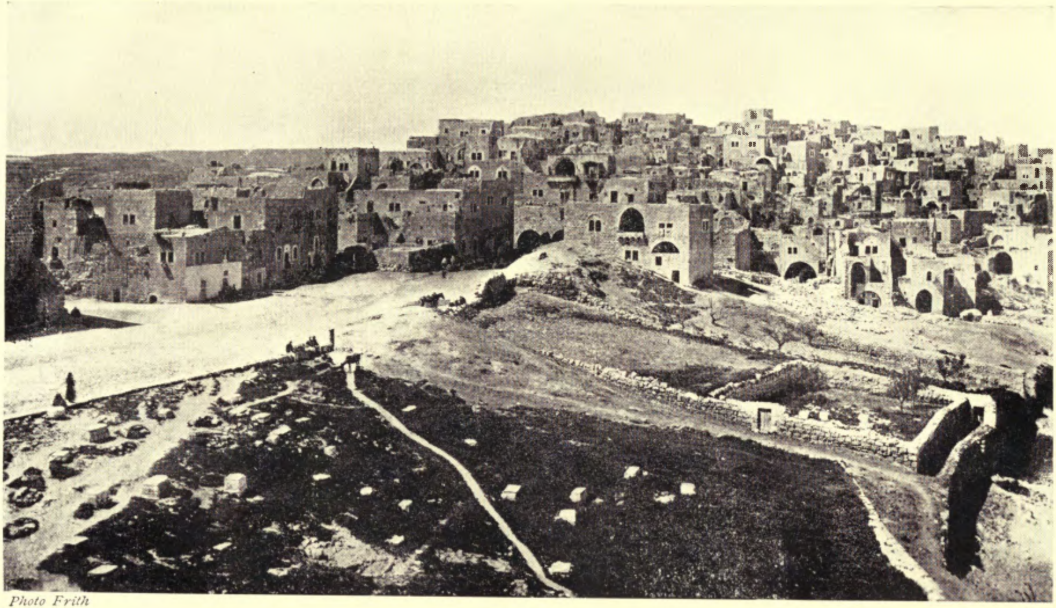

Photo Frith

BETHLEHEM FROM THE LATIN CONVENT

not seen of men to fast, but of thy Father which is in secret: and thy Father, which seeth in secret, shall recompense thee.

Lay not up for yourselves treasures upon the earth, 19
where moth and rust doth consume, and where thieves
break through and steal: but lay up for yourselves 20
treasures in heaven, where neither moth nor rust doth
consume, and where thieves do not break through nor
steal: for where thy treasure is, there will thy heart be 21
also. The lamp of the body is the eye: if therefore 22
thine eye be single, thy whole body shall be full of
light. But if thine eye be evil, thy whole body shall 23

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upon the words 'may be seen' (16) and 'be not seen,' but this may have easily belonged to the Aramaic gospel.

vi. 19-34. *Treasure to be laid up in heaven.* The eye to be single and the purpose pure. Only one Master can be served. The birds and flowers shew how God cares for His creatures. The kingdom and righteousness of God to be sought first. The care of one day enough for us.

**20. treasures in heaven:** Luke xii. 33, 'purses which wax not old.' Earthly treasures were costly garments, gold and silver ornaments, and precious stones. Time and change—*edaces rerum*—'consume' such possessions. 'Rust' is from the Vulg.; cf. Jas. v. 2.

**21. for where thy treasure is.** A man's 'treasure' is that which gives him the most satisfaction or hope. If the treasure is on earth, the best affection will be buried there also.

**22. The lamp of the body is the eye.** The A. V. confused the lamp with the light. The transition from the discourse about treasure is abrupt, and Neander, Bleek, and Weiss suspect an interpolation. Luke xi. 34 connects the statement with another address, Mark iv. 21 with that of the Sower; but such difficulties disappear when we remember that the discourse in Matthew is a collection of sayings, some of which he repeats in later chapters.

**if therefore thine eye be single,** i.e. clean and sound: Prov. xi. 25, 'the liberal soul.'

**shall be full of light,** or 'shining': Matt. xvii. 5. Philo said: 'The intelligence is to the soul what the eye is to the body.'

be full of darkness. If therefore the light that is in
24 thee be darkness, how great is the darkness! No man
can serve two masters: for either he will hate the one,
and love the other; or else he will hold to one, and
despise the other. Ye cannot serve God and mammon.
25 Therefore I say unto you, Be not anxious for your life,
what ye shall eat, or what ye shall drink; nor yet for
your body, what ye shall put on. Is not the life more
26 than the food, and the body than the raiment? Behold
the birds of the heaven, that they sow not, neither do they
reap, nor gather into barns; and your heavenly Father
feedeth them. Are not ye of much more value than
27 they? And which of you by being anxious can add
28 one cubit unto his stature? And why are ye anxious

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**24.** As salt must retain its integrity if it is to be useful, and the eye its purity to be a faithful guide; so sincerity of heart is necessary to unity in purpose and action. In Luke xvi. 13 the reference to the 'two masters' comes at the end of the parable of the unfaithful steward.

**mammon** is said by Augustine to be a Phœnician word for 'gain.' Hence, some have suspected it to be a synonym for Pluto, the god of wealth. Others, again, connect it with a Hebrew term for 'trusted.'

**25. Be not anxious:** Luke xii. 22-31. The A. V. 'Take no thought for' did not three centuries ago seriously misrepresent the original, but time changes the meaning of words: *Ut silvæ foliis pronos mutantur in annos.*

**Is not the life more than the food . . . ?** Each has its relative value, but one is more than the other.

**26. Behold the birds of the heaven:** Luke xii. 24, 'ravens.' This does not teach that man need not sow nor reap nor gather into barns. He is 'of more value than' the birds because he can to some extent provide for himself. His harvests also providentially assist the animals to conserve life. He who is in heaven regards their need, and ours also, especially in circumstances where human skill or sagacity are of little avail.

**27. stature:** marg. 'age.' In Luke ii. 52, xix. 3, it is evidently 'stature': but in John ix. 21, Heb. xi. 11, 'age' is required. As Luke says that 'the least' addition is beyond man's power, it is not likely that the sudden increase of the stature by a cubit

concerning raiment? Consider the lilies of the field,
how they grow; they toil not, neither do they spin: yet 29
I say unto you, that even Solomon in all his glory was
not arrayed like one of these. But if God doth so clothe 30
the grass of the field, which to-day is, and to-morrow is
cast into the oven, *shall he* not much more *clothe* you,
O ye of little faith? Be not therefore anxious, saying, 31
What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? For after all these things 32
do the Gentiles seek; for your heavenly Father knoweth
that ye have need of all these things. But seek ye first 33
his kingdom, and his righteousness; and all these things

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was thought of. Lutteroth (Bruce) suggests that the stature of the adult is twice that of the child, and this is attained without our volition.

**28. Consider the lilies:** the verb occurs only in this place; but both it and the word used by Luke imply careful study. Jesus observed the beauty of natural objects: the lilies which abounded where moisture was supplied, and the richly coloured anemones of Palestine.

**29. all his glory:** as it was depicted by the Queen of Sheba, 1 Kings x. The disciples did not discover the true teaching of nature because they were 'of little faith.'

**30.** The **oven** in which bread was baked was a large earthen vessel lined with the dough. The dried grass was placed within and set on fire.

**32. For after all these things do the Gentiles seek.** This endless pursuit of present satisfaction was the old pagan life-method, which proved to be so full of disappointment. Matt. vi. 1 refers to their vain prayers, which were generally for earthly good; here their life-long search for happiness is referred to. The disciples were to enter into a new theory of life, founded on a fresh judgement of what was the highest good.

**33. seek ye first.** The R. V. omits 'of God,' and Luke xii. 31 confirms this reading. The blessings of the kingdom are to be the first objects of desire and effort. If we make duty our first care God will take care of our happiness. Yet the knowledge of this highest law of life must be sought. Origen reports one saying of Christ to be: 'Ask for the higher things and the lower will be added.' We are not to infer that the lower things are

34 shall be added unto you. Be not therefore anxious for the morrow: for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof.

7, 2 Judge not, that ye be not judged. For with what judgement ye judge, ye shall be judged: and with what
3 measure ye mete, it shall be measured unto you. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own
4 eye? Or how wilt thou say to thy brother, Let me cast out the mote out of thine eye; and lo, the beam is in
5 thine own eye? Thou hypocrite, cast out first the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

6 Give not that which is holy unto the dogs, neither cast

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not to be sought at all: they have their place, but it is not the 'first.'

**34.** This verse is omitted by Luke, yet it is no doubt genuine. Each day brings its own 'evil'—we do not know what it may be—why anticipate? Lazarus (Luke xvi. 25) is said to have suffered 'evil.'

vii. 1–5. *Severe judgement against others condemned.* The beam and the mote.

**1. Judge not.** Luke vi. 37 gives this piece with additions as a part of the great discourse; Mark iv. 24 connects it with the Sower. The variety of association discloses the freedom with which the evangelists arranged their material. On the general topic cf. Rom. xiv. 3; 1 Cor. iv. 5; Jas. ii. 13, iv. 11. Men are apt to judge each other unfavourably even when data are incomplete; yet they hope for more gracious treatment from God: Ps. cxxx. 3, cxliii. 2. The divine judgement will be impartial—'with what measure ye mete, it shall be measured to you.'

**3. And why beholdest . . .?** Both Jews and Arabs have the proverb. Cicero has said, 'The foolish see the faults of others but are unconscious of their own.' 'Beholdest' is in contrast to 'considerest,' and 'mote' to 'beam.'

vii. 6. *Caution against casting the 'holy' before dogs*, or pearls to swine.

**6. Give not that which is holy.** An apparent lack of connexion with that which precedes has been noticed (Bengel); but

your pearls before the swine, lest haply they trample
them under their feet, and turn and rend you.
Ask, and it shall be given you; seek, and ye shall 7
find; knock, and it shall be opened unto you: for every 8
one that asketh receiveth; and he that seeketh findeth;
and to him that knocketh it shall be opened. Or what 9
man is there of you, who, if his son shall ask him for
a loaf, will give him a stone; or if he shall ask for a fish, 10
will give him a serpent? If ye then, being evil, know 11

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it shews that while prejudice against others is to be avoided, their undisguised antipathy is not to be overlooked. What are 'holy' things? B. Weiss answers 'the truth,' or 'Christian doctrine.' The Fathers interpreted it of the sacraments: 'the holy to the holy,' 'the gifts presented' (Cyril Jer.). In this way the sacraments came to be regarded as the Christian mysteries. The beginning of the development may be observed in *Didache* ix. 5; and in Tertullian, *de Præscr.* 41, who said that heretics cast holy things to dogs. These interpreters had forgotten that in our Lord's days the only sacrifices were those of the temple, and that these could not have been referred to in this way. It is not likely either that Gentiles are here spoken of as 'dogs,' though they are referred to under this figurative designation in Matt. xv. 26. Paul uses it of Judaizers, Phil. iii. 2, and Rev. xxii. 15 refers it to the morally unclean. Holtzmann revives a notion that the Aramaic word for 'holy' is like that for 'ear-ring.' This would complete the parallelism, but has not received general assent. Pearls were the only gems referred to by our Lord.

vii. 7–12. *Encouragement to prayer.* God, as Father, will not disappoint His children. 'The Golden Rule.'

**7. Ask, and it shall be given:** Luke xi. 9–13 repeats this exhortation to prayer (verses 7–11), but brings in 'an egg' and 'a scorpion.' He connects it also with the Lord's Prayer, and with the parable of the importunate friend. 'Ask' develops into two figurative expressions: 'seek' and 'knock.' It is not always enough to 'ask': 'the supplication of a righteous man availeth much in its working,' Jas. v. 16, iv. 3. That which is asked for is not always obtained, but the door 'is opened.' A father may not do exactly what his son wishes, but certainly will not give him useless or injurious things.

**11. If ye then, being evil.** God alone is truly good; man at the best is marked by imperfection.

how to give good gifts unto your children, how much more shall your Father which is in heaven give good
12 things to them that ask him? All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets.
13 Enter ye in by the narrow gate: for wide is the gate, and broad is the way, that leadeth to destruction, and

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**give good things:** cf. Jas. i. 17. The 'good things' are explained by the 'Holy Spirit,' Luke xi. 13.

**12. All things therefore.** This was said in effect in Tobit iv. 15: 'What thou thyself hatest do to no man.' Meyer, Weiss, and others say that the apocryphal saying is only negative; but Wisd. of Sir. xxxi. 15 is positive: 'Consider thy neighbour's liking by thine own.' The Talmud adds to the saying in Tobit: 'for this is the whole law.' The originality of Jesus appears in the appropriation and development of the best thoughts of his people. We need not disparage the wisdom of others in order to exalt him. Luke vi. 31 abridges the saying, leaving out the reference to 'the law and the prophets.' The ancient law is to be fulfilled in purity of heart and life, as v. 17; cf. Matt. xxii. 40; Rom. xiii. 8; Jas. ii. 5. 'Therefore' suggests that we should do to others as we desire that God should do to us.

vii. 13, 14. *Two gates and two ways.* Leading to two termini: life and destruction.

**13. Enter ye in by the narrow gate.** Luke xiii. 22 places these sayings in a journey toward Jerusalem. He has some differences of expression, as 'the narrow door,' and 'many shall seek to enter in.' Whether the gate was first (as Bengel and Meyer) or the way (as Alford, Carr, &c.) we need not inquire. Some would make the church to be the 'way,' and refer to Acts ix. 2, xix. 9, without referring to John xiv. 6. Luke shews that the disciples had been asking if few only were saved. Jesus taught that the path of true humility, sincerity, and thoroughness was difficult; that of ceremonial conformity or professional piety was easy; at which the disciples were alarmed. Chrysostom remarks: 'Strait is the gate, but not the city.' On 'destruction' cf. Phil. i. 28; Heb. x. 39; 2 Pet. iii. 7, 16.

The idea of 'two ways' is indicated in Deut. xxx. 15; 1 Kings xviii. 21; Jer. xxxi. 9: 2 Esdras vii. 12 (A. D. 90) employs the figures. In 2 Pet. ii. 2, 15 we read of the 'way of truth' and the 'way of Balaam.' Rufinus (*Symbol. Apost.* c. 38) speaks of an early Christian tractate called 'The Two Ways,' or 'The Judgement

many be they that enter in thereby. For narrow is the 14
gate, and straitened the way, that leadeth unto life, and
few be they that find it.

Beware of false prophets, which come to you in sheep's 15
clothing, but inwardly are ravening wolves. By their 16
fruits ye shall know them. Do *men* gather grapes of
thorns, or figs of thistles? Even so every good tree 17

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of Peter.' The epistle of Barnabas speaks of 'the way of light and that of darkness.' The 'Shepherd' of Hermas and an early form of the 'Apostolical Constitutions' contained similar references. The *Didache*, c. i, says: 'There are two ways, one of life and the other of death.' In their present form all these documents appear to depend upon our gospels, though a Jewish composition on the subject may have preceded them.

**14.** 'How narrow is the gate,' R. V. marg., is a disputed reading which the majority of critics decline. It seems to have come from the omission of a letter in the Greek particle.

vii. 15-27. *A caution against false prophets*—known by their works as trees by their fruits. The practice of righteousness and not its profession will be recognized and rewarded. The house built on the rock, and one built on the sand, shew the comparative value of practice and theory.

**15. Beware of false prophets,** i. e. of false Christian teachers, as Matt. xxiv. 11-24; 1 John iv. 1: not the Pharisees (Weiss). The *Didache*, which says much about the Christian prophets, xi. 12, warns the church against 'Christ traffickers.' Such are here described as 'ravening wolves[1].' These false teachers made the 'way' easier than the Baptist, with his demand for repentance and reformation. That 'way' was too 'strait' for many.

**16. By their fruits ye shall know them:** not by their roots. *Didache*, xi. 3, 'By their behaviour shall the false and the true prophets be known.' The Greek word means to know thoroughly. 'Thorns' and 'thistles' are connected in Heb. vi. 8. On 'thorns' grew a berry partly resembling a grape. The 'fruits' are the life and conduct, not the opinions. 'If doctrine were the fruit, then no orthodox man could be condemned.' Verses 16-18 make a doublet with xii. 33-35, which is represented in Luke vi. 43-46. Sir J. C. Hawkins thinks that here Luke may best represent the *Logia*.

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[1] Cf. Ezek. xxii. 27; John x. 12; Acts xx. 29. Dr. Hort (*Judaistic Christianity*, p. 104) finds an allusion to this passage in Paul's words at Ephesus: 'grievous wolves'; 'not sparing the flock.'

bringeth forth good fruit; but the corrupt tree bringeth
18 forth evil fruit. A good tree cannot bring forth evil
fruit, neither can a corrupt tree bring forth good fruit.
19 Every tree that bringeth not forth good fruit is hewn
20 down, and cast into the fire. Therefore by their fruits
21 ye shall know them. Not every one that saith unto
me, Lord, Lord, shall enter into the kingdom of heaven;
but he that doeth the will of my Father which is in
22 heaven. Many will say to me in that day, Lord, Lord,
did we not prophesy by thy name, and by thy name
cast out devils, and by thy name do many mighty works?

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**19. Every tree.** So said the Baptist, Matt. iii. 10; Luke iii. 3-9. As the tree is not judged by its root, or by the size of its stem, or the abundance of its leaves, so the disciple is to be judged, not by his official dignity, nor by social place, but by his work, 1 Cor. iii. 13.

**21. Not every one that saith.** The false prophets used pious phrases. Believers gave the title 'Lord' to Christ, 1 Cor. xii. 3; Phil. ii. 11; Acts ii. 36. Luke vi. 46 shews that this is no anti-Pauline insertion. Yet Jesus insisted more on the will of God being done by his disciples than that they should call him 'Lord.' The title occurs in Mark xvi. 19, 20; eleven times in Luke; six in John.

**22. in that day:** announced by prophets, Mal. iii. 17, 18, and which all Jews expected. The phrase is frequent in the *Book of Enoch*, as xlv. 3, 'On that day mine elect one will sit on the throne of glory, and make choice among their deeds': cf. Matt. xxiv. 36.

**did we not prophesy?** To 'prophesy' was not merely to foretell the future, but to interpret the older prophecies, and to preach the doctrine of the kingdom. Paul in 1 Cor. xiv. 1, 3 expresses the desire that all the believers should prophesy. Here they are warned that the Judge might not recognize them even though they pleaded their ability in prophecy, exorcism, and miracles; cf. Luke x. 20. Luke xiii. 22-30 places the caution in another connexion. Clem. Ep. ii. quotes the saying, 'If ye were in my bosom and do not my commands, I would cast you out.' Weiss thinks that these faulty believers were in Asia Minor, where the Greek gospel was prepared. Besides this place he refers to Matt. xiii. 41, xxiv. 12. The R. V. marg. 'powers' is more literal even than R. V. **mighty works.**

And then will I profess unto them, I never knew you: 23
depart from me, ye that work iniquity. Every one there- 24
fore which heareth these words of mine, and doeth them,
shall be likened unto a wise man, which built his house
upon the rock: and the rain descended, and the floods 25
came, and the winds blew, and beat upon that house;
and it fell not: for it was founded upon the rock. And 26
every one that heareth these words of mine, and doeth
them not, shall be likened unto a foolish man, which
built his house upon the sand: and the rain descended, 27
and the floods came, and the winds blew, and smote

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**23. ye that work iniquity,** or, more literally, 'lawlessness': Luke xiii. 27 (R. V. *iniquity* = unrighteousness). The article 'Gospels,' *Encycl. Britan.* x. 804, finds in this word a sign of Matthew's legalism. We may, however, suppose that Matthew understood the Sermon on the Mount, where the 'Law,' Matt. v. 17, is not the ceremonial system. Holtzmann, like Weiss, says that it refers to the antinomianism of some Paulinists, as also Matt. xiii. 41, 'them that do lawlessness.' But the preaching of the Baptist and of Jesus was not directed against Gentiles, but rather against immoral Jews. 1 John iii. 4 says, 'sin is lawlessness.'

**24. shall be likened.** Luke vi. 48, 'I will shew you to whom he is like.' The R. V. has '*the* rock': a better foundation than 'the sand.' The 'rock' is not to be taken as a symbol for the church, or even for Christ: the contrast is not between orthodoxy and heresy, but between obedience and negligence. Jas. i. 22-25 refers to the same contrast. Eusebius (Cramer's *Catena,* i. 56) says: 'The work of virtue is the house, faith is the rock, and the winds, rains, and storms are every sort of temptation.' Matthew represents the builders as selecting different sites. The one chose the brown alluvial flat which is near the stream in summer; the other preferred the rock on higher ground. Luke supposes that both came to the same site, where the storm would have equal force, but the wise man 'digged and went deep.' The other built on the surface, as Jas. i. 24. The narrative in Matthew emphasizes the separate elements of the storm; *and—and—and*: the rain on the roof, the wind on the walls, the flood at the foundation. Hence Matthew attributes the wise man's security to his choice of the rock; Luke attributes it to his having 'well builded.'

upon that house; and it fell: and great was the fall thereof.

28 And it came to pass, when Jesus ended these words,
29 the multitudes were astonished at his teaching: for he taught them as *one* having authority, and not as their scribes.

8 And when he was come down from the mountain,
2 great multitudes followed him. And behold, there came to him a leper and worshipped him, saying, Lord, if

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vii. 28, 29. *Effect of the preaching,*

**28. And it came to pass, when Jesus ended.** This formula occurs five times in Matthew: xi. 1, xiii. 53, xix. 1, xxvi. 1. It resembles the conclusion of Psalm lxxii: 'the prayers of David the son of Jesse are ended.' The writer no doubt followed the original Matthew in such matters.

**29. for he taught them,** or 'was continually teaching them.' The scribes quoted the rabbis of the past; he appealed to reason and to conscience. Mark i. 22-27 represents this saying of the people as having been made at Capernaum; Luke vii. 1 says that Jesus entered Capernaum after the discourse. At any rate the Synoptists here report the Galilean teaching.

viii. 1-4. *The leper healed.* His testimony to be to the priests, but to none beside.

Having given his general view of the contents and form of the teaching of Jesus, the writer now proceeds to exhibit in chaps. viii and ix the miracle-working of the great Teacher. The two chapters report nine miracles, and there are few beside recorded in this gospel. The other Synoptists report the same miracles, but usually place them in relation to the life-plan of our Lord. Matthew brings them together here no doubt for the convenience of both teachers and taught. The remainder of the gospel—after these two sections, which display the doctrine and the miraculous achievements of Jesus—is devoted to the principal events of His public life.

**2. there came to him a leper.** Mark i. 40; Luke v. 12, place the occurrence after the healing of Peter's mother-in-law (verse 14), but Luke has it before the Sermon. All locate it near Capernaum—Luke, 'in one of the cities.' The usual variety of expression is indicated in what is said of the leper, who 'worshipped him' (Matthew), 'beseeching him' (Mark), 'fell on his face and besought him' (Luke). (N.B.—Here it is Luke, not Mark, who combines the others) Mark omits 'Lord.'

thou wilt, thou canst make me clean. And he stretched 3
forth his hand, and touched him, saying, I will; be thou
made clean. And straightway his leprosy was cleansed.
And Jesus saith unto him, See thou tell no man; but 4
go thy way, shew thyself to the priest, and offer the gift
that Moses commanded, for a testimony unto them.
And when he was entered into Capernaum, there came 5

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**3. touched him,** though this was considered to be a defilement: 'a man full of leprosy' (Luke). All mention it, because to touch without contagion was part of the miracle. Each reports the saying of Jesus, 'I will; be thou made clean.'

**4. See thou tell no man.** In Lev. xiii, xiv there are several forms of cutaneous disease noticed under the general name of leprosy, and the law for cases of recovery is given. The offering of the poor included a lamb, two pigeons, with flour and oil.

The **testimony unto them,** i. e. both to priests and people, demonstrated that a great healer who recognized the law had arisen. Matthew abbreviates these narratives, and does not say here (as Mark and Luke) that the man was unable to suppress his gladness on so great a recovery, but announced it to all his friends. The miracle was notable and certain to excite attention, but Jesus was afraid of premature popular commotion, Matt. xi. 16; yet, 'moved with compassion' (Mark), he took the risk. The leper had seemed to discern the difficulty when he said, 'If thou wilt, thou canst.' Satan in the wilderness had come with a sentence of similar form—'If thou art,' &c.—when he invited Jesus to an act of daring; but here the request came for a benefit to another, not to himself. According to Mark i. 24, it was the demons who first confessed Jesus to be the Messiah, but they were forbidden to make it known, Mark iii. 12, viii. 26. Mark v. 43 says that no man was to mention the healing of Jairus' daughter; Matt. ix. 26 says that the fame of it went everywhere: cf. Mark vii. 36 and Matt. ix. 30. As each Synoptist mentions the commission to the leper to go to the priest, there is no special inference in the case in favour of the Judaism of the first gospel.

In i. 44 Mark combines the statements of Matthew and Luke.

viii. 5-13. *Case of the centurion.* His faith; the healing of his servant. An inference from this case.

**5.** The narrative of the centurion (Matt. viii. 5-13; Luke vii. 1-10) is omitted by Mark. The others introduce it in the same way: **when he was entered into Capernaum.** A centurion was the captain of a hundred men—the sixtieth part of a legion.

6 unto him a centurion, beseeching him, and saying, Lord,
my servant lieth in the house sick of the palsy, grievously
7 tormented. And he saith unto him, I will come and
8 heal him. And the centurion answered and said, Lord,
I am not worthy that thou shouldest come under my
roof: but only say the word, and my servant shall be
9 healed. For I also am a man under authority, having
under myself soldiers: and I say to this one, Go, and
he goeth; and to another, Come, and he cometh; and
10 to my servant, Do this, and he doeth it. And when
Jesus heard it, he marvelled, and said to them that
followed, Verily I say unto you, I have not found so great

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Probably this man was a Palestinian native who had entered the Roman army. Luke reports that though he was a Gentile, he loved the Jewish people and had built them a synagogue. For such a neighbour, the Jewish elders would gladly intercede.

**6. my servant.** 'My youth' (Matthew); 'my slave' (Luke). Some slaves had good masters: and this servant 'was precious' (Luke, R. V. marg.) to the centurion. Because the word 'boy' is sometimes used for 'son,' it has been thought that the miracle recorded in John iv. 46 is the same as this. Matthew and Luke describe the case very much as it is presented in John iv. 47, but at several points the two accounts have strong dissimilarities.

**7, 8.** When Jesus said that he would come and heal him, the centurion confessed his unworthiness. He knew the Jewish prejudice against 'entering in' with a Gentile. Luke says that he did not himself come, but obtained the services of elders to represent his case, and then friends to say, 'Trouble not thyself.'

**only say the word.** He expected that Jesus could bring supernatural forces into action as readily as he himself governed the movements of his subordinates.

**10. he marvelled.** This is not fiction. Jesus really wondered at, or admired, the man's faith. It was surprising that while so many were sceptical about the gifts of the healer, an outsider should so fully appreciate them.

**Verily I say.** Only this gospel has here the Aramaic 'verily.'

**I have not found so great faith, no, not in Israel.** Whatever the original Matthew was, we may perceive that our gospel was not written to flatter Jewish opinion.

faith, no, not in Israel. And I say unto you, that many 11
shall come from the east and the west, and shall sit
down with Abraham, and Isaac, and Jacob, in the
kingdom of heaven: but the sons of the kingdom shall 12
be cast forth into the outer darkness: there shall be the
weeping and gnashing of teeth. And Jesus said unto the 13
centurion, Go thy way; as thou hast believed, *so* be it
done unto thee. And the servant was healed in that hour.

And when Jesus was come into Peter's house, he saw 14
his wife's mother lying sick of a fever. And he touched 15
her hand, and the fever left her; and she arose, and
ministered unto him. And when even was come, they 16
brought unto him many possessed with devils: and he
cast out the spirits with a word, and healed all that were
sick: that it might be fulfilled which was spoken by 17

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**11. many shall come from the east.** This saying received fresh illustration when Gentiles were gathered into the church. Though the Jews objected to sit down with Gentiles, these despised ones are to take a place among the most exalted sons of the kingdom. Luke xiii. 28 finds a different connexion for the saying.

**12.** Matt. xxii. 13 (Luke xiv. 7) associates the 'outer darkness' with the unqualified guest. According to the most popular Jewish conception heaven was a great banquet, where the favoured race should meet with ancestral saints, but the Gentiles should not be admitted. Jesus opposed this doctrine. The judgement would be taken on moral grounds, Matt. vii. 19: only the truly righteous, Rom. ii. 9, should be saved.

viii. 14–17. *Peter's mother-in-law cured of fever.* Demoniacs healed, according to prophecy.

**14, 15.** As is usual with Matthew, his account of the healing in Peter's house is briefer than that of Mark (i. 29-31) or of Luke (iv. 38, 39): indeed those of Matthew and Luke could be made from that in Mark. Mark (verse 29) speaks of the house of Simon and Andrew at Capernaum; but John i. 44 says that Bethsaida was their city.

**16.** All the Synoptists commemorate this wonderful evening.

**17.** Matthew does not mention the silence enjoined on the demons; cf. Matt. xii. 15; Mark iii. 10-12. The fulfilment of

Isaiah the prophet, saying, Himself took our infirmities,
and bare our diseases.

18 Now when Jesus saw great multitudes about him, he
19 gave commandment to depart unto the other side. And
there came a scribe, and said unto him, Master, I will
20 follow thee whithersoever thou goest. And Jesus saith
unto him, The foxes have holes, and the birds of the
heaven *have* nests; but the Son of man hath not where
21 to lay his head. And another of the disciples said unto
22 him, Lord, suffer me first to go and bury my father. But
Jesus saith unto him, Follow me; and leave the dead to
bury their own dead.

23 And when he was entered into a boat, his disciples

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prophecy is again noticed. The quotation is from the Hebrew of Isa. liii. 4. Matthew does not say that it was the Sabbath, but Luke iv. 31 and the reference to the synagogue indicate that it was: the sick could not come until the evening.

viii. 18–22. *A scribe and others desire to follow Jesus.* The conditions of discipleship.

**18.** The section viii. 18–22 mentions two of the three cases found in Luke ix. 51–62. The expression **he gave commandment** is rather strong, but the term shews that now Jesus had assumed authority over the disciples. But in verse 20, R. V. marg., 'Teacher' is the correct title.

**19.** Matthew calls the first of the applicants a **scribe,** marg. 'one scribe,' because the numerals had acquired the force of the indefinite article or pronoun: but (Luke) 'a certain man.'

**whithersoever thou goest.** He had some idea what discipleship involved: but this would be more suitable to a later period in the ministry. Luke places this conversation towards the close of our Lord's life, when 'his face was set towards Jerusalem.'

**20. the Son of man.** See Matt. xvi. 13. A Messiah who had the highest place (Eph. i. 3) was expected, not one who had 'not where to lay his head.'

**22. leave the dead.** Those who had not received the new life of the kingdom.

viii. 23–27. *Jesus rules the sea.* The Master asleep in the storm. His word of power, and the faith of the witnesses.

**23.** Mark (iv. 35–41) places the account of the storm, during which Jesus was asleep, after the parable of the Sower, as also

followed him. 24 And behold, there arose a great tempest
in the sea, insomuch that the boat was covered with the
waves: but he was asleep. 25 And they came to him, and
awoke him, saying, Save, Lord; we perish. 26 And he
saith unto them, Why are ye fearful, O ye of little faith?
Then he arose, and rebuked the winds and the sea; and
there was a great calm. 27 And the men marvelled, saying,
What manner of man is this, that even the winds and the
sea obey him?

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Luke viii. 22–25: but the latter assigns it to 'one of those days.' The three accounts differ too much for any theory of mutual dependence to be established. The suggestion respecting the boat is by Matthew and Luke traced to Jesus, but Mark says, 'the disciples take him as he was.'

**24. a great tempest,** or 'a great trembling': the others have 'storm.' The lake, surrounded by steep and lofty hills, was liable to sudden and fierce tempests.

**he was asleep.** Mark says, 'in the stern, asleep on the cushion.'

**25. Save, Lord.** Cf. Matt. xiv. 30. In Mark it is 'Teacher'; in Luke, 'Master, Master.'

**26. O ye of little faith.** Cf. Matt. vi. 30, viii. 26, xiv. 31, xvi. 8; Luke xii. 28. Mark has, 'Have ye no faith?' Luke, 'Where is your faith?' All say that there was a 'calm,' but only Mark gives the words, 'Peace, be still.' In Matthew the disciples are rebuked before the storm is quieted; in Mark and Luke after.

**27. What manner of man is this?** This was one of the great acts which secured the faith of the disciples. It was an exhibition of power on their own familiar lake, where experience had so often shewed them their utter helplessness.

**the men** who **marvelled** were the disciples themselves, and not those who afterwards heard of the event (Weiss).

viii. 28–34. *The Gadarenes.* Two demoniacs healed. The demons lead the swine to destruction: the dismay of the people.

The account of the event at Gadara (Matt. viii. 28–34) is found in Mark v. 1–20; Luke viii. 26–39. In Matthew it precedes the case of the palsied man (ix. 2), and of the calling of the publican at Capernaum (ix. 9); but Mark v. 1 and Luke viii. 26 place these occurrences at an earlier stage. Such narratives attest the history, which was written in other times than ours, and justifies itself by the appropriation of conceptions belonging to its own

28 And when he was come to the other side into the country of the Gadarenes, there met him two possessed with devils, coming forth out of the tombs, exceeding

period. How the event may be explained is another question; but if we are to give any credit to the evangelical narrative at all, this act of healing, with its strange associations, cannot be ignored. We need not discuss the question, whether it was right in Jesus to destroy the property of others. He who possessed such power as this, must have absolute right over all things; but it may be noticed that except in this, and in the case of the barren fig tree, no element of destruction entered into the miracle-working of Jesus Christ.

**28.** Jesus had come to the eastern side of the lake—to the country of the Gadarenes: Mark v. 1[1]. Josephus (*B. J.* iv. 7. 8) mentions Gadara, the capital of Perea; but this was probably the city several miles south-east of the lake, the site of which is now known as Um Keir. The scene of the miracle must have been nearer the shore, for the man met Jesus as he came from the boat, Mark v. 2. It was not, therefore, Gerasa, which was in Gilead; nor Gadara proper, for this was too far away: but, as Luke says, 'over against Galilee.' If the district was under the supervision of the authorities at Gadara, it might be regarded as **the country of the Gadarenes.** Dr. Thomson (*Land and the Book*) identifies it with the ruins of Khersa, near which are slopes and rocks with tombs. Dr. Geo. Smith (*Geog.* p. 459) says that the lake is surrounded with ruins of the old cities. At Gadara he found tombs, and peasants had just dug up a stone marked *Legion XIV*; cf. Mark v. 9. Weiss holds that the readers of the gospel would know Gadara as a city of some repute, but not Gergasa. The confusion of the two inclines him to believe that the writer was not a Palestinean (*Introd. to the N. T.* ii. 286).

Matthew mentions **two possessed,** or 'demoniacs' (marg.), but the other evangelists only refer to one. Holtzmann remarks that Mark i. 22 mentions another case, not referred to by Matthew, where similar things were said: e. g. 'What have I to do with thee?' Weiss tries to explain the discrepancy as an inference from the plurality of the demons. Others, since Augustine, have supposed that one demon was more violent and loquacious than the other, so that he alone is expressly mentioned by Mark and Luke. It has been observed also that Matthew mentions two

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[1] 'Gergasenes,' A. V. and Luke viii. 26, R. V. marg. Of the oldest MSS. the Western prefers 'Gerasenes,' the Alexandrian 'Gergasenes,' the Neutral (oldest) 'Gadarenes.'

fierce, so that no man could pass by that way. And 29
behold, they cried out, saying, What have we to do
with thee, thou Son of God? art thou come hither to torment us before the time? Now there was afar off from 30
them a herd of many swine feeding. And the devils 31
besought him, saying, If thou cast us out, send us away
into the herd of swine. And he said unto them, Go. 32
And they came out, and went into the swine: and
behold, the whole herd rushed down the steep into the
sea, and perished in the waters. And they that fed 33
them fled, and went away into the city, and told everything, and what was befallen to them that were possessed
with devils. And behold, all the city came out to meet 34
Jesus: and when they saw him, they besought *him* that
he would depart from their borders.

And he entered into a boat, and crossed over, and **9**
came into his own city. And behold, they brought to 2

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blind men, xx. 30, where the other Synoptists have only one. Luke has most of the full account in Mark, but Matthew is content with the principal points.

**29. What have we to do with thee?** Mark i. 24 has 'we,' but Mark v. 7 'I'; Luke viii. 29.

**thou Son of God.** The others have 'Jesus'; but Mark i. 25, iii. 11, 'holy one of God'; also Luke iv. 34: but Luke viii. 28, 'Jesus, thou Son of the Most High God.'

**to torment us before the time.** On 'torment' cf. Luke xvi. 28; on 'the time,' Matt. xxv. 41. Matthew makes no reference to their name, 'Legion.'

**31. the herd of swine.** These animals, impure to the Jew (Deut. xiv. 8; Isa. lxv. 4), as also to Egyptians and Arabians, were eaten by the heathen. Matthew says they were 'afar off'; Mark and Luke, 'on the mountain.'

ix. 1–8. *Cure of palsy in Capernaum.* Charge of blasphemy from the scribes because sin is forgiven. The people rejoice at the miracle.

**1. And he entered into a boat** belongs to the previous narrative. Capernaum is called **his own city.**

**2.** Mark ii. 1–12 and Luke v. 17–26 extend the account of the

him a man sick of the palsy, lying on a bed: and Jesus
seeing their faith said unto the sick of the palsy, Son, be
3 of good cheer; thy sins are forgiven. And behold,
certain of the scribes said within themselves, This man
4 blasphemeth. And Jesus knowing their thoughts said,
5 Wherefore think ye evil in your hearts? For whether
is easier, to say, Thy sins are forgiven; or to say, Arise,
6 and walk? But that ye may know that the Son of man
hath power on earth to forgive sins (then saith he to the
sick of the palsy), Arise, and take up thy bed, and go
7 unto thy house. And he arose, and departed to his
8 house. But when the multitudes saw it, they were
afraid, and glorified God, which had given such power
unto men.

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palsied man to nearly as many words again. As in the account of the demons, viii. 28–34, and of the daughter of Jairus, ix. 18–26, Matthew abbreviates the common narrative. In verse 8, Matthew refers to the 'multitudes'; Mark ii. 2, 'many were gathered together'; and Luke v. 17, that 'there were Pharisees and doctors of the law sitting by.' Here also the invalid is 'lying on a bed,' but there is no account of the removal of the roof. Otherwise the accounts are closely similar. All contain 'seeing their faith,' and 'thy sins are forgiven.' Perhaps the paralytic was young (see **Son**), and there is not much ground for the conjecture that this suffering resulted from personal sin; cf. John ix. 3, though the sequel points to the connexion between sin and transgression, Ps. ciii. 3.

**their faith** refers to the people, but implies that the man was eagerly consenting to what they did.

**3.** The objection that Jesus had spoken blasphemy, in presuming to pronounce the forgiveness of sins, was not expressed: Jesus knew their thoughts. To 'blaspheme' is to speak against God, or scornfully of sacred things: Matt. xxvi. 65; Mark iii. 29.

**6. thy bed:** a mat on which the man was stretched. The narrative becomes vivid, and the construction is changed: 'that ye may know . . . then saith he.' On the word 'authority' see Matt. vii. 29, ix. 8, xxi. 23.

**8.** The people's surprise receives different expression here and in Mark ii. 12 and Luke v. 26.

And as Jesus passed by from thence, he saw a man, 9
called Matthew, sitting at the place of toll: and he
saith unto him, Follow me. And he arose, and followed
him.

And it came to pass, as he sat at meat in the house, 10
behold, many publicans and sinners came and sat down
with Jesus and his disciples. And when the Pharisees 11
saw it, they said unto his disciples, Why eateth your
Master with the publicans and sinners? But when he 12
heard it, he said, They that are whole have no need of

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ix. 9. *Matthew called.* The publican becomes a disciple.

**9. a man, called Matthew,** who has the name Levi, Mark ii. 14; Luke v. 27. The circumstances under which the call was given are identical in the three accounts: 'as Jesus passed by,' 'sitting at the place of toll,' with the miracle on the paralytic preceding, and the entertainment in the house afterwards. A singular obscurity rests over the personal history of most of the twelve, and the case of Matthew is no exception. He is not mentioned in the Acts (except in the list, i. 13) nor in the epistles, and no tradition of him has any authority. His name appears as Matthew (here, 'called'; Luke v. 27, 'by name Levi') in each list of the apostles, so that probably Levi was the Jewish, and Matthew the Christian, name for the same person[1]. On the lists of the apostles, Matthew stands seventh in Mark and Luke, eighth in Matthew and Acts. In Mark ii. 14 Levi is said to be the 'son of Alphæus.' This could scarcely have been the father of James (Matt. x. 3), or the two sons would have been a pair, like Andrew and Peter, John and James. Except in Acts i. 13 Matthew is associated with Thomas.

ix. 10-13. *Jesus eats with sinners.* The Pharisees, who complain, are instructed from Scripture.

**10. the house.** Mark ii. 15 and Luke v. 29 shew that this was the abode of the publican.

**12, 13. They that are whole** appears in each account, but the

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[1] The distinction of Levi from Matthew has been held by Grotius, Neander, Hilgenfeld, Reuss; by Clem. Alex. *Strom.* iv. 9. 73; and by Origen, *Cont. Cels.* i. 62. Resch (*Aussercan. Paralleltexte*) supposes that Nathanael, John i. 45, xxi. 2, and Matthew were identical, because each name = 'the gift of God.' Faustus the Manichean said that Matthew would not have reported about himself, 'he saw a man, called Matthew.'

13 a physician, but they that are sick. But go ye and learn what *this* meaneth, I desire mercy, and not sacrifice: for I came not to call the righteous, but sinners.

14 Then come to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast
15 not? And Jesus said unto them, Can the sons of the bride-chamber mourn, as long as the bridegroom is with

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quotation from Hos. vi. 6 (see again Matt. xii. 7) is only here. The prophet in his day taught Israel that God loved mercy more than sacrifice. The scribes, who pretended to know the Scriptures, ought to go and 'learn' what such sayings really taught. There were 'many publicans and sinners' who displayed more religious receptivity than any of these educated legalists. This was the first occasion on which Jesus had so publicly identified himself with the ostracized classes: henceforth he was marked by the dominant party as a foe to be dealt with. He yields them a sort of ironical concession by speaking of them as 'the righteous'; while his clients are 'sinners.' 'When the Pharisees saw it,' they instinctively detected that he had selected his associates. They were present not as guests, but as spectators, which custom allowed. In Capernaum Jesus might have made friends of some of the numerous persons in good social positions, who dwelt in a town so important. It was on the mercantile route between east and west, and especially between the territories of Herod and Philip. Matthew, who had held a lucrative post, now 'left all' to follow Jesus. His astonished neighbours by their gaze of amazement expressed their pity for his hallucination. The words 'to repentance,' A. V., are in Luke v. 32. Clem. Ep. ii. (end of second century) has the remark, 'Another Scripture saith, I came not to call the righteous.'

ix. 14-17. *The disciples' question about fasting.* They are taught that forms may vary with time and circumstances. Parabolical reference to cloth and wine-skins.

**14. Why do we and the Pharisees fast oft?** It appears that the disciples did not observe the Jewish fasts—partly, because of the reason given vi. 16; partly, because they were like guests at a bridal party, who must be cheerful. John iii. 29 represents Jesus as a bridegroom, and the Baptist as his friend. The bridegroom's departure is hinted at for the first time.

**15.** In verse 15 'mourn' and 'fast' correspond; Mark and Luke have 'fast' only. 'Shall be taken away' is in the original a word only here and Mark ii. 20, Luke v. 35. All followed a Greek source. The 'sons of the bride-chamber' were the

them? but the days will come, when the bridegroom
shall be taken away from them, and then will they fast.
And no man putteth a piece of undressed cloth upon an 16
old garment; for that which should fill it up taketh from
the garment, and a worse rent is made. Neither do *men* 17
put new wine into old wine-skins: else the skins burst,
and the wine is spilled, and the skins perish: but they put
new wine into fresh wine-skins, and both are preserved.

While he spake these things unto them, behold, there 18
came a ruler, and worshipped him, saying, My daughter
is even now dead: but come and lay thy hand upon her,

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youths who conducted the bride to the house of the bridegroom.

**16. undressed cloth:** 'new,' A. V. and in Luke. Perhaps this is a farther use of the imagery of a marriage, at which new robes were prepared, or old ones renovated, and wine was put into bottles. The new cloth contracted after being moistened and dried, and 'a worse rent' was made.

**17. wine-skins,** and not 'bottles,' are yet used in the East. The old skins, corrupted by use, broke up under the fermentation of the 'new wine.' The old order was changing, and the new ideas of the kingdom must develop forms suited to their own nature. To those who wrote at a later time the change would be very manifest.

ix. 18-26. *The healing of the daughter of Jairus and of a diseased woman.*

**18.** The accounts of the two miracles narrated here, verses 18-26, are also similarly interwoven in Mark v. 21-43 and Luke viii. 40-56; which suggests that they were so in the primary source. Mark's account has 155 words, Luke's 123, and Matthew's 100. All that Matthew reports is in Mark; but he omits the name 'Jairus'; also the names of the disciples allowed to be present; the words 'Damsel, arise,' and the injunction not to make the miracle known. Mark and Luke most nearly agree.

**While he spake these things.** Matthew still thinks of Jesus as 'in the house'; but Mark v. 21 and Luke viii. 40 describe him as near the sea and a crowd around him.

**a ruler:** one who presided over the elders in the synagogue; sometimes there was more than one: Acts xiii. 15. The primitive bishop probably had a similar office.

**My daughter is even now dead.** The original has a past

19 and she shall live. And Jesus arose, and followed him,
20 and *so did* his disciples. And behold, a woman, who
had an issue of blood twelve years, came behind him,
21 and touched the border of his garment: for she said
within herself, If I do but touch his garment, I shall be
22 made whole. But Jesus turning and seeing her said,
Daughter, be of good cheer; thy faith hath made thee
whole. And the woman was made whole from that
23 hour. And when Jesus came into the ruler's house,
and saw the flute-players, and the crowd making a
24 tumult, he said, Give place: for the damsel is not dead,
25 but sleepeth. And they laughed him to scorn. But
when the crowd was put forth, he entered in, and took

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tense = 'died.' Some think that was only the father's pessimistic view of the case, because Mark says, 'at the point of death'; and Luke, 'lay a dying.' Mark also reports a later message: 'the child is dead.' Afterwards Jesus said, verse 24, 'the damsel is not dead, but sleepeth.'

**20.** The progress of Jesus is delayed by another application for healing power. Mark gives the details, which are abridged by Matthew. The cases are intended to illustrate the power of faith.

**21. If I do but touch his garment:** hence the response (verse 22), **be of good cheer** (cf. John xvi. 33; Acts xxiii. 11, Jesus to Paul), and **thy faith hath made thee whole:** *lit.* 'hath saved thee,' the latter a rhythmical saying, found Mark v. 34, x. 52; Luke vii. 50, viii. 48, xvii. 19, xviii. 42. Her modest desire not to draw attention to herself, and not to bring defilement on the teacher, had made her come 'behind him.' She thought to touch 'the border'—the *craspedon* ordered by Num. xv. 38, to remind the wearer of the commandments—would be sufficient; but her faith, not the tassel, wrought the cure.

**23, 24.** Matthew alone speaks of **the flute-players,** though all speak of the lamentation which required them and the wailing women. The moribund condition of the girl had existed for some time: all thought she was dead, and **laughed him to scorn** when he suggested another view.

**25. when the crowd was put forth.** He was already in the ruler's house (23), and this further entering in is explained in Mark v. 40, 'goeth in where the child was.'

her by the hand; and the damsel arose. And the fame 26
hereof went forth into all that land.

And as Jesus passed by from thence, two blind men 27
followed him, crying out, and saying, Have mercy on us,
thou son of David. And when he was come into the 28
house, the blind men came to him: and Jesus saith
unto them, Believe ye that I am able to do this? They
say unto him, Yea, Lord. Then touched he their eyes, 29
saying, According to your faith be it done unto you.
And their eyes were opened. And Jesus strictly charged 30
them, saying, See that no man know it. But they went 31
forth, and spread abroad his fame in all that land.

And as they went forth, behold, there was brought to 32
him a dumb man possessed with a devil. And when 33

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**26.** Matthew reports what is probable, that 'the fame hereof went forth into all that land,' but not (as Mark and Luke) that Jesus forbad them to mention it. Weiss-Meyer infers from the phrase 'all that land' that the writer was not a Palestinean (cf. verse 31).

ix. 27-31. *Cure of the blind.* How the blind called on Jesus, and were relieved. Secrecy charged upon them in vain.

**27. two blind men.** This case is only reported by Matthew. That found in Matt. xx. 30, q. v., occurred at Jericho, this at Capernaum. Holtzmann and others regard the records as doublets of the same event. The cry, 'thou son of David,' is the same—at this early period not very likely—and in both cases the cure was by touch. Here Jesus says, 'Believe ye that I am able *to do* this?' and in xx. 32, 'What will ye that *I should do* unto you?' Still Weiss thinks it incredible that the accounts should refer to the same case.

**thou son of David.** Three narratives concerning blind men include this title: Matt. ix. 27, xii. 23, xx. 30. If now given for the first time there would be a reason for the charge to be silent which followed.

**30. strictly charged them:** marg. 'sternly.' The word is also found in Mark i. 43, xiv. 5 'murmured'; John xi. 33 'groaned.' In each case strong feeling is indicated.

ix. 32-34. *A dumb demoniac.* The libel of the Pharisees, repeated elsewhere.

**32. a dumb man.** This was no doubt the case referred to in

the devil was cast out, the dumb man spake: and the
multitudes marvelled, saying, It was never so seen in
34 Israel. But the Pharisees said, By the prince of the
devils casteth he out devils.

35 And Jesus went about all the cities and the villages,
teaching in their synagogues, and preaching the gospel
of the kingdom, and healing all manner of disease and
36 all manner of sickness. But when he saw the multitudes,
he was moved with compassion for them, because they
were distressed and scattered, as sheep not having a
37 shepherd. Then saith he unto his disciples, The harvest
38 truly is plenteous, but the labourers are few. Pray ye

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Matt. xii. 22; Luke xi. 14. The dumb demon, the astonishment of the people, and the reference to Beelzebub all tend to shew the identity. Mark iii. 22 does not seem to refer to this case: what is said there about the ascription of the miracles to Beelzebub has its parallel in Matt. xii.

ix. 35—x. 1. *The Teacher and Healer.* His compassion for the people: the disciples to pray for more labourers. They receive authority to heal.

**35. And Jesus went about.** This verse repeats iv. 23, and closes the second great section of the first gospel.

**36.** The new section reveals the extent of the labours of the great Teacher, and the need for a larger agency. He had gone into many cities, entered into synagogues, and everywhere he found a thirst for knowledge, but a lack of the gift of interpretation among the teachers. The people were **as sheep not having a shepherd**. Under a foreign rule, the prey of governors and tax-farmers, the heads of the community hopelessly divided by sectarian animosity, the masses were **distressed and scattered**, like a flock neglected by its pastors, or driven by hirelings. Jesus **was moved with compassion for them,** he mourned over their prospective as well as over their present condition.

**37. The harvest truly is plenteous.** Luke x. 2 associates this saying with the mission of the Seventy. In his progress through the country Jesus discovered the greatness of the work, on account of which he now appeals to his disciples.

**38. Pray ye.** He sees 'the fields white already unto the harvest' (John iv. 35), 'the labourers few': John the Baptist and himself.

therefore the Lord of the harvest, that he send forth labourers into his harvest. And he called unto him his 10
twelve disciples, and gave them authority over unclean spirits, to cast them out, and to heal all manner of disease and all manner of sickness.

Now the names of the twelve apostles are these: 2
The first, Simon, who is called Peter, and Andrew his

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**the Lord of the harvest** must **send forth labourers,** cf. Mark i. 12, 'driveth him.' 'Pray ye . . . . that he send,' Luke x. 2; the same construction occurs in Acts viii. 24.

x. 2–42. *The twelve apostles.* Their names, 2–5; their sphere restricted; their commission to preach and heal; their slender equipment; their 'peace' to be upon the receptive, 6–15; their suffering under persecution, 16–23; their true fear and confidence, 24–33; the great conflict which the new faith should initiate, 34–39; the blessing on those who give a cup of water to a disciple.

**2.** Matthew does not mention the separation and designation of the Twelve as does Mark iii. 13, yet he assumes it. Mark places the event after the miracle of the withered hand, cf. Matt. xii. 9.

In the N.T. there are four catalogues of the Twelve: Matt. x. 2–4; Mark iii. 16–19; Luke vi. 14–16; Acts i. 13. They all appear to speak of the same persons (one or two points being doubtful); Simon Peter always stands at the head of the first division of four; Philip of the second; James of the third, Judas being always last. The order in Matthew agrees best with that of Luke; that of Mark with Acts.

**the names of the twelve apostles.** Those whom Matthew elsewhere calls 'disciples' he now calls 'apostles'; Mark describes them as 'the twelve'; Luke those 'whom also he named apostles.' This word is here, as in the N. T. generally, to be taken in its etymological meaning = *messengers*; cf. John xiii. 16, 'one that is sent' (marg. 'an apostle'); Rom. x. 15, 'except they be sent.' The number is supposed to have reference to that of the tribes of Israel: Matt. xix. 28; Rev. xxi. 12–14. Others besides the Twelve were afterwards called apostles, as Matthias, Paul, James, Barnabas; cf. Rom. xvi. 7.

**The first, Simon.** Matthew alone mentions Peter as the 'first'; John i. 40 represents Andrew and John as the first to be called. Indications of the prominence of Peter are found in Matt. xvi. 16; Acts i. 15, ii. 14; but 'dominion' was forbidden to any, Matt. xx. 25; and in time James, not Peter, became the head of the local church in Jerusalem. Matthew does not say when the name 'Peter' was given to Simon: Luke vi. 14. 'Peter' is the

brother; James the *son* of Zebedee, and John his brother;
3 Philip, and Bartholomew; Thomas, and Matthew the
publican; James the *son* of Alphæus, and Thaddæus;
4 Simon the Cananæan, and Judas Iscariot, who also

Greek for the Aramaic 'Cephas,' found in John i. 42; 1 Cor. i. 12; Gal. ii. 9. The 'Grecians,' John xii. 22, came to Andrew and Philip, who had Greek names.

**James the** son **of Zebedee** is not mentioned in the fourth gospel. His name here precedes that of John as probably the elder. Their mother Salome being sister of the Virgin Mary, they were cousins of Jesus.

**3.** The second **James, the** son **of Alphæus,** may have been the brother of Matthew. There was a third 'James,' called 'the brother of the Lord,' who was not of the Twelve, who did not at first believe that Jesus was the Messiah, but was convinced by the resurrection, 1 Cor. xv. 7. If 'Alphæus' was the same as 'Clopas,' John xix. 25, this third James could be identified with the second[1]. Philip and Bartholomew are connected, John i. 45, xxi. 2; the latter as Nathanael. Thomas is not again referred to by Matthew, but more frequently in John (xi. 16, xiv. 5, xx. 24). He is associated in all the lists with Matthew. In John xi. 16 he is called 'a twin' (Greek, *Didymus*), and some have supposed that Matthew was his twin brother.

**and Thaddæus,** A. V. had 'and Lebbæus, whose surname was Thaddæus.' Tischendorf had some good authorities on his side for this reading, but Westcott and Hort (*N. T.* ii. App. p. 11) say that it is due to an early attempt to bring Levi (Luke v. 27) within the twelve. Instead of Thaddæus, Luke vi. 15 and Acts i. 13 (also Sin. Syr. in Matthew) fill up the number with the name 'Judas of James,' who was not a brother of Jesus, Matt. vi. 3, and is distinguished from Iscariot, John xiv. 22.

**4. Simon the Cananæan,** marg. 'Zealot,' A. V. 'the Canaanite.' 'Zealot' is the translation of an Aramaic word which was like 'Canaanite.' The Canaanites were a political sect who followed Judas the Gaulonite in his opposition to the Roman domination. The last apostle came from Kerioth in Judah, Joshua xv. 25, and was the only apostle selected from a place beyond Galilee[2].

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[1] On the vexed question of 'The Brethren of the Lord,' see Dr. Mayor's article in Hastings' *Dict. of the Bible,* i. 320; and Bishop Lightfoot's essay in *Galatians.*

[2] In relation to Judas the Synoptists present a specimen of similarity with variation. Matt., 'And Judas the Iscariot he also betrayed him'; Mark iii. 19, 'And Judas Iscariot who also betrayed him'; Luke vi. 16, 'And Judas Iscariot who became a betrayer.'

betrayed him. These twelve Jesus sent forth, and 5
charged them, saying,

Go not into *any* way of the Gentiles, and enter not
into any city of the Samaritans: but go rather to the 6
lost sheep of the house of Israel. And as ye go, preach, 7
saying, The kingdom of heaven is at hand. Heal the 8
sick, raise the dead, cleanse the lepers, cast out devils:
freely ye received, freely give. Get you no gold, nor 9
silver, nor brass in your purses; no wallet for *your* 10

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**5.** The sphere of operation for the Twelve was confined to the land and people of Israel. Mark and Luke do not notice the restriction, and Acts i. 8 shews that the gospel afterwards was to be taken to Samaria, now excluded, and to 'the ends of the land.' The gospel was not preached freely to the Gentiles until the mission of Paul and Barnabas, Acts xiii. 1. The Samaritans were supposed to have been descended from the heathen colonists introduced to populate desolated Israel, 2 Kings xvii. 24. They accepted the Pentateuch as their sacred authority, but not the prophetical writings. The cleft in politics and religion between the two nations was deep and wide: John iv. 9; Luke xvii. 18. Matthew says nothing of the visit of Jesus to Samaria, Luke ix. 52; John iv. 4, 'must needs go through Samaria': though he gives the signs of an extended gospel in viii. 11, xxi. 43, xxviii. 19. It may be noted that this direction to avoid the Gentiles was given to the Twelve: cf. Gal. ii. 9, 'they unto the circumcision.'

**6. the lost sheep of the house of Israel.** The moral and social condition of the nation was so painful as to require this concentration of effort. Jesus circumscribed his own labours to them: xv. 24.

**8. Heal the sick:** Luke ix. 2. Matthew gives the fullest account of this instruction, and alone has **freely ye received, freely give**. Some MSS. omit **raise the dead**. There is no record of any such achievement, and it is supposed, xvii. 20, that the apostles were unequal to the highest kind of miracle.

**9. Get you no gold.** The coinage of Herod was chiefly in brass or copper. Gold and silver were of Greek or Roman mintage, and scarce, Acts iii. 6. It was sometimes obtained from 'strangers,' Matt. xvii. 26. Money was usually carried in a folded belt, in 'purses.'

**10. wallet,** or A. V. 'scrip' (obsolete: *Shakespeare*): a bag drawn together like a purse; cf. John xii. 6.

journey, neither two coats, nor shoes, nor staff: for
11 the labourer is worthy of his food. And into whatso-
ever city or village ye shall enter, search out who in it
12 is worthy; and there abide till ye go forth. And as
13 ye enter into the house, salute it. And if the house
be worthy, let your peace come upon it: but if it be
14 not worthy, let your peace return to you. And whoso-
ever shall not receive you, nor hear your words, as ye
go forth out of that house or that city, shake off the dust
15 of your feet. Verily I say unto you, It shall be more
tolerable for the land of Sodom and Gomorrah in the
day of judgement, than for that city.

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**neither two coats,** i. e. one over another.

**nor shoes:** Luke omits; but Mark permits 'sandals,' which even the most sordid wore. No *staves*, yet Mark and Luke allow 'a staff.' Here the accounts are independent though related.

**the labourer.** The reward is sure to the faithful toiler: Matt. vi. 33. Paul, who seldom quotes gospel language, seems to refer to this saying in 1 Cor. ix. 14.

**11.** The prophet or evangelist, on entering a city, must **search out**, be at some pains to ascertain, who was likely to shew sympathy for the new cause. At first their work was to be chiefly in houses.

**12.** The eastern 'salaam' still preserves the ancient salutation, *Peace*: Luke x. 5. If no receptivity were displayed they would not remain: their good wishes would be as if not spoken. The Greek words for 'salute' and 'peace' do not shew the original similarity.

**13.** There would be no blessing on the unfriendly house, but on the speaker.

**14. shake off the dust of your feet:** a symbolic act (Acts xiii. 51) expressing entire separation between parties. The Jews regarded Gentile dust as a defilement. The construction of the verse is awkward but the meaning evident.

**15. It shall be more tolerable.** The statement reappears in Matt. xi. 22, 24, and in the address to the Seventy, Luke x. 12. Meyer notices that the resurrection of the wicked is assumed in such passages. The **day of judgement** is frequently referred to in the N. T., as Matt. xii. 36; Acts xvii. 31. 'More tolerable' is a rare word, but is found also in Luke. Sir J. C. Hawkins (*Hor. Synop.* p. 68) concludes that it belonged to the *Logia*.

Behold, I send you forth as sheep in the midst of 16
wolves: be ye therefore wise as serpents, and harmless
as doves. But beware of men: for they will deliver you 17
up to councils, and in their synagogues they will scourge
you; yea and before governors and kings shall ye be 18
brought for my sake, for a testimony to them and to
the Gentiles. But when they deliver you up, be not 19
anxious how or what ye shall speak: for it shall be
given you in that hour what ye shall speak. For it is 20
not ye that speak, but the Spirit of your Father that

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**16. I send you forth as sheep.** Luke x. 3, 'as lambs.' There is an emphasis on the pronoun 'I.' They would often be surrounded by foes—**in the midst of wolves**—and should be **wise as serpents,** which were supposed to be very sagacious: Gen. iii. 1; Ps. lviii. 4. Yet, even against their bitterest foes, they should cherish no malignity, but be **harmless as doves** (marg. 'simple'); Hos. vii. 11. Some have rendered the adjective 'offenceless': 'without horn or tooth, nail or spike' (Bengel), the weapons which nature has provided for animal defence.

**17. beware of men.** This prediction of their fate recurs in Matt. xxiv. 9; Mark xiii. 9; Luke xxi. 12; but they were scarcely threatened during their Master's life. Their turn to stand before the Sanhedrin (v. 22) would come; also to be scourged in synagogues, Acts xxii. 19; 2 Cor. xi. 24.

**before governors and kings.** The 'governors' were the Roman Proconsuls, or Procurators, like Pilate and Felix, before whom many Christians had to bear testimony: Matt. viii. 4, xxiv. 14; Phil. i. 13.

**18.** A. V. in 'for a testimony against them' was misleading: the testimony was **to them.**

**19. when they deliver you up**: perhaps, as in their Master's case, through some betrayer, Mark xiii. 11; Luke xii. 11. Peter and John had to appear before the 'council,' Acts iv. 13: also Stephen, Acts vi. 12.

**20.** They who had received a gift of the Spirit were prophets, Eph. iv. 11. The Montanists of the second century claimed that such inspiration belonged to all believers: 1 Cor. xii. 7. The promise was especially for times of peril and anxiety.

**the Spirit of your Father**: of one near and tender to those who seem to be forsaken; in Mark and Luke, 'the Holy Spirit.'

21 speaketh in you. And brother shall deliver up brother
to death, and the father his child: and children shall
rise up against parents, and cause them to be put to
22 death. And ye shall be hated of all men for my name's
sake: but he that endureth to the end, the same shall
23 be saved. But when they persecute you in this city,
flee into the next: for verily I say unto you, Ye shall
not have gone through the cities of Israel, till the Son
of man be come.

24 A disciple is not above his master, nor a servant above

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**21.** This verse points out the sad effect of religious strife. As it proceeds natural affection is estranged, and 'a man's foes shall be they of his own household.'

**children shall rise up against parents:** an extreme perversion of natural feeling.

**22.** The disciples were to drink this cup of bitterness to the dregs, for they should be **hated of all men.** Through their religious narrowness the Jews, Tacitus says, became *generis odium humani.* The *Name* would become a sufficient pretext for the utmost cruelty: 1 Pet. iv. 16. 'The contest is over the Name' (Tertullian). The sentence 'Ye shall be hated of all men for my name's sake' is found in Matt. x. 22, xxiv. 9; Mark xiii. 13; Luke xxi. 17.

**he that endureth to the end:** Mark xiii. 13; as Matt. xxiv. 9, 13 and Jas. i. 12 shew that this refers to the final judgement.

**23. Ye shall not have gone through.** This cannot mean that they should not have exhausted the places of refuge (Weiss), but that they should not have completed their evangelistic tour through Israel, before 'the Son of man' should have come. The statement is only in Matthew, but is probably original. In the apostolical circles it was believed that the Lord was 'at hand': Matt. xxiv. 34; Heb. ix. 28. At first the apostles might think that the gospel would be confined to Israel until the Messiah came. Some have explained the coming of the Son of man by the descent of the Spirit at Pentecost, others by the destruction of the city. A more recent interpretation (Lutteroth, Bruce) is, 'until the gospel of humanity is preached.' This overlooks the fact that the term must have had some meaning for the first disciples.

**24.** The R. V. has properly 'a disciple,' 'a servant,' in this verse. This dreadful prospect of humiliation, loss, and persecution would alarm those who looked on Jesus as the 'Son of

his lord. It is enough for the disciple that he be as his 25
master, and the servant as his lord. If they have called
the master of the house Beelzebub, how much more
*shall they call* them of his household! Fear them not 26
therefore: for there is nothing covered, that shall not be
revealed; and hid, that shall not be known. What I 27
tell you in the darkness, speak ye in the light: and what
ye hear in the ear, proclaim upon the housetops. And 28
be not afraid of them which kill the body, but are not
able to kill the soul: but rather fear him which is able
to destroy both soul and body in hell. Are not two 29

David,' about to restore his father's kingdom. Already the foes of Jesus were angry and called him 'Beelzebub.' This was the name of the god of flies, worshipped in Ekron (2 Kings ii. 1, 16), where he had an oracle. Pharasaic ingenuity connected this name with that of the prince of devils: Matt. ix. 34, xii. 24-27; Mark iii. **22**; Luke xi. 15. Another interpretation made him 'lord of dung'; but another more probable, 'lord of the house[1].' Zahn assumes that this is the correct meaning in this place, but that Greek readers would fail to perceive the allusion which would be clear to readers of Aramaic. Epiphanius says that the Ebionites used the saying, *It is enough for the disciple to be as his master* in favour of circumcision. This shews that the saying was in their gospel.

**26. there is nothing covered.** Mark iv. 22 connects this utterance with the light which could not be hidden; Luke xii. 2 with the underhanded proceedings of the Pharisees. The innocence of the servants of righteousness, long obscured (Luke, 'hath been hidden'), should receive its final demonstration.

**28.** The persecutor can only injure property and bodily comfort; the judgement threatens real evil. God (not Satan, as Olshausen, Stier, Bruce) can cast into Gehenna: Matt. v. 29; Jas. iv. 12; Clem. Rom. ii. 4. The doctrine, quietly spoken in the catechetical school, must be proclaimed from the domes—the tops of the houses—whence public announcements were made.

**29.** God cares for all—small and great. If there is a Providence

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[1] 'Beelzebub' was read in A. V. and R. V., but the latter in the margin has the better form, 'Beelzebul.' Westcott and Hort (and Weiss) prefer the form 'Beezebul,' but this gives no interpretation, though found in the oldest MSS. The expression 'master of the house,' verse **24**, shews that 'Baal' was part of the word.

sparrows sold for a farthing? and not one of them shall
30 fall on the ground without your Father: but the very
31 hairs of your head are all numbered. Fear not therefore;
32 ye are of more value than many sparrows. Every one
therefore who shall confess me before men, him will
I also confess before my Father which is in heaven.
33 But whosoever shall deny me before men, him will I
also deny before my Father which is in heaven.

34 Think not that I came to send peace on the earth:
35 I came not to send peace, but a sword. For I came to
set a man at variance against his father, and the daughter
against her mother, and the daughter in law against her
36 mother in law: and a man's foes *shall be* they of his own
37 household. He that loveth father or mother more than
me is not worthy of me; and he that loveth son or

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at all it must be a perfect system. It is immanent, and in this sense views 'with equal eye a hero perish or a sparrow fall'; but it is also transcendent, for not a sparrow falleth 'without your Father.'

**30. the very hairs of your head are all numbered:** a part of the body which may be lost without our knowledge: 1 Sam. xiv. 45; Luke xxi. 18; Acts xxvii. 34. In Syriac the word for 'hairs,' *mene*, resembles 'numbered,' *mana*.

**31. ye are of more value than many sparrows.** Verse 29 says that two were sold for a farthing, i.e. for an *assarion*, which was one-tenth of a drachma: cf. Luke xii. 6.

**32. Every one therefore who shall confess me:** R. V. marg. 'in me' is an Aramaic form of expression. Luke xii. 8 has, instead of 'before my Father,' 'before the angels of God.' Matt. xvii. 27; Luke ix. 26 combine the two phrases.

The antagonisms which the new ideas should excite are explained yet further.

**34. Think not that I came to send peace:** Luke xii. 49, 'fire.' The result of his mission appears as the object: 'I came to send . . . a sword'; not 'on earth,' A. V., but 'on the earth,' or 'land of Israel.'

**35. to set a man at variance:** the word only here: cf. Mic. vii. 6; Ps. xli. 9; John xiii. 18. The marg. 'cast' gives a Hebraistic tinge to the expression.

daughter more than me is not worthy of me. And he 38
that doth not take his cross and follow after me, is not
worthy of me. He that findeth his life shall lose it; 39
and he that loseth his life for my sake shall find it.

He that receiveth you receiveth me, and he that 40
receiveth me receiveth him that sent me. He that 41
receiveth a prophet in the name of a prophet shall
receive a prophet's reward; and he that receiveth a
righteous man in the name of a righteous man shall
receive a righteous man's reward. And whosoever shall 42
give to drink unto one of these little ones a cup of cold
water only, in the name of a disciple, verily I say unto
you, he shall in no wise lose his reward.

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**38. he that doth not take his cross.** This is the first reference to the instrument by which Jesus should die: cf. Matt. xvi. 24; Mark viii. 34; Luke ix. 23. The reference at this early period to a matter which would be far from the disciples' thought is very singular. It was only towards the end of his career that Jesus began to tell his disciples that he should be given over to the Gentiles to be crucified. Meyer thinks it may be proleptic: as Matthew collects sayings without much regard to chronological relations, this may be. Dr. Cheyne (*Encycl. Bibl.* i. 961) suggests that it was some saying of Jesus modified by a later generation. There is no evidence that it was a proverbial saying, though criminals bore their own cross; John xix. 17: Cicero, *de Divin.* i. 26: *furcam ferens ductus est.*

**39. He that findeth his life:** or 'found' it, marg. referring to the future judgement: cf. Matt. xvi. 25.

**40. He that receiveth you receiveth me** comes in connexion with the feet-washing, John xiii. 20.

**41. In the name of a prophet.** Every disciple might be a prophet, Eph. ii. 20, iv. 11, and for such this discourse was intended. Euthym. Zigabenus remarks: 'In saying this, he opened the houses of believers to the disciples.' *Didache*, xi. 4, 'Let every one that cometh in the name of the Lord be received.'

**42. these little ones.** The reference to children shews that the true connexion is to be found in Matt. xviii. 6.

**a cup of cold water** in a dry season would be the most valuable of gifts.

**11** And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and preach in their cities.

2 Now when John heard in the prison the works of the
3 Christ, he sent by his disciples, and said unto him, Art
4 thou he that cometh, or look we for another? And

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xi. 1. A formula of transition to another section of the gospel: see vii. 28.

This verse concludes the preceding narrative. Mark vi. 12-13; Luke ix. 6, refer to the departure of the disciples on their mission, while Jesus continues his own work **in their cities**, i.e. in Galilee.

xi. 2-19. *John's message of inquiry.* The reply, 4-6. A discourse upon the personal and official greatness of the Baptist, 7-19.

**2.** The story of John's embassy is not in Mark, but is in Luke vii. 18-23.

**heard in the prison,** his arrest having been already mentioned, iv. 12.

**the works of the Christ,** everywhere spoken of, had reached his solitary dungeon.

He sent the message **by his disciples,** the A. V. had 'two': cf. John i. 35.

**3. Art thou he that cometh?** 'The coming one' was a common description of the Messiah: Rev. i. 4-7; cf. Ps. cxviii. 26.

**4. tell John the things.** The miracles alluded to recall prophecy, as Isa. xxxv. 5, lxi. 1.

**5. the poor have good tidings:** cf. Matt. v. 3, ix. 36; Heb. iv. 2. Some would translate, 'the poor preach.' Luke vii. 21 implies that some were healed there and then, and the miracle at Nain comes in just before. Why did John send this message? The older authorities (with Bengel, Stier, &c.) said that John's disciples were in doubt, especially about their present duty of transferring their allegiance to Jesus. On their account John might wish for a more decided manifestation of his authority. Another view is that John, never quite certain that Jesus was the Messiah, was beginning to believe (Keim, Weizsäcker, Holtzmann). But Matt. iii. 11 and other accounts of John's early witness to Jesus cannot be so disposed of. The more probable view is that John, dejected by his imprisonment, needed encouragement. He had expected one who should suppress such tyrants as Herod, and bring the fire of judgement on sinners. The report of Jesus was of healing and mercy only, but John is reminded that the prophetic word is being confirmed.

Jesus answered and said unto them, Go your way and
tell John the things which ye do hear and see: the 5
blind receive their sight, and the lame walk, the lepers
are cleansed, and the deaf hear, and the dead are raised
up, and the poor have good tidings preached to them.
And blessed is he, whosoever shall find none occasion 6
of stumbling in me. And as these went their way, 7
Jesus began to say unto the multitudes concerning John,
What went ye out into the wilderness to behold? a reed
shaken with the wind? But what went ye out for to see? 8
a man clothed in soft *raiment*? Behold, they that wear
soft *raiment* are in kings' houses. But wherefore went 9
ye out? to see a prophet? Yea, I say unto you, and
much more than a prophet. This is he, of whom it is 10
written,

> Behold, I send my messenger before thy face,
> Who shall prepare thy way before thee.

Verily I say unto you, Among them that are born of 11
women there hath not arisen a greater than John the

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**7.** In verses 7–19 Jesus explains more fully what John's mission and character were (not in Mark, but verbally in Luke). John had seemed to waver, but was he **a reed shaken with the wind?** Those who had heard him on the Jordan did not think so. Was he now subdued by hardship? He who was content with a leathern girdle would not care for 'soft raiment,' or 'to live delicately,' so that the compulsory self-denial of a prison had not exhausted his faith.

**9, 10.** The people believed him to be 'a prophet,' such as was expected: Matt. xiv. 5; John i. 25. But Jesus sees in him **more than a prophet,** i. e. the **messenger** or 'angel of the Lord': Mal. iii. 1; Mark. i. 2; Luke vii. 27; John i. 6; cf. Matt. xvii. 10.

**thy way before thee.** The O. T. has 'before me,' but the second person appears in each Synoptic Gospel. This proves that the change was in the source. Weiss suggests that the word in the LXX for 'prepare' is 'look upon,' and this misled the Aramaic author; but when the writer went back to the Hebrew, why did he not accept the first person of the original?

**11. there hath not arisen a greater.** He who recognized

Baptist: yet he that is but little in the kingdom of
12 heaven is greater than he. And from the days of John
the Baptist until now the kingdom of heaven suffereth
13 violence, and men of violence take it by force. For all
14 the prophets and the law prophesied until John. And
if ye are willing to receive *it*, this is Elijah, which is to

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the approach of the kingdom when it was not perceived by others must have his place among the Alpine summits of human dignity. Yet they that are **born of women** are inferior to them that are born of the Spirit. 'The smallest of the truly great is greater than the greatest of the little' (Maldonatus).

**12. And from the days of John the Baptist.** This parabolical saying (verses 12–15, omitted by Mark) is placed by Luke xvi. 16 in an address to the Pharisees. Matthew collects in this place the saying relating to John.

**the kingdom of heaven suffereth violence.** This saying has been much discussed. i. Does it mean that the enemies of the kingdom violently oppose it? Luke's reference to those who are *entering* forbids that view. ii. Were John and Jesus the violent ones (Lange); or does the kingdom come by force (Bengel)? Again, the negative seems to be required by Luke: 'every man entereth violently.' The publicans and sinners long shut out now rushed in. The old has past, and the new era is come. The doors have but just been opened, but the claimants are violent to enter. Dr. Resch (*Paralleltexte*, iii; *Die Logia Jesu*, p. 123) supposes that the original word was the Heb. for 'break through.' This word is found in 2 Chron. xxxi. 5 for 'spreading abroad,' and the Syriac Matt. i. 19 has a corresponding word, while Luke xvi. 16 has 'the gospel is preached.' Prof. Marshall (*Critical Review*, Jan. 1896) thinks that the difficulty is best explained from the Aramaic, and that we should read:

'The kingdom of God is violently broken into,
The law-breakers seize it by force.'

This gives a good interpretation. The Pharisees are admonished that the old restrictions are broken down, and the outcasts have come into their inheritance: cf. Irenæus, iv. 37, 7; Clem. Alex. *Strom.* v. 3.

**13. all the prophets and the law** (Luke omits). The author, like St. Paul, 1 Cor. xiv. 1, thinks highly of the prophetic office.

**14. this is Elijah.** Mal. iv. 5; Matt. xvii. 12; John i. 21 seems to contradict, but Luke i. 17 explains: 'in the spirit and power of Elijah.'

come. He that hath ears to hear, let him hear. But 15, 16
whereunto shall I liken this generation? It is like unto
children sitting in the marketplaces, which call unto their
fellows, and say, We piped unto you, and ye did not 17
dance; we wailed, and ye did not mourn. For John 18
came neither eating nor drinking, and they say, He hath
a devil. The Son of man came eating and drinking, 19
and they say, Behold, a gluttonous man, and a winebibber, a friend of publicans and sinners! And wisdom
is justified by her works.

Then began he to upbraid the cities wherein most of 20
his mighty works were done, because they repented not.
Woe unto thee, Chorazin! woe unto thee, Bethsaida! 21

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**16. It is like unto children.** The Jewish authorities did not approve either of John or of Jesus.

**this generation** is in Luke 'Pharisees and lawyers.' Jesus compares them to children in the market-places playing at mock marriages and funerals, who call to 'their fellows' (Luke: 'one to another'). Perhaps some incident of the kind had just happened. The Jews complained of John because he did not dance with the frivolous; of Jesus because he did not lament with the pessimistic. Jesus was not an ascetic Essene, for he ate and drank with his friends; John was too rigorous in his abstemiousness.

**19. wisdom is justified by her works.** The change (R. V.) from 'children' to 'works' is made partly on the principle that a divergent reading (cf. Luke vii. 35) has its own claim. Weiss's conjecture that Matthew changed the words because 'children' was difficult of interpretation is not supported. Resch says that we should read 'shall be justified,' because the original, minus vowel points, might so mean. This is possible, but the Greek text as a gnomic aorist has a good meaning: 'is usually justified.' On 'Wisdom' see Prov. viii. ix. The 'children of wisdom' would be the publicans and sinners, or the true disciples: not Jesus and the Apostles (Jerome); nor, in irony, the Jews.

xi. 20-24. *Reproof of Chorazin and Capernaum for their unbelief.* Luke x. 12-16 connects these 'woes' (Matt. xi. 20-24) with the mission of the Seventy. Two places seem to have had the name 'Bethsaida' = 'House of the fisher.' One was Bethsaida-Julias, north-east of the lake, near the desert place where the people

for if the mighty works had been done in Tyre and
Sidon which were done in you, they would have repented
22 long ago in sackcloth and ashes. Howbeit I say unto
you, it shall be more tolerable for Tyre and Sidon in
23 the day of judgement, than for you. And thou, Capernaum,
shalt thou be exalted unto heaven? thou shalt go
down unto Hades: for if the mighty works had been
done in Sodom which were done in thee, it would have
24 remained until this day. Howbeit I say unto you, that
it shall be more tolerable for the land of Sodom in the
day of judgement, than for thee.

25 At that season Jesus answered and said, I thank thee,
O Father, Lord of heaven and earth, that thou didst
hide these things from the wise and understanding, and
26 didst reveal them unto babes: yea, Father, for so it

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were fed, Luke ix. 10; Mark vi. 32. The other was the birthplace of Andrew and Peter, north-west of the lake, Matt. vi. 45; John vi. 17. There is no record of miracles in that place, but the people had seen the works of Jesus elsewhere: Matt. xiv. 13. Chorazin (here and Luke x. 13 only) was near to Bethsaida. Through their blindness to a great spiritual opportunity these places incurred a worse fate than Tyre and Sidon, of the sinfulness of which the prophets had often spoken: e. g. Isa. xxiii; Ezek. xxviii. Like Nineveh (Jonah iii. 5), these places would have put on 'sackcloth and ashes' if they had heard John and Jesus.

**23. And thou, Capernaum, shalt thou be exalted?** like Babylon, Isa. xiv. 13. Luke has 'be brought down' for 'go down unto Hades,' a difference perhaps in two Aramaic verbal forms. The readings vary: 'being exalted,' 'art exalted,' 'shalt thou be exalted?'

xi. 25–30. *Jesus thanks God. His message is revealed to the simple*—to those who know the Father through the Son; they are invited to come to him.

**25.** Luke x. 21 connects this saying also with the return of the Seventy. **I thank thee:** marg. 'praise' (Rom. xiv. 11, 'confess'). 'hast hid,' A. V.; **didst hide**, R. V. The obscuration happened then, but it may not permanently remain on the same class. For 'prudent,' A. V., the R. V. has **understanding**, as Acts xiii. 7. The change of tenses should be noticed.

was well-pleasing in thy sight. All things have been 27
delivered unto me of my Father: and no one knoweth
the Son, save the Father; neither doth any know the
Father, save the Son, and he to whomsoever the Son
willeth to reveal *him*. Come unto me, all ye that labour 28
and are heavy laden, and I will give you rest. Take 29
my yoke upon you, and learn of me; for I am meek
and lowly in heart: and ye shall find rest unto your
souls. For my yoke is easy, and my burden is light. 30

At that season Jesus went on the sabbath day through **12**
the cornfields; and his disciples were an hungred, and
began to pluck ears of corn, and to eat. But the 2

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26. **it was well-pleasing**, as Phil. ii. 13; cf. 1 Cor. i. 21.

27. **All things have been delivered:** cf. Matt. xxviii. 18. 'No one knoweth who the Son is, save the Father' is in Luke x. 22 an oral or scriptorial variation.

**knoweth**, i. e. knows well, or accurately. The revelation of the 'Son' to Peter came from the 'Father,' Matt. xvi. 17: so to Paul, Gal. i. 15; cf. 1 John v. 1. An early reading on this passage (see Justin Martyr, *Apol.* lxiii.; Clem. *Hom.* xvii. 4; Tertull. *Adv. Prax.* xxvi) inverts the order of the clauses in this verse.

28. **Come unto me.** This wonderful saying is only found in Matthew.

29. On **meek and lowly** cf. 2 Cor. x. 1, 'the meekness and gentleness of Christ.'

30. **my burden is light.** Matt. xxiii. 4 speaks of the 'heavy burdens' imposed by the authorities of legalism. In the O. T., language analogous to that in the text is found in Isa. xiv. 3, xxviii. 12; Jer. vi. 16, xxxi. 25: but the most remarkable resemblances are found in the Apocrypha. Wisd. of Sir. vi. 25, 26: 'Put thy shoulder under her.' 'Come unto her with all thy soul'; (li. 26, 27) 'Put thy neck under the yoke. I laboured but a little, and found for myself much rest.'

xii. 1-8. *Controversy on the sabbath.* The cornfields. How David and the priests profaned the sabbath.

1. **At that season.** Luke: 'on a sabbath.' Mark ii. 23-28 and Luke vi. 1-5 coincide so fully with Matt. verses 1-8 that there can be no doubt that they proceed from one source. The verb 'to pluck' (Matt.), 'plucking' (Mark), 'plucked' (Luke), shews 'the maximum of identity and variation.'

2. The Pharisees complained as soon as the disciples **began to**

Pharisees, when they saw it, said unto him, Behold,
thy disciples do that which it is not lawful to do upon
3 the sabbath. But he said unto them, Have ye not read
what David did, when he was an hungred, and they that
4 were with him; how he entered into the house of God,
and did eat the shewbread, which it was not lawful for
him to eat, neither for them that were with him, but
5 only for the priests? Or have ye not read in the law,
how that on the sabbath day the priests in the temple
6 profane the sabbath, and are guiltless? But I say unto
7 you, that one greater than the temple is here. But if
ye had known what this meaneth, I desire mercy, and
not sacrifice, ye would not have condemned the guiltless.
8 For the Son of man is lord of the sabbath.

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**pluck ears of corn.** The law (Deut. xxiii. 25) allowed wayfarers to take the corn into their hands, but a Pharisaic prohibition condemned the rubbing.

**3. Have ye not read what David did?** which was probably on the sabbath, 1 Sam. xxi. 1-7. It was Ahimelech who gave five loaves of the shewbread to David's company: Mark ii. 26 has Abiathar, his son.

**4. the shewbread.** By the law (Exod. xxv. 30; Lev. xxiv. 6-8) twelve loaves in two heaps were to be placed on a dish of gold. The practice was ancient: most of the ethnic religions required that offerings of food should be presented in sacred places.

**5. the priests in the temple profane the sabbath.** The demands of mercy were to be regarded before those of ritual. Our word 'profane' is derived from one which signifies 'far from the temple'; but Matthew's word meant 'to trample down': cf. Acts xxiv. 6.

**6. one greater than the temple.** If service for the temple was permitted on the sabbath, much more the service of the Kingdom. In later times the Jews regarded the law as holier than the temple they had lost.

**7. I desire mercy, and not sacrifice:** Hos. vi. 6 quoted Matt. ix. 13. Jesus defends himself by both law and prophets.

**8. For the Son of man is lord of the sabbath.** Mark ii. 27 explains: 'the sabbath was made for man.' Hence the Gentile Christians did not observe the seventh day (Rom. xiv. 6; Gal. iii. 10); they had their principal worship on the first, or 'the Lord's day': Acts xx. 7; Rev. i. 10.

And he departed thence, and went into their syna- 9
gogue: and behold, a man having a withered hand. 10
And they asked him, saying, Is it lawful to heal on
the sabbath day? that they might accuse him. And 11
he said unto them, What man shall there be of you,
that shall have one sheep, and if this fall into a pit on
the sabbath day, will he not lay hold on it, and lift it
out? How much then is a man of more value than 12
a sheep! Wherefore it is lawful to do good on the
sabbath day. Then saith he to the man, Stretch forth 13
thy hand. And he stretched it forth; and it was restored
whole, as the other. But the Pharisees went out, and 14
took counsel against him, how they might destroy him.
And Jesus perceiving *it* withdrew from thence: and 15

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xii. 9–21. *A second dispute about the sabbath.* The cure of the withered hand. A man more than a sheep. Prophetic reason for silence regarding his mission.

**9.** The case introduced in verses 9–13 (cf. Mark. iii. 1–6; Luke vi. 6–11) bears on the sabbath question.

**10.** Matthew says that the Pharisees **asked** Jesus whether healing on the sabbath day was lawful. The others say they 'watched' him. Perhaps the partial interrogation in Mark 'whether he would' brought 'asked' into Matthew's account. If the man's hand had been long useless, a day would not have made much difference. Jerome reports from the Gospel of the Hebrews that the man was a mason, who would rather work than beg. The Pharisees were anxious to find ground **that they might accuse him** in the Council which was about to be held.

**11. one sheep** corresponds to the 'one hand'; so the R.V. has 'if this fall into a pit.' Luke xiii. 15, xiv. 1–5 connect this parable of the sheep with a case of dropsy, which also was a sabbath cure. Weiss and Bruce think that Matthew combines different narratives; but the latter date of the event in Luke would better suit the fact of the conspiracy of the officials.

**13, 14.** All the Synoptists report our Lord's words, **Stretch forth thy hand**; after which the Pharisees 'went out . . . with the Herodians' (Mark iii. 6).

**15.** The reason for which Jesus desired no proclamation of his Messiahship is supplied from prophecy: Isa. xlii. 1–4[1]. Matthew

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[1] In Mark iii. 12 the injunction is to the demons, here to the people.

16 many followed him; and he healed them all, and charged
17 them that they should not make him known: that it
might be fulfilled which was spoken by Isaiah the
prophet, saying,

18 Behold, my servant whom I have chosen;
My beloved in whom my soul is well pleased:
I will put my Spirit upon him,
And he shall declare judgement to the Gentiles.
19 He shall not strive, nor cry aloud;
Neither shall any one hear his voice in the streets.
20 A bruised reed shall he not break,
And smoking flax shall he not quench,
Till he send forth judgement unto victory.
21 And in his name shall the Gentiles hope.

22 Then was brought unto him one possessed with a devil,
blind and dumb: and he healed him, insomuch that the
23 dumb man spake and saw. And all the multitudes were

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follows the Hebrew mostly. He has **my servant** (verse 18) for 'Jacob—Israel' in the Greek; yet in verse 21 follows the Greek, 'in his name shall the Gentiles trust,' rather than the Hebrew, 'the isles shall wait for his law.' Whether 'the servant of Jehovah' in the ancient prophecy was Cyrus, or Israel (LXX), or the Messianic King, the evangelist does not stay to consider. Captive Israel was 'a bruised reed' and as 'smoking flax.' The guide of the people was to be great in the gentleness of God: **he shall not strive, nor cry aloud** (verse 19).

xii. 22-37. *The blind and dumb demoniac.* The Pharisaic theory of the miracles. Is Satan divided? The sin against the Holy Spirit. The evil heart the source of evil-speaking. Men judged by their words.

**22. Then was brought . . . one possessed.** Luke xi. 14-26 records the miracle and the discourse, but does not say that the man was blind. Mark iii. 20-30 has the discourse only, as verses 23-37 in Matthew. A noticeable variation also is 'sons of men,' Mark, verse 28, for 'Son of man,' Matt. verse 32. Matt. ix. 32 had already furnished a condensed account of the miracle and the following address. Meyer-Weiss find some differences.

amazed, and said, Is this the son of David? But when 24
the Pharisees heard it, they said, This man doth not
cast out devils, but by Beelzebub the prince of the devils.
And knowing their thoughts he said unto them, Every 25
kingdom divided against itself is brought to desolation;
and every city or house divided against itself shall not
stand: and if Satan casteth out Satan, he is divided 26
against himself; how then shall his kingdom stand?
And if I by Beelzebub cast out devils, by whom do 27
your sons cast them out? therefore shall they be your
judges. But if I by the Spirit of God cast out devils, 28

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**23. Is this the son of David?** or 'surely, this is not.' They were beginning to believe, but wished for the assent of their teachers; cf. John iv. 29, 'Can this be the Christ?'

**24. when the Pharisees heard it.** Knowing what such an exclamation might possibly mean, they objected. He was no Messiah, but a messenger of Satan. He cast out devils by **Beelzebub the prince of the devils.**

**25. And knowing their thoughts,** i. e. perceiving the direction in which their minds were moving.

**he said . . . , Every kingdom divided against itself is brought to desolation.** Division and party jealousy had wrought great havoc in later Jewish history.

**26. if Satan casteth out Satan.** One demon does not cast another out; Satan does not risk his interests by division. It is discord that brings ruin to states. The forces of evil also are defeated when divided.

**27. by whom do your sons cast them out?** This is not a reference to the miraculous agency of the disciples, as some have thought (Jerome, Cyril, and others). The Pharisees believed in and practised exorcism (Josephus, *Ant.* viii. 2–5), in which they used magic herbs, and formulæ of incantation said to have been composed by Solomon; but even this gave no assurance that they were not working by means of some agency of a spiritual kind. Jewish exorcists are mentioned in Acts xix. 13. Luke ix. 49 refers to one who practised in the name of Jesus. Justin Martyr says that the Jews exorcised in the names of the Patriarchs. Exorcists are still ordained in the Romish Church after a form which was used as early as the fifth century.

**28. by the Spirit of God.** Luke, 'by the finger of God'; cf.

29 then is the kingdom of God come upon you. Or how can one enter into the house of the strong *man*, and spoil his goods, except he first bind the strong *man*?
30 and then he will spoil his house. He that is not with me is against me; and he that gathereth not with me
31 scattereth. Therefore I say unto you, Every sin and blasphemy shall be forgiven unto men; but the blas-
32 phemy against the Spirit shall not be forgiven. And

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Exod. viii. 19. If the miracles were wrought by heavenly power, the kingdom had **come upon** them sooner than they had expected.

**29. first bind the strong man.** The LXX had read in Isa. xlix. 24, 25 'If any one shall capture the giant, he shall seize his booty.' The Pharisees confessed their own inability to contend with physical evil, John ix. 3. The spiritual victory of Jesus in the wilderness was a presage of his subjugation of every kind of evil. The parable throws light on the history of human progress: 'If the Son shall make you free, ye shall be free indeed.'

**30. He that is not with me.** The connexion is not clear; but Mark ix. 40 and Luke ix. 50 shew that it relates to the exorcists, only putting it in another way: 'he that is not against us is for us.'

**31. Every sin and blasphemy.** Not 'All manner of sin' (A. V.). **Therefore** connects with the preceding subject. They who attributed the work of Jesus to the evil spirit committed the sin, because they said, 'He hath an unclean spirit' (Mark). To such Jesus said, John viii. 21, 'Ye shall die in your sin.' Blasphemy 'against the Son of man' might be forgiven. Saul of Tarsus had been guilty of it, 1 Tim. i. 13; Acts xxvi. 11; it had occurred in Corinth, Acts xviii. 6, and at the crucifixion, Matt. xxvii. 39; cf. 1 Tim. vi. 1; Jas. ii. 7. Men who failed to understand Jesus might speak against him: those who declared him to be a minister of Satan professed to understand him; cf. John ix. 41.

**32. it shall not be forgiven.** Mark iii. 29, 'hath never forgiveness, but is guilty of an eternal sin'; 1 John v. 16.

**neither in this world** (age). The Jews spoke of the Messianic period as 'the world to come' (Heb. ii. 5): it followed their own age, or 'this world.' The Son of man had 'power on earth to forgive sins,' but not this offence; under the coming dispensation of the Spirit it could not be remitted, because the 'Spirit' itself was maligned. The R. V. omits 'holy,' found in Mark iii. 28; Luke xii. 10. Meyer-Weiss contend that it refers

whosoever shall speak a word against the Son of man, it shall be forgiven him; but whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this world, nor in that which is to come.
Either make the tree good, and its fruit good; or make 33
the tree corrupt, and its fruit corrupt: for the tree is
known by its fruit. Ye offspring of vipers, how can ye, 34
being evil, speak good things? for out of the abundance
of the heart the mouth speaketh. The good man out 35
of his good treasure bringeth forth good things: and
the evil man out of his evil treasure bringeth forth evil
things. And I say unto you, that every idle word that 36
men shall speak, they shall give account thereof in the
day of judgement. For by thy words thou shalt be justi- 37
fied, and by thy words thou shalt be condemned.

Then certain of the scribes and Pharisees answered 38
him, saying, Master, we would see a sign from thee.
But he answered and said unto them, An evil and 39
adulterous generation seeketh after a sign; and there

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to the age after judgement, to which Alford objects. Certainly the whole deliverance implies that the Messiah gave no promise of pardon to this sin.

**33. make the tree good.** Utterances reveal character.

**34. out of the abundance of the heart the mouth speaketh.** Every heart is full of good or evil, or both, and easily overflows.

**36. every idle word,** i.e. useless. Cf. Matt. xx. 3; Jas. ii. 20; Tit. i. 12; 2 Pet. i. 8. 'Hearts are broken by want of thought as well as want of heart.'

**37. words** are among 'the deeds done in the body,' of which account must be given, 2 Cor. v. 10; Matt. x. 15.

xii. 38-45. *Request for a sign.* The sign of Jonah. The queen of Sheba and Solomon. When the evil spirit returns, the last state is worse than the first.

**38.** Verses 38-41 contain a reference to Jonah which resembles Luke xi. 16-29. Matt. xvi. 4 agrees best with Mark viii. 11, but Mark does not mention Jonah.

**39. An evil and adulterous generation.** Many signs had been

shall no sign be given to it but the sign of Jonah the
40 prophet: for as Jonah was three days and three nights
in the belly of the whale; so shall the Son of man be
three days and three nights in the heart of the earth.
41 The men of Nineveh shall stand up in the judgement
with this generation, and shall condemn it: for they
repented at the preaching of Jonah; and behold, a
42 greater than Jonah is here. The queen of the south
shall rise up in the judgement with this generation, and
shall condemn it: for she came from the ends of the
earth to hear the wisdom of Solomon; and behold,
43 a greater than Solomon is here. But the unclean spirit,

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given, but they wanted something more specific. 'Adulterous' may refer to their violation of their covenant with God (Isa. lvii. 3; Ezek. xxiii. 17; Jas. iv. 4).

**40. as Jonah was three days.** Luke xi. 30 makes Jonah and his preaching the 'sign'; Matthew finds a parallel in the 'three days.' The sign fell on the prophet and not on the threatened city; likewise the prophet of Nazareth was shut up in the tomb until the third day. In the Jewish method of computing time any portion of a day was spoken of as the whole. The portion of time beyond a day was spoken of as 'a third day' (Gen. xl. 13; 1 Sam. xxx. 12; Hos. vi. 2; 2 Chron. x. 5).

**in the heart of the earth:** in the grave and in Hades, Acts ii. 27; Eph. iv. 9; 1 Pet. iii. 19. Sheol, the place of departed spirits, was supposed to be below the grave. Heaven was above; hell beneath. We are not to conclude that the literal validity of the history of Jonah is established by this reference any more than that the popular conception of Hades is. Jesus could only speak to his own generation in terms which they would understand.

**41. a greater than Jonah is here.** The prophet wished for vengeance on the sinful nation; he mourned because God was so merciful. Jesus proclaimed the long suffering of God, and died rather than interfere with its operation (Matt. xxvi. 53). In Jonah's day even prophets had to be taught such a doctrine (Jonah iv. 11).

**42. The queen of the south.** Josephus (*Ant.* viii. 6. 5) calls her the queen of Egypt and Ethiopia: but her country, Sheba, was in Arabia Felix, near Aden. Her visit to Solomon is recorded in 1 Kings x. 1; 2 Chron. ix. 1.

**43.** The account of the **unclean spirit** (43-45) is repeated

when he is gone out of the man, passeth through waterless places, seeking rest, and findeth it not. Then he 44
saith, I will return into my house whence I came out;
and when he is come, he findeth it empty, swept, and
garnished. Then goeth he, and taketh with himself 45
seven other spirits more evil than himself, and they
enter in and dwell there: and the last state of that man
becometh worse than the first. Even so shall it be also
unto this evil generation.

While he was yet speaking to the multitudes, behold, 46
his mother and his brethren stood without, seeking to
speak to him. And one said unto him, Behold, thy 47
mother and thy brethren stand without, seeking to speak

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almost verbally in Luke xi. 24-26, but is not in Mark. Demons were supposed to hide in deserts and **waterless places** (Tobit viii. 3; Isa. xiii. 21, xxxiv. 14; Rev. xviii. 2). It was an old idea that 'spirits' must be localized in ruined buildings—at Gadara, in the tombs or with the swine.

**44. empty, swept, and garnished.** The purified man offered a new opportunity for diabolic operation. The preaching of John and Jesus prepared the Jewish nation for worse sin and punishment.

**45. the last state:** cf. Heb. vi. 4.

**so shall it be also unto this evil generation.** Such a construction of the verb 'to be' with a dative is found (Matt. xvi. 22, xix. 27).

xii. 46-50. *The family of Jesus.* His true mother and brethren.

**46. While he was yet speaking.** His family were concerned because he was denouncing 'that generation' so earnestly, and exalting himself above prophets and kings.

**his mother and his brethren.** It has been extensively questioned whether those called 'his brethren' were literally such. 'Mother,' in verse 46, is not disputed, though 'sisters' (xiii. 56) is. Ecclesiastical tradition has sought to encourage the view that James, Joses, &c., mentioned with the 'sisters' in the same text, were not brothers, but cousins of Jesus, i.e. children of Alphæus, Matt. x. 3. The wife of Alphæus, it is supposed, was the sister of Mary. Jerome at first defended this view, and appealed to Gal. i. 19, where James seemed to be included among the apostles. But Acts i. 14 distinguished between the 'apostles'

48 to thee. But he answered and said unto him that told
him, Who is my mother? and who are my brethren?
49 And he stretched forth his hand towards his disciples,
50 and said, Behold, my mother and my brethren! For
whosoever shall do the will of my Father which is in
heaven, he is my brother, and sister, and mother.

**13** On that day went Jesus out of the house, and sat
2 by the sea side. And there were gathered unto him
great multitudes, so that he entered into a boat, and
3 sat; and all the multitude stood on the beach. And
he spake to them many things in parables, saying, Be-
4 hold, the sower went forth to sow; and as he sowed,

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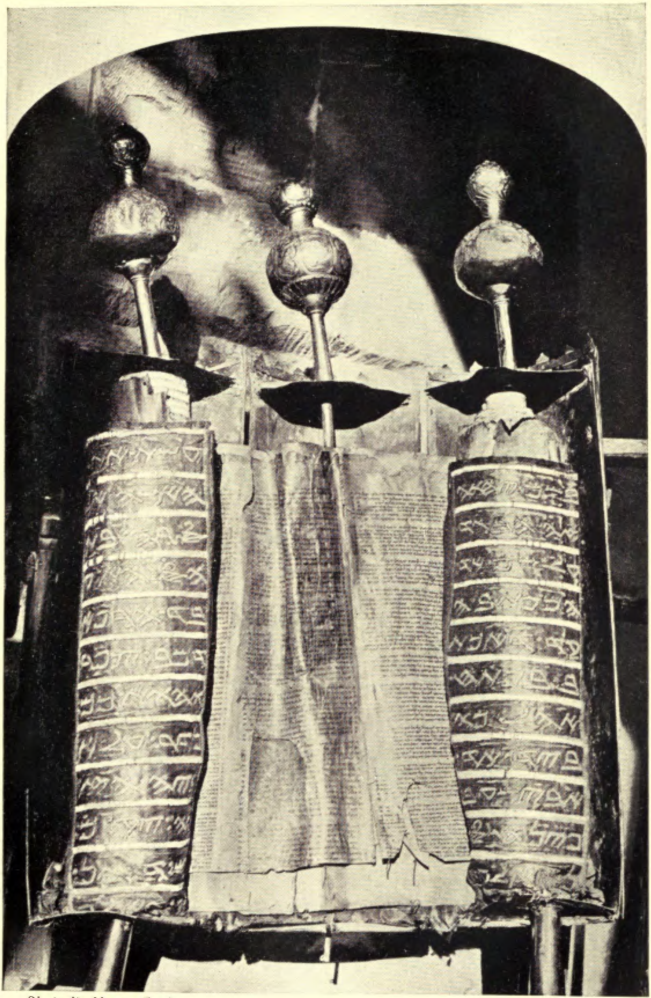
and 'his brethren,' and in Greek 'brother' is not used for 'cousin.' A second theory was that the 'brethren' were only half-brothers, being the children of Joseph by a former marriage. This view was defended by Origen (who traces it to the 'Gospel of Peter' and 'the Book of James'), by Epiphanius, and generally by Greek and Latin Fathers, especially after Athanasius had brought in the word 'Ever-Virgin' as applicable to Mary. It came to be thought impossible that the mother of our Lord should have other children. However, Hegesippus, the earliest extra-canonical witness, refers to Alphæus as the uncle of James, Simeon as his cousin: while Eusebius (fourth century) called James the brother, and Simeon the cousin of Jesus. Tertullian (A. D. 210) strongly argues for the ordinary meaning (John vii. 5). Something has been made of the point that Jesus left his mother to John, and not to any of his brethren; but there might be reasons for this.

xiii. 1–9. *Many things in parables.* The parable of the Sower.

**1.** The chapter presents seven parables relating to the kingdom of heaven. As in the other synoptists (Mark iv. 1; Luke viii. 5), the scene is the seaside. A boat drawn up in a narrow creek enabled the crowd to stand on either side, not far from the speaker.

**3. many things in parables.** A 'parable' is, strictly, a comparison. 'Truth, embodied in a tale, can enter in at lowly doors.' A parable differs from a fable, in which 'neither truth nor verisimilitude requires to be regarded.' An allegory, again, is a story in which 'one thing is said, another thing is meant.' Mark and Luke give three of these parables in connexion with the storm on the lake.

**the sower,** who perhaps then was engaged in his occupation.



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THE ANCIENT JEWISH SCRIPTURES

some *seeds* fell by the way side, and the birds came and devoured them : and others fell upon the rocky places, 5
where they had not much earth : and straightway they sprang up, because they had no deepness of earth : and 6
when the sun was risen, they were scorched ; and because they had no root, they withered away. And others 7
fell upon the thorns ; and the thorns grew up, and choked them : and others fell upon the good ground, 8
and yielded fruit, some a hundredfold, some sixty, some thirty. He that hath ears, let him hear. 9

And the disciples came, and said unto him, Why 10
speakest thou unto them in parables? And he answered 11
and said unto them, Unto you it is given to know the

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**4. by the way side.** Along the border of the field, where the foot of the traveller would soon crush it.

**5. the rocky places.** Seed on thin broken land—of which there is much in Palestine—soon perished.

**7. upon the thorns:** where it grew only to be entangled and injured.

**8. the good ground** was unoccupied, deep and untrodden.

**and yielded fruit.** Mark adds, 'growing up and increasing.' Of the three degrees of fruitfulness, Luke has only 'a hundredfold'; cf. Matt. xix. 29. So Isaac's field produced, Gen. xxvi. 12. Barley and maize sometimes produce two hundredfold.

**9. He that hath ears, let him hear.** The parable required attention, Matt. xi. 15.

xiii. 10–23. *The object of parables.* Parables reveal the truth, yet conceal it—as indicated in prophecy. Interpretation of the parable of the sower and his seed.

**10.** Now the disciples ask for information about his method. Matthew says they asked why he spoke in parables; Mark, that they sought the interpretation. They perceived that there was more in such teaching than met the ear.

**11. Unto you it is given to know.** Matthew wrote for teachers who ought to understand **the mysteries of the kingdom.** The religions of Egypt and Greece had their 'mysteries,' which were only disclosed to the initiated. 'Mystery' is a Greek word, meaning 'the closing of the lips.' The *disciplina Arcani* of the ancient church rested on an imitation of the pagan systems. 'The Christian 'mysteries' are not things hidden, but things revealed

mysteries of the kingdom of heaven, but to them it is
12 not given. For whosoever hath, to him shall be given,
and he shall have abundance: but whosoever hath not,
from him shall be taken away even that which he hath.
13 Therefore speak I to them in parables; because seeing
they see not, and hearing they hear not, neither do they
14 understand. And unto them is fulfilled the prophecy of
Isaiah, which saith,

By hearing ye shall hear, and shall in no wise understand;
And seeing ye shall see, and shall in no wise perceive:
15 For this people's heart is waxed gross,
And their ears are dull of hearing,
And their eyes they have closed;
Lest haply they should perceive with their eyes,
And hear with their ears,
And understand with their heart,
And should turn again,
And I should heal them.

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(1 Cor. xv. 51; Eph. iii. 3). Now also Jesus is a revealer, not a hierophant displaying his symbols.

**to them it is not given:** though they listened with delight.

**12. For whosoever hath.** Mark iv. 25; Luke viii. 18, give the saying a different application, and it appears in Matt. xxv. 29; Luke xix. 26. It shews that the receptive mind receives fuller information; the unsympathetic comes short of true vision.

**he shall have abundance.** Not in Mark or Luke, but in Matthew twice.

**13. because seeing.** Matthew has a causal reference; Mark iv. 12 and Luke viii. 10 give a final clause: 'that seeing, they may not see.'

**14. And unto them is fulfilled.** Not in Mark or Luke. The passage is from the Greek (Isa. vi. 9, 10). John xii. 39, 40 refers to it after the discourse on the light of the world; cf. also Acts xxviii. 26; Rom. xi. 8.

**15. Lest haply they . . . should turn again.** In the A. V. it is 'be converted,' but the original verb is not passive.

But blessed are your eyes, for they see; and your 16
ears, for they hear. For verily I say unto you, that 17
many prophets and righteous men desired to see the
things which ye see, and saw them not; and to hear
the things which ye hear, and heard them not. Hear 18
then ye the parable of the sower. When any one heareth 19
the word of the kingdom, and understandeth it not, *then*
cometh the evil *one*, and snatcheth away that which hath
been sown in his heart. This is he that was sown by
the way side. And he that was sown upon the rocky 20
places, this is he that heareth the word, and straightway
with joy receiveth it; yet hath he not root in himself, 21
but endureth for a while; and when tribulation or persecution ariseth because of the word, straightway he
stumbleth. And he that was sown among the thorns, 22
this is he that heareth the word; and the care of the
world, and the deceitfulness of riches, choke the word,
and he becometh unfruitful. And he that was sown 23
upon the good ground, this is he that heareth the word,
and understandeth it; who verily beareth fruit, and
bringeth forth, some a hundredfold, some sixty, some
thirty.

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**16. blessed are your eyes.** Luke x. 23 describes Jesus as 'turning to his disciples' after what is recorded in Matt. xi. 27.

**17. many prophets . . . desired to see:** as 1 Pet. i. 10-12.

**18.** Mark introduces the explanation of the parable differently: 'the sower soweth the word'; and Luke, 'the seed is the word of God.'

**19. This is he that was sown.** The construction is involved, but becomes clear with the final statement. It means: 'this is the case of him who receives the word, as a way side sometimes receives seed from a sower's hand'; cf. verse 20, 'he that was sown upon rocky places.'

**21.** For **tribulation** Luke has 'temptation.'

**23. the good ground** represents him who hears and understands. Luke viii. 15 explains: 'brings forth fruits of patience.'

24 Another parable set he before them, saying, The
kingdom of heaven is likened unto a man that sowed
25 good seed in his field: but while men slept, his enemy
came and sowed tares also among the wheat, and went
26 away. But when the blade sprang up, and brought
27 forth fruit, then appeared the tares also. And the servants of the householder came and said unto him, Sir,
didst thou not sow good seed in thy field? whence then
28 hath it tares? And he said unto them, An enemy hath
done this. And the servants say unto him, Wilt thou
29 then that we go and gather them up? But he saith,
Nay; lest haply while ye gather up the tares, ye root
30 up the wheat with them. Let both grow together until
the harvest: and in the time of the harvest I will say
to the reapers, Gather up first the tares, and bind them
in bundles to burn them: but gather the wheat into my
barn.

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xiii. 24–30. *Parable of the Tares.* Sown by an enemy, they are to grow till harvest.

**24.** The parable of the Tares is only in Matthew; Mark iv. 26–29 has instead one of grass growing till harvest-time.

**set he before them:** as food is arranged for visitors, (Mark vi. 41).

**The kingdom . . . is likened.** He could not yet expound to them what the kingdom *was*, but he could tell them what it *was like*: therefore he spoke in parables and metaphors.

**25. his enemy came and sowed tares,** i.e. darnel, a plant which resembled corn, but was poisonous.

**26. then appeared.** The difference was scarcely noticed until the time for ripening.

**27. whence then . . .?** Evil appeared in the early church, where it had not been expected (Acts xx. 30; Jude 4).

**28.** The servants thought they had an easy method of dealing with the evil: **Wilt thou then that we go and gather them up?** If the church had had 'ears to hear' this lesson from the Master, it could not have become the instrument of persecution. Men have been too anxious to anticipate the decision of the supreme and only Judge: **in the time of the harvest I will say** (verse 30).

Another parable set he before them, saying, The 31
kingdom of heaven is like unto a grain of mustard seed,
which a man took, and sowed in his field: which indeed 32
is less than all seeds; but when it is grown, it is greater
than the herbs, and becometh a tree, so that the birds
of the heaven come and lodge in the branches thereof.

Another parable spake he unto them; The kingdom 33
of heaven is like unto leaven, which a woman took, and
hid in three measures of meal, till it was all leavened.

All these things spake Jesus in parables unto the 34
multitudes; and without a parable spake he nothing

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xiii. 31, 32. *Parable of the Mustard Seed.* The doctrine of Jesus was only known within very narrow limits at first, but had in it the secret of boundless growth.

**31. Another parable:** found also in Mark iv. 30-32; Luke xiii. 18, 19. Matthew says that the mustard seed was sown by **a man.**

**in his field.** Mark says, 'in the earth'; and Luke, 'in his garden.' Such variations go back to the oral gospel.

**32.** Mustard seed is smaller than the seeds of corn or grass, yet grows under similar conditions, and in Palestine to the proportions of a small tree in which birds may lodge. In like manner the gospel, though less pretentious formally than the teaching of the scribes, was to have greater results.

xiii. 33. *Parable of the Leaven.* Its work is secret, but all-pervasive.

**33.** The parable of the **leaven** is briefly referred to in Luke xiii. 20, 21.

**three measures,** or three and a half *Teahs* (about a bushel and a half, Romish measure). Some have found the number 'three' symbolical: as 'body, soul, and spirit' (Olshausen), 'the three families descended from Noah' (Stier). The quantity was that usually taken for household use, as by Sarah (Gen. xviii. 6). The disciples were taught to look for the gradual diffusion of truth and goodness in the world, rather than for the sudden transformation of society.

xiii. 34, 35. *Parabolical teaching in prophecy.*

**34. without a parable spake he nothing.** Many parables have not been recorded. Some occur later in Matthew, and several others preserved in Luke are so important that we are

35 unto them: that it might be fulfilled which was spoken by the prophet, saying,

> **I** will open my mouth in parables;
> **I** will utter things hidden from the foundation of the
> world.

36 Then he left the multitudes, and went into the house: and his disciples came unto him, saying, Explain unto
37 us the parable of the tares of the field. And he answered and said, He that soweth the good seed is the Son of
38 man; and the field is the world; and the good seed, these are the sons of the kingdom; and the tares are
39 the sons of the evil *one*; and the enemy that sowed them is the devil: and the harvest is the end of the
40 world; and the reapers are angels. As therefore the tares are gathered up and burned with fire; so shall it
41 be in the end of the world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that cause stumbling, and them that do

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surprised at their omission by the others. Here we have a glimpse into the psychological character of Jesus. He was the Poet of the Kingdom of God. Matthew tells us how this characteristic had been indicated in prophecy: 'that it might be fulfilled' Jesus spake in parables.

**35. the prophet** is supposed to have been Asaph (Ps. lxxviii. 2; cf. Ps. xlix. 3), though some (e.g. Dr. Hort) would read 'Esaias.'

xiii. 36-43. *Explanation of the parable of the Tares.* The future lot of the righteous and the wicked.

The explanation of the 'Tares' is not in Mark or Luke. Weiss thinks it is not original, and that it rather misses the point; but this is precarious criticism. It tells us that **He that soweth** is the Son of man; **the field is the world,** and not the narrower area of Judaism; **the good seed** are **sons of the kingdom.**

**39. the end of the world** is a phrase found only in Matthew and Heb. ix. 26, 'end of the ages.'

**angels** are commissioned to fulfil the judgements of God, Matt. xxiv. 31.

**41.** They will remove **all things that cause stumbling,** and of course all those implicated in their use.

iniquity, and shall cast them into the furnace of fire: 42
there shall be the weeping and gnashing of teeth. Then 43
shall the righteous shine forth as the sun in the kingdom
of their Father. He that hath ears, let him hear.

The kingdom of heaven is like unto a treasure hidden 44
in the field; which a man found, and hid; and in his
joy he goeth and selleth all that he hath, and buyeth
that field.

Again, the kingdom of heaven is like unto a man that 45
is a merchant seeking goodly pearls: and having found 46
one pearl of great price, he went and sold all that he
had, and bought it.

**them that do iniquity,** see Matt. vii. 22, xxiv. 12; but these are not merely Gentile Antinomians (Weiss).

**42. the furnace of fire.** Execution by cremation was practised among the ancients. David (2 Sam. xii. 31) made the Ammonites 'pass through the brickkiln.' Zedekiah and others suffered this punishment in Babylon (Jer. xxix. 22). A 'furnace' was prepared for the three Hebrews, Dan. iii. 6.

**43.** As there follows a quotation from Dan. xii. 3, **Then shall the righteous shine forth,** there may be a reference to the fate of the 'three': cf. Rev. xx. 4; *Book of Enoch*, xxxix. 7, cviii. 15.

xiii. 44–50. *Treasure hid in a field.* A pearl of great price; the miscellaneous results of fishing with nets illustrate various aspects of the kingdom and its operations.

**44.** The three remaining parables are only in Matthew. The two first shew the transcendent value of the blessings of the kingdom, to obtain which all else may be given up. A field with a treasure is worth many fields without: many gems might be sacrificed for **one pearl of great price**[1] (verse 46). The cost of truth is sacrifice, but it is worth it.

**buyeth that field.** Public law made no question about the rights of the new possessor. The present tenses, 'goeth and selleth—and buyeth,' add vividness to the narrative.

**46. having found.** A. V. 'when he had found' gave the temporal participle better. It was met with by chance, and the means of purchase had to be collected.

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[1] Origen says that the 'field' with the treasure is the Scriptures, also that the best pearls were found in the Red Sea, or near Britain.

47 Again, the kingdom of heaven is like unto a net, that
48 was cast into the sea, and gathered of every kind: which,
when it was filled, they drew up on the beach; and they
sat down, and gathered the good into vessels, but the
49 bad they cast away. So shall it be in the end of the
world: the angels shall come forth, and sever the wicked
50 from among the righteous, and shall cast them into the
furnace of fire: there shall be the weeping and gnashing
of teeth.

51 Have ye understood all these things? They say unto
52 him, Yea. And he said unto them, Therefore every
scribe who hath been made a disciple to the kingdom
of heaven is like unto a man that is a householder, which
bringeth forth out of his treasure things new and old.

53 And it came to pass, when Jesus had finished these
54 parables, he departed thence. And coming into his
own country he taught them in their synagogue, inso-

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**47.** The parable of the 'drag-net,' R. V. marg., furnishes a lesson similar to that of the Tares. In the **net** (all the words for 'net' are in Matthew) was gathered 'of every kind,' i. e. of every nation, good or bad.

xiii. 51–52. *The disciples must 'understand' the teaching in order to make use of it.* The well-instructed 'scribe' has a treasure of 'things new and old.'

**51. Have ye understood?** Many heard in vain. The statement is only in Matthew, and was clearly intended for workers in the church. Like their Master, they were to become productive in teaching.

**52.** The **scribe who hath been made a disciple** (cf. Matt. xxvii. 57, xxviii. 19) will not merely repeat the sayings of predecessors, but will find for himself fresh interpretations of older prophecies, and make prominent the 'things new' of the kingdom.

xiii. 53–58. *Jesus among his own people.* Their astonishment at the wisdom of one they knew; their unbelief.

**54.** The scene in the synagogue in **his own country** is more fully exhibited in Luke iv. 16–29; Mark vi. 1–6 has interesting details.

much that they were astonished, and said, Whence hath
this man this wisdom, and these mighty works? Is not 55
this the carpenter's son? is not his mother called Mary?
and his brethren, James, and Joseph, and Simon, and
Judas? And his sisters, are they not all with us? 56
Whence then hath this man all these things? And they 57
were offended in him. But Jesus said unto them, A
prophet is not without honour, save in his own country,
and in his own house. And he did not many mighty 58
works there because of their unbelief.

At that season Herod the tetrarch heard the report 14
concerning Jesus, and said unto his servants, This is 2
John the Baptist; he is risen from the dead; and there-

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**55. the carpenter's son.** In Mark 'the carpenter.'

On **his brethren** cf. Matt. xii. 46.

**57. A prophet is not without honour.** This allusion shews that the account is identical with those in Luke iv. 24; Mark vi. 4; while the same tradition appears in John vi. 42.

xiv. 1–12. *Herod, who had slain John, hears of Jesus.* An account of the arrest, betrayal, and execution of John.

**1. At that season Herod the tetrarch.** As 'tetrarch' Herod Antipas was the ruler of a fourth part of the larger province. He was a son of Herod the Great, and of a Samaritan mother. Herod Antipas had married the daughter of Aretas, the Arabian, but during her life had taken also Herodias, his half-niece, wife of his half-brother Philip. He had a share in the trial of Jesus, who came from Galilee in his jurisdiction. He subsequently went to Rome 'to receive a kingdom,' but was degraded and banished. Herodias shared his exile to Lyons. 'At that season' is in Matthew a general description of time. Luke (ix. 7–10) refers to the fact of John's martyrdom, but has few details such as are in Mark vi. 14–29.

Herod **heard the report concerning Jesus,** which had extended since the arrest of John.

**2.** Herod was not a Sadducee, or he would not have conjectured that John had **risen from the dead.** He was also familiar with the notion that 'one of the old prophets' might rise again. Luke (ix. 7) says: 'he was much perplexed,' as his father before him had been (Matt. ii. 8).

3 fore do these powers work in him. For Herod had laid
hold on John, and bound him, and put him in prison
4 for the sake of Herodias, his brother Philip's wife. For
John said unto him, It is not lawful for thee to have her.
5 And when he would have put him to death, he feared
the multitude, because they counted him as a prophet.
6 But when Herod's birthday came, the daughter of Hero-
7 dias danced in the midst, and pleased Herod. Where-
upon he promised with an oath to give her whatsoever
8 she should ask. And she, being put forward by her
mother, saith, Give me here in a charger the head of
9 John the Baptist. And the king was grieved; but for the
sake of his oaths, and of them which sat at meat with
10 him, he commanded it to be given; and he sent, and
11 beheaded John in the prison. And his head was brought

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**3.** Herod **put him in prison** at Machærus, near the Dead Sea.

**5.** Matthew intimates that Herod wished to **put him to death.** Mark says that Herodias 'desired to kill him,' but that Herod feared John, knowing he was righteous, and 'heard him gladly.' Josephus, *Ant.* xviii. 5, 2 (*if genuine*), attests that Herod was alarmed at John's popularity.

**6. Herod's birthday came.** Mark says more about the celebrations. The word translated 'birthday' is sometimes used for other occasions; but Gen. xl. 20 refers to Pharaoh's 'birthday.' History shews that Salome, daughter of Herodias, had been married twice before A. D. 34, so that the event described in these verses must have occurred several years before that date.

**8. being put forward,** not 'instructed' (A. V.; *præmonita*, Vulg.). Mark says she consulted her mother after the king's promise had been given.

R. V. retains the old word **charger:** a large flat dish, 'platter,' Luke xi. 39. The feast could not have been at Tiberias, the usual residence of Herod, which was two days' distance from Machærus.

**9. the king was grieved.** He had begun to respect John, but now his oath had committed him. The 'code of honour,' in such fellowships as his, is often rigorous, and he must now proceed to the greater evil. Matthew does not notice the company before this point; cf. Mark vi. 21.

in a charger, and given to the damsel: and she brought it
to her mother. And his disciples came, and took up the 12
corpse, and buried him; and they went and told Jesus.

Now when Jesus heard *it*, he withdrew from thence 13
in a boat, to a desert place apart: and when the multitudes heard *thereof*, they followed him on foot from the
cities. And he came forth, and saw a great multitude, 14
and he had compassion on them, and healed their sick.
And when even was come, the disciples came to him, 15
saying, The place is desert, and the time is already past;
send the multitudes away, that they may go into the
villages, and buy themselves food. But Jesus said unto 16
them, They have no need to go away; give ye them to
eat. And they say unto him, We have here but five 17
loaves, and two fishes. And he said, Bring them hither 18

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**11. she brought it to her mother.** One of those who are permitted to fill up the measure of their iniquities.

**12.** The miserable king allowed John's disciples to bury him 'in a tomb' (Mark.)

**the corpse**: headless, not 'the body,' A. V.

**they went and told Jesus,** on whose path the shadow of death was creeping. If there were no future life, how inexplicable would be such tragic histories as those of John, of Socrates, of Jesus—nay, of many prophets and righteous men!

xiv. 13–21. *The feeding of the five thousand.*

**13.** Jesus, full of sorrow, retired to the desert. The four evangelists consent at this central point of the history with unusual unanimity; Mark vi. 30–46; Luke ix. 10–17 (where the apostles report what they had done). John vi. 1–15 mentions the transit to the other side.

**15. when even was come,** or Mark, 'the day was now far spent'; Luke, 'the day began to wear away.' The Synoptists agree that the disciples urged the dismissal of the crowd that they might buy food; John says that Jesus asked Philip where bread could be obtained.

**16. give ye them to eat.** The disciples had received the power of miracles.

**17.** John reports that the 'five loaves and two fishes' had been brought by 'a lad.'

19 to me. And he commanded the multitudes to sit down
on the grass; and he took the five loaves, and the two
fishes, and looking up to heaven, he blessed, and brake
and gave the loaves to the disciples, and the disciples
20 to the multitudes. And they did all eat, and were filled:
and they took up that which remained over of the
21 broken pieces, twelve baskets full. And they that did
eat were about five thousand men, beside women and
children.

22 And straightway he constrained the disciples to enter
into the boat, and to go before him unto the other side,
23 till he should send the multitudes away. And after he
had sent the multitudes away, he went up into the
mountain apart to pray: and when even was come, he
24 was there alone. But the boat was now in the midst
of the sea, distressed by the waves; for the wind was

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**19.** The multitude sat down **on the grass,** which Mark says was 'green,' and John 'much.' The occasion became eucharistic: he **blessed** the loaves (Luke), **and brake and gave . . . to the disciples,** and 'gave thanks,' *lit.* 'eucharized,' John vi. 11; cf. 1 Cor. xiv. 16. The original eucharist was a development from the usual 'grace' at Jewish meals; cf. Matt. xxvi. 26.

**20.** The **broken pieces** filled **twelve baskets:** one for each apostle. Juvenal says that the furniture of a Jew consisted of a basket (for food) and some dried grass (for a bed): these were provided to avoid contamination. The testimony of the four, and minute agreement in the Synoptics, establish the historic certainty of the account.

xiv. 22-36. *Jesus walks on the sea.* Peter attempts to do so. The extension of the fame of Jesus.

**22.** The miracle of feeding had taken place at Bethsaida Julias, on the eastern side of the lake: now they must return to Capernaum; John vi. 17. Eventually they came to the plain of Gennesaret. While the disciples proceed in the boat, Jesus remains to dismiss the people, intending to follow by land or by another boat, John vi. 23.

**24.** Luke does not report the miracle of the walking on the sea as Mark and John.

contrary. And in the fourth watch of the night he came 25
unto them, walking upon the sea. And when the dis- 26
ciples saw him walking on the sea, they were troubled,
saying, It is an apparition; and they cried out for fear.
But straightway Jesus spake unto them, saying, Be of 27
good cheer; it is I; be not afraid. And Peter answered 28
him and said, Lord, if it be thou, bid me come unto
thee upon the waters. And he said, Come. And Peter 29
went down from the boat, and walked upon the waters,
to come to Jesus. But when he saw the wind, he was 30
afraid; and beginning to sink, he cried out, saying, Lord,
save me. And immediately Jesus stretched forth his 31
hand, and took hold of him, and saith unto him, O thou
of little faith, wherefore didst thou doubt? And when 32
they were gone up into the boat, the wind ceased. And 33
they that were in the boat worshipped him, saying, Of
a truth thou art the Son of God.

And when they had crossed over, they came to the 34
land, unto Gennesaret. And when the men of that 35

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**25.** It was now **the fourth watch of the night,** or 3 a.m., for they had been rowing all night, when Jesus came.

**26. It is an apparition**—a very ancient terror: Job iv. 15; Luke xxiv. 37 (phantasm), A. V. 'a spirit.'

**27.** Matthew, Mark, and John repeat the great saying: **it is I; be not afraid.** The adventure of Peter is found only in Matthew.

**28.** The revelation of the supernatural in the act of Jesus awoke an enthusiasm of faith, of which at present he alone was capable; cf. xvi. 17.

**29, 30.** Though he **walked upon the waters** for a few moments, he could not long endure the strain of spiritual excitement: he was **beginning to sink.** His mind was divided between the object of faith and the objects of sense: **he saw the wind.** On a later occasion (Matt. xvi. 23) his descent from the spiritual altitudes was as rapid as his rise.

**32, 33. the wind ceased** when Jesus and Peter came into the boat, and its occupants said, **Of a truth thou art the Son of God,** and they **worshipped him** as more than human.

place knew him, they sent into all that region round
36 about, and brought unto him all that were sick; and
they besought him that they might only touch the border
of his garment: and as many as touched were made
whole.

**15** Then there come to Jesus from Jerusalem Pharisees
2 and scribes, saying, Why do thy disciples transgress the
tradition of the elders? for they wash not their hands
3 when they eat bread. And he answered and said unto
them, Why do ye also transgress the commandment of
4 God because of your tradition? For God said, Honour

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**34, 35.** On the arrival of Jesus the people brought the sick. This was the culmination of his fame: Mark vi. 55; Luke ix. 11.

**36.** If they could but **touch the border of his garment** they were **made whole.**

xv. 1–20. *Jesus on tradition.* It often makes 'void' the word of God, as in exempting from duty to parents. Address to the multitude on the causes of defilement.

Luke does not furnish an account of the controversy described in Matt. xv. 1–20, and this is the more surprising because of its bearing on the gospel to the Gentiles. Prof. Godet thinks that as Matthew does not explain the Jewish customs, as does Mark vii. 3, 4, he did not write for Gentiles: cf. Matt. xxvi. 17 with Mark xiv. 12; Luke xxii. 7.

**1. Pharisees and scribes,** not, as A. V. and usually, 'scribes and Pharisees.' Mark vii. 1 may imply that only the scribes were **from Jerusalem:** cf. Gal. ii. 12, 'certain from James.'

**2. the tradition of the elders.** Since the exile the exposition of the law by the scribes had gradually acquired as much reverence as the law itself; they spoke of tradition as 'the hedge of the law.' The **elders,** *lit.* 'presbyters,' were the predecessors of the scribes and rabbis (Deut. xxvii. 1; Heb. xi. 2).

**they wash not their hands.** The law nowhere enjoined washing before eating, though David's case might be referred to (2 Sam. xii. 20). The earlier Pharisaic accusations against Jesus referred to alleged violations of the law, e. g. the sabbath; now he is indicted from tradition.

**3.** The complaint was that Jesus disregarded the teaching of the elders: he charges his adversaries with a subversion of the law of duty to parents.

**4.** The first enactment he quotes from Exod. xx. 12; the

thy father and thy mother: and, He that speaketh evil
of father or mother, let him die the death. But ye say, 5
Whosoever shall say to his father or his mother, That
wherewith thou mightest have been profited by me is
given *to God*; he shall not honour his father. And ye 6
have made void the word of God because of your
tradition. Ye hypocrites, well did Isaiah prophesy of 7
you, saying,

This people honoureth me with their lips; 8
But their heart is far from me.
But in vain do they worship me, 9
Teaching *as their* doctrines the precepts of men.

And he called to him the multitude, and said unto 10
them, Hear, and understand: Not that which entereth 11
into the mouth defileth the man; but that which pro-

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second from Exod. xxi. 17. The O.T. had for the latter, 'he shall be put to death,' but the A. and R. V., following the LXX, read, **let him die the death,** or marg. 'surely die.'

**5. is given.** Mark has the Aramaic 'corban.' When this was uttered the exemption was secured. But Mark omits **he shall not honour his father,** and the construction is not clear even with it. The Vulg. reads: 'Whatever is a gift from me will profit thee.' The A. V. added, to complete the sense, 'he shall be free.' Mark has the explanation, 'ye no longer suffer him to do aught.'

**6.** No doubt Jesus presented the substance of the Pharisaic teaching, **ye have made void the word of God:** *lit.* 'invalidated the authority'; the slaves of the letter had dethroned it.

**8.** The R. V. properly omits some words belonging to the quotation but not cited by the evangelist. It is from Isa. xxix. 13 (LXX), and in the R. V. it is clear that verse 9 belongs to the citation.

**9. in vain** seems to be referred to, Jas. i. 26, but it is not in the O. T.

**10.** Jesus now appeals to the multitude, since the Pharisees are confounded. They were to be convinced that the scribes were unsound teachers; they should **hear, and understand.** No wonder that the official world began to be angry.

**11.** The saying in this verse separated Jesus from rabbinical orthodoxy, and had its influence on subsequent controversies: Acts x. 15, xv. 20; Rom. xiv. 14; 1 Tim. iv. 4; Heb. xiii. 9.

12 ceedeth out of the mouth, this defileth the man. Then
came the disciples, and said unto him, Knowest thou
that the Pharisees were offended, when they heard this
13 saying? But he answered and said, Every plant which
my heavenly Father planted not, shall be rooted up.
14 Let them alone: they are blind guides. And if the
15 blind guide the blind, both shall fall into a pit. And
Peter answered and said unto him, Declare unto us the
16 parable. And he said, Are ye also even yet without
17 understanding? Perceive ye not, that whatsoever goeth
into the mouth passeth into the belly, and is cast out
18 into the draught? But the things which proceed out of
the mouth come forth out of the heart; and they defile
19 the man. For out of the heart come forth evil thoughts,

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**defileth the man:** *lit.* 'makes common,' a N. T. word: see Acts x. 14. The Mosaic distinction between clean and unclean articles of food was not ostensibly raised, but such sayings would help those who afterwards pleaded for its abolition.

**12.** Matthew does not include one saying in Mark vii. 19, 'making all meats clean' (cf. Acts x. 15, 'What God hath cleansed make not thou common'), but notes that **the Pharisees were offended.**

**13. Every plant,** or 'planting,' marg. (cf. 1 Cor. iii. 9). The Pharisees had obscured the heavenly Fatherhood by neglecting the command to honour earthly parents.

**14. Let them alone.** God was now raising up other teachers. These blind guides led the people into the infatuation which brought destruction on their city.

**if the blind guide:** Matt. xxiii. 24; Luke vi. 39.

**15.** Peter (Mark says 'his disciples') asked for an explanation. Matthew makes Peter prominent on many occasions, but it was he who had specially to deal with this question afterwards. He had received some instruction on the subject before the conversion of Cornelius, Acts x. 13. The answer is to all.

**16. Are ye also even yet without understanding?** 'even yet' is a late word, and has some emphasis at the beginning of the sentence. The subject, which was critical, might have been already discussed.

**19.** Evil things come **out of the heart.** The disregard of the

murders, adulteries, fornications, thefts, false witness,
railings: these are the things which defile the man: but 20
to eat with unwashen hands defileth not the man.

And Jesus went out thence, and withdrew into the 21
parts of Tyre and Sidon. And behold, a Canaanitish 22
woman came out from those borders, and cried, saying,
Have mercy on me, O Lord, thou son of David; my
daughter is grievously vexed with a devil. But he 23
answered her not a word. And his disciples came and
besought him, saying, Send her away; for she crieth
after us. But he answered and said, I was not sent but 24

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fifth command had already been noticed, and now are mentioned violations of four others.

The **railings,** *lit.* 'blasphemies,' were such as the Pharisees had uttered, xii. 24.

xv. 21–28. *The woman of Canaan.* Her great faith, and the cure of her daughter.

**21.** The controversy, like some others, issued in the removal of Jesus to another place. Now he comes **into the parts of Tyre and Sidon** (Mark vii. 24–30). Luke does not notice this anticipation of the wider gospel.

**22.** She whom Mark describes as 'a Greek, a Syrophœnician by race,' Matthew calls **a Canaanitish woman.** Some of the old inhabitants of the land had escaped into the Phœnician area, where the language was similar to their own. The conversation might be carried on in the prevalent Aramaic. She addresses the healer as 'Son of David.' Her people would have heard of the fellowship of their own prince Hiram with David. The fame of the miracles of Jesus—especially his expulsion of demons—had gone far and wide.

**Have mercy on me . . . my daughter is grievously vexed.** As Bengel says, 'the pious mother made her daughter's misery her own.'

**24.** The disciples, as yet, had no idea that Jesus would befriend any outside their own nation, and wished her to be sent away, **for she crieth after us.** He had healed the centurion's servant, viii. 5, but under special circumstances. He was now in a Gentile district where his mission to Israel must not be misunderstood. Luke ix. 53 tells us how even in Samaria 'his face was as though he would go to Jerusalem.' However, this woman of Canaan had pertinacious feeling and faith: **she came and**

25 unto the lost sheep of the house of Israel. But she
26 came and worshipped him, saying, Lord, help me. And
he answered and said, It is not meet to take the chil-
27 dren's bread and cast it to the dogs. But she said, Yea,
Lord: for even the dogs eat of the crumbs which fall
28 from their masters' table. Then Jesus answered and
said unto her, O woman, great is thy faith: be it done
unto thee even as thou wilt. And her daughter was
healed from that hour.

29 And Jesus departed thence, and came nigh unto the
sea of Galilee; and he went up into the mountain, and
30 sat there. And there came unto him great multitudes,
having with them the lame, blind, dumb, maimed, and
many others, and they cast them down at his feet; and
31 he healed them: insomuch that the multitude wondered,

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**worshipped him** (verse 25). Meyer thinks it was the first intention of Jesus to dismiss her, but her perseverance gained his sympathy. She was one of **the lost sheep,** though not **of the house of Israel:** only Matt. x. 6, but cf. John xxi. 16; 1 Pet. ii. 25.

**26. It is not meet:** as Mark and the best authorities in Matthew, though a Western reading has, 'it is not lawful.'

**cast it to the dogs:** the Jews were 'the children,' the Gentiles were but 'dogs': cf. Matt. vii. 6; Rev. xxii. 15; Phil. iii. 2.

**27. the dogs eat of the crumbs,** or 'the little bits'; Mark vii. 28, not Luke xvi. 21.

**their masters' table:** there is no emphasis on 'masters',' and no reason to refer it to God (Carr).

**28.** Mark adds that when the woman returned she found the child well: 'laid upon the bed.'

xv. 29-31. *Jesus on the mountain in Galilee.* Many cures: the people astonished.

**29. And Jesus departed thence,** and went into Galilee. Mark vii. 31 says that the route was through Sidon and the borders of Decapolis. He also describes one case of healing, viz. that of one who was deaf.

**30.** Matthew speaks of **lame, blind, dumb, maimed, and many others.** On the aggregation of cases cf. Matt. xi. 5.

**31. the multitude wondered,** as in Matt. viii. 27, ix. 33.

when they saw the dumb speaking, the maimed whole, and the lame walking, and the blind seeing: and they glorified the God of Israel.

And Jesus called unto him his disciples, and said, 32 I have compassion on the multitude, because they continue with me now three days and have nothing to eat: and I would not send them away fasting, lest haply they

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**they glorified the God of Israel,** though all of them would not belong to that nation.

The R. V. more literally translates the participles of the original text: **speaking . . . walking,** &c.

xv. 32–39. *The feeding of four thousand.* Seven loaves and a few fishes supply the multitude, and seven baskets of fragments remain.

**32.** Luke omits the second miracle of feeding, given in Matt. verses 32–39; Mark viii. 1–9. Neander, de Wette, Weizsäcker, Weiss, Holtzmann, and others think that the second account is only another version of the instance recorded in Matt. xiv. 13; Mark vi. 32, and Luke ix. 10. The accounts resemble each other at several points: (1) the place which was desert, yet near to the sea; (2) they took ship immediately afterwards; (3) loaves and fishes were the materials of both feasts; (4) the order of events was the same: the sitting down, the blessing, the distribution, the gathering of fragments; (5) in both, the disciples doubted how so many could be fed, and the miracle expressed the compassion of Jesus[1]. But there are differences: (1) The number, before five thousand, is now four; (2) of loaves and fishes the first numbers were five and two, now seven loaves and 'a few small fishes'; (3) the baskets were before twelve, now seven, and the 'baskets' have now a different name. If the repetition had occurred in Matthew alone it would not have excited so much surprise, but it is found in Mark also. Again, it is difficult for those who regard the narratives as doublets to account for the reference in Matt. xvi. 9–10 and Mark viii. 20, which shews that the twofold miracle was in the oldest gospel tradition. Meyer conjectures that there were really two miracles, but in the course of oral transmission the accounts were assimilated.

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[1] To these similarities should be added the item that the number in both cases excludes 'women and children.'

33 faint in the way. And the disciples say unto him,
Whence should we have so many loaves in a desert
34 place, as to fill so great a multitude? And Jesus saith
unto them, How many loaves have ye? And they said,
35 Seven, and a few small fishes. And he commanded the
36 multitude to sit down on the ground; and he took the
seven loaves and the fishes; and he gave thanks and
brake, and gave to the disciples, and the disciples to the
37 multitudes. And they did all eat, and were filled: and
they took up that which remained over of the broken
38 pieces, seven baskets full. And they that did eat were
39 four thousand men, beside women and children. And
he sent away the multitudes, and entered into the boat,
and came into the borders of Magadan.

**16** And the Pharisees and Sadducees came, and tempting
2 him asked him to shew them a sign from heaven. But

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**33.** Meyer's suggestion would partly remove the difficulty found in the question of the disciples in verse 33, which in that case might not belong to the second occurrence.

**39. he . . . came into the borders of Magadan.** Mark has 'Dalmanutha,' the situation of which is uncertain. The latter MSS. have 'Magdala' (as A. V.), supposed to be the place from which Mary Magdalene came. Magdala or Migdol, 'a watch tower,' would be a frequent local name. 'Magada' only occurs here.

xvi. 1–4. *Pharisees and Sadducees again ask for signs.* They could read the face of the sky, but could not discern the tokens of the kingdom.

**1.** As in Matt. xii. 38, the Pharisees and Sadducees ask for **a sign,** but now **from heaven.** They **came,** or 'approached,' with a set purpose, the term being frequent in Matthew. It is not clear why the Sadducees should require a 'sign from heaven,' and Mark viii. 11–13 does not include them in the party. His signs hitherto had been of an earthly kind, and they **asked him to shew them** a celestial manifestation: John ii. 18, xii. 37; 1 Cor. 1. 22. Heavenly signs had been given by Moses, John vi. 31; Joshua x. 12; by Samuel, 1 Sam. xii. 17; by Elijah, Jas. v. 17.

**2, 3.** Westcott and Hort insert verses 2 and 3 in brackets,

he answered and said unto them, When it is evening, ye
say, *It will be* fair weather: for the heaven is red. And 3
in the morning, *It will be* foul weather to-day: for the
heaven is red and lowring. Ye know how to discern
the face of the heaven; but ye cannot *discern* the signs
of the times. An evil and adulterous generation seeketh 4
after a sign; and there shall no sign be given unto it,
but the sign of Jonah. And he left them, and departed.

And the disciples came to the other side and forgot 5
to take bread. And Jesus said unto them, Take heed 6
and beware of the leaven of the Pharisees and Sadducees.

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since they fail in the principal MSS. (*Sinaiticus* and *Vaticanus*) of the fourth century. Their remark (*N. T.* ii. *App.* p. 13) will explain how such insertions came into the text. They say: 'Both documentary evidence and the impossibility of accounting for omission prove these words to be no part of the text of Matthew, but were apparently derived from an extraneous source, written or oral, and inserted in the Western text at an early time' (cf. marg. of R. V.). The conversation arose after the feeding of the multitude, so that it was evening, and the glow of sunset was on the eastern hills: **the heaven is red.** The rabbis were weather prophets. Pliny (*Nat. Hist.* xviii. 35) remarks on similar indications.

**3.** Luke xii. 54-57 has a cognate passage containing an address 'to the multitude'; neither priests nor people saw the storm threatening their national life, they did not discern **the signs of the times.**

**4.** Mark viii. 12 says that he 'sighed deeply' over their unbelief. The sign of Jonah is referred to in Matt. xii. 39, q.v.

xvi. 5-12. *The leaven of the Pharisees and Sadducees*—which was their teaching and spirit.

**5.** Matt. verses 5-12 closely follows Mark viii. 14-21; Luke xii. 1 has the topic in a different connexion. Mark informs us of the transit over the lake, which had been perhaps suddenly accomplished to escape the tumult, for they **forgot to take bread.**

**6. leaven** indicates the moral disposition working in individuals or in society: 1 Cor. v. 6; Gal. v. 9; cf. Matt. xiii. 33. It was not only the doctrine (**teaching**, verse 12), or the 'hypocrisy' (Luke xii. 56), but the Pharisaic tendency to mix error with truth, and the **Sadducæan** tendency to take all validity out of truth.

7 And they reasoned among themselves, saying, We took
8 no bread. And Jesus perceiving it said, O ye of little
faith, why reason ye among yourselves, because ye have
9 no bread? Do ye not yet perceive, neither remember
the five loaves of the five thousand, and how many
10 baskets ye took up? Neither the seven loaves of the
11 four thousand, and how many baskets ye took up? How
is it that ye do not perceive that I spake not to you
concerning bread? But beware of the leaven of the
12 Pharisees and Sadducees. Then understood they how
that he bade them not beware of the leaven of bread,
but of the teaching of the Pharisees and Sadducees.
13 Now when Jesus came into the parts of Cæsarea

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The 'leaven of Herod,' which Mark has in place of the Sadducæan, exalted political interests above those which were spiritual.

**7. We took no bread.** The original justifies the change of tense from A. V., and perhaps the omission of 'because.'

**8. O ye of little faith:** an expression only found in Matthew, see viii. 26—except Luke xii. 28, which may shew that Luke knew Matthew in some form.

**ye have no bread.** After two miracles in which bread had been multiplied in the wilderness the doubt was strange, though now, as Mark viii. 14 says, they had but one loaf.

**9.** Two miracles of feeding are referred to here and in Mark viii. 19. The words for 'baskets' in verses 9 and 10 differ as in the two narratives.

**11.** This verse may be compared with Mark viii. 16, 17.

xvi. 13–20. *Jesus at Cæsarea Philippi.* Peter and his confession are the rock on which the Church shall be built.

In the paragraph verses 13–20 (Mark viii. 27–30; Luke ix. 18–21) we enter upon the second principal phase of the public life of our Lord. Hitherto he had been extending his influence as a teacher and worker; now he begins to encounter adversity. From this point it becomes evident that he has expectations of resistance and suffering.

**13. Cæsarea Philippi,** in Gaulonitis, at the foot of Lebanon, was the most northerly point of the travels of Jesus. The city received the patronage of Herod I, but had been embellished by Philip the tetrarch, who had honoured it with the name of Tiberias Cæsar. Formerly it was known as Paneas—where Baal,

Philippi, he asked his disciples, saying, Who do men
say that the Son of man is? And they said, Some *say* 14
John the Baptist; some, Elijah: and others, Jeremiah,
or one of the prophets. He saith unto them, But who 15
say ye that I am? And Simon Peter answered and said, 16

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the Syrian Pan, was worshipped. The sinister shadow of Herodian Romanism was over the place. The signs of the great world-powers were all about them, and it was time that the disciples had faith in the Messiah who had come.

**Who do men say that the Son of man is?** marg. 'that 'I the Son of man am?' Mark and Luke have: 'Who do men say that I am?' which makes it doubtful whether Jesus did at this stage claim to be 'the Son of man.' Peter's reply shews that the 'me,' which fails in the text of Matthew, was understood by the disciples. 'The definite title [Son of man] is found in the *Book of Enoch* (xlvi. 2, 3) for the first time in Jewish literature, and is historically the source of the N. T. designation' (Charles, *Book of Enoch*, p. 51). Dr. Charles rejects Schleiermacher's interpretation of the title 'the ideal man,' also Baur's 'the thoroughly human Person,' and Mr. Bartlett's combination of 'the ideal man' with 'the servant of Jehovah'; but thinks that both the latter were associated by our Lord with the 'Son of man' in majesty, spoken of in Dan. vii. 13. The *Book of Enoch* borrowed the title from 'Daniel,' but altered the content. In the former it represents a supernatural person; in the latter, a symbol of Israel. The term belongs to the early stage of the gospel, as besides the four evangelists no writing of the N. T. has it except Acts vii. 56; Rev. i. 13, xiv. 14. It stands as a name of the Messiah, or 'the servant of Jehovah,' in Matt. xii. 8; John iii. 13, xii. 34. The title 'Son of David' had a political significance, which the 'Son of man' escaped.

**14. Some say John the Baptist,** as did Herod, Matt. xiv. 2.

**some, Elijah:** who was to prepare the way of the Lord, Mal. iv. 5; Matt. xi. 14.

**others, Jeremiah** (only in Matthew). 2 Macc. ii. 1–12 relates that Jeremiah hid the tabernacle, the ark, and the altar of incense in a cave, that they might be brought out when 'the glory of the Lord' should come.

**or one of the prophets.** Luke ix. 8, 19 adds, 'was risen again.'

**15. who say ye that I am?** Among so many opinions it was important that they should declare their inference from all they had heard and seen.

**16. Simon Peter answered.** The great question, as in John

17 Thou art the Christ, the Son of the living God. And
Jesus answered and said unto him, Blessed art thou,
Simon Bar-Jonah : for flesh and blood hath not revealed
18 it unto thee, but my Father which is in heaven. And
I also say unto thee, that thou art Peter, and upon this

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vi. 69. The form of the answer varies: in Mark, 'Thou art the Christ'; in Luke, 'the Christ of God.' Why the latter should suppress any part of an utterance so momentous, or why Matthew should add anything, we cannot tell. Usually the Synoptists agree most in their report of 'sayings.'

**the Son of the living God.** 'The living God' is an O. T. expression; as Hos. i. 10, where Jehovah is opposed to the deified dead of the heathen: also Deut. v. 26; Dan. vi. 20. Peter's confession became the earliest 'creed'; the first believers were baptized into the 'Name' of Jesus as the Messiah: Matt. xxvi. 63; Acts ii. 38, x. 48, xiv. 15, xviii. 28, xix. 5.

**17.** Here Mark and Luke end their accounts of the transaction, except to notice the charge that no man should be told. Matthew, however, has an addition so startling that many have doubted its authenticity. Wendt (*Die Lehre Jesu,* i. 18) says that it is an interpolation. Dr. Bruce thinks that 'psychological reasons are in favour of something of the kind having been said.' The real difficulty lies in the omission of the passage by Mark and Luke. This is one of the items in this gospel which made Renan to say that 'it is the most important book ever written.' Romish exegesis has entrenched itself behind verses 17, 18, though Protestant interpreters from Beza to Bengel have asked: *quid hœc ad Romam?*

**Blessed art thou, Simon Bar-Jonah.** Though Simon was (Bar-jonah) the son of Jonah the fisherman, and had infirmities of character, divine grace had 'blessed' him by making him the subject of a great revelation. A man not above the intellectual level of his race or time had been lifted to the summits of inspiration. 'The light that never fell on sea or shore' had suddenly disclosed to him the mystery of the personality of Jesus.

**flesh and blood** is a general description of human nature *per se*: see 1 Cor. xv. 50; Gal. i. 16; 'blood and flesh,' Eph. vi. 12; Heb. ii. 12. The doctrine that the true faith in Jesus is that which views him as the 'Son of God' appears in Matt. xi. 27; John i. 13, iii. 5, xx. 31 (cf. 1 John v. 4, 5); Acts ii. 39; Gal. i. 15, 16.

**18. And I also say unto thee.** Peter had said, 'Thou art the Christ'; and now Jesus says to him, 'Thou art Peter.' It may have been that the surname 'Peter,' or, if Aramaic was rock I will build my church; and the gates of Hades shall not prevail against it. I will give unto thee the 19 keys of the kingdom of heaven: and whatsoever thou

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spoken, 'Cephas,' was now formally given: but see Matt. x. 2; Mark iii. 16. Then 'Cephas' would be used for both the apostle and 'the rock': as in French (Ostervald)—*Et moi je te dis aussi que tu es Pierre, et* que *sur cette pierre je bâtirai mon église*[1].

**upon this rock I will build my church.** It has been the view of many Protestant as well as Romish interpreters that the 'rock' was Peter himself: so Neander, Meyer, Bruce. Origen, Ambrose, Cyril, Chrysostom, with Luther, prefer to think it was his faith which should be the foundation of the church. Origen said that every true believer became like Peter. Jerome, Augustine, and other fathers now speak of Christ as the rock, then of Peter, then of his confession. Jerome, on Luke xxii. 32, speaks of Peter as the first living stone (1 Pet. ii. 5) placed on the foundation (1 Cor. iii. 11). The connexion of the see of Rome with Peter is based on the Clementine legends. Peter was the beginning of the universal church, not of a local community. James seemed to acquire precedence over Peter in Jerusalem, and in Antioch Paul 'resisted him to the face.'

**my church.** The word 'church' does not occur in the three other gospels. Matt. xviii. 7 has it twice, q. v. If, as some assert, 'Salvation is by the Church' (*extra ecclesiam nulla salus*) these primitive documents are singularly defective. The word is used in the O. T. (Greek) in its ordinary meaning of an assembly, a congregation; as also Matt. xviii. 17; Acts xix. 41, xx. 28. The attempt to read a later meaning into it imperils—beyond anything which rationalistic criticism has done—the authenticity of the gospels. Here it intimates that the company of believers in Jesus as the Messiah was to be separated from the congregation of Israel (Deut. xviii. 16).

**the gates of Hades.** Hades was the region below the earth where departed souls were dwelling. It often represents the Hebrew *Sheol*, as Ps. xvi. 10. The powers unseen cannot overthrow the church: Eph. vi. 12; Rev. i. 18; cf. Ps. cxviii. 19, 'gates of righteousness'; Wisd. of Sol. xvi. 13, 'Thou leadest down to the gates of Hades, and thou leadest up again.' 'The gates of the dark Pluto are open night and day' (Virgil, *Æn.* bk. vi. l. 126).

**19. I will give unto thee the keys.** The church now to be built is the beginning of the kingdom of heaven. Peter is entrusted with the keys of admission and exclusion, which

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[1] *πέτρος* represents a rock in its natural site; *πέτρα* a fragment of rock.

shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed
20 in heaven. Then charged he the disciples that they should tell no man that he was the Christ.

21 From that time began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes,
22 and be killed, and the third day be raised up. And

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he employed to admit the Jews (Acts ii. 38) and the Gentiles (Acts x. 48). The critics have not been able to shew why the communication of this peculiar prerogative of Peter is not referred to by Mark (traditionally known as the interpreter of Peter) or by Luke. On the 'keys' cf. Isa. xxii. 22; Rev. iii. 7.

**whatsoever thou shalt bind:** a promise afterwards repeated to all the disciples, Matt. xviii. 18; John xx. 23. The language was rabbinical, and referred to things commanded or forbidden. Peter exercised this authority when he went in to eat with Cornelius (Acts xi. 3); as did the 'apostles and elders and brethren' when they decided what 'burden' should be laid upon Gentile believers (Acts xv. 23).

**they should tell no man that he was the Christ.** The great secret is now revealed to the circle of the disciples, but for the present is to be kept within it. The A. V. reading, 'that he was Jesus the Christ,' was manifestly incorrect.

xvi. 21–28. *Jesus speaks plainly of death.* Peter is rebuked when he deprecates suffering for the Christ. The cross is to be shared by the disciples.

The transition from the earlier to the later stage of our Lord's ministry is marked in all the Synoptists: Matt. xvi. 21–28; Mark viii. 31–ix. 1; Luke ix. 22–27.

**21. From that time began Jesus to shew** what the fate was that threatened him, of which before the disciples had no idea. Now they learn that the chief men of the nation would reject him, and bring about his death: **he must go unto Jerusalem . . . and be killed, and the third day be raised up.**

If the latter item formed part of the statement at this time, it is strange that the disciples were so slow to believe in his resurrection. Bengel remarks that the first part of the gospel had to prove that Jesus was the Christ; the second part to shew that as Christ he should suffer and be raised. At the beginning of verse 21 'some ancient authorities read *Jesus Christ*' (R. V. marg.), but this was not a proper name so early; cf. Matt. i. 1.

Peter took him, and began to rebuke him, saying, Be it
far from thee, Lord: this shall never be unto thee. But 23
he turned, and said unto Peter, Get thee behind me,
Satan: thou art a stumblingblock unto me: for thou
mindest not the things of God, but the things of
men. Then said Jesus unto his disciples, If any man 24
would come after me, let him deny himself, and take
up his cross, and follow me. For whosoever would save 25
his life shall lose it: and whosoever shall lose his life for
my sake shall find it. For what shall a man be profited, 26
if he shall gain the whole world, and forfeit his life? or
what shall a man give in exchange for his life? For the 27

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**22, 23.** When Peter objected to his anticipation of a violent death: **Be it far from thee, Lord** (marg. 'God have mercy on thee'): **this shall never be unto thee**—a strong negative—Jesus reproved him: **thou art a stumblingblock unto me.** The stone which was for a foundation had become a stone of stumbling. After the sudden revelation 'from heaven' the unguarded soul of Peter was now occupied by another spirit. He wished for an earthly Messiah who would not suffer or die: he considered **the things of men** (Rom. viii. 5).

**Get thee behind me, Satan.** Whatever prominence in the church had been secured by his faith was for the time forfeited, and he must go 'behind.'

**thou mindest not:** A. V. 'thou savourest not' (Fr. *savoir*). Luke omits this rebuke of Peter. The verb is that used by Paul in Phil. ii. 5: 'Have this mind in you which was also in Christ Jesus'—where also in verse 8 (cf. Matt., verse 24) he speaks of his 'becoming obedient even unto the death of the cross.'

**24.** The saying, **let him deny himself, and take up his cross,** is found in Matt. x. 38; Mark viii. 34; Luke ix. 23, xiv. 27.

**25. For whosoever would save his life:** A. V. had 'soul.'

**26. give in exchange:** see Ps. xlix. 8. What ransom can a man provide when life itself is in jeopardy? Jesus took this view for himself: should he lose the higher life to gain the lower? The *Apocalypse of Baruch*, li. 15 (dated 50–100 A.D.), says, 'For what then have men lost their life, or for what have those on the earth exchanged their soul?'

**26.** Jesus had the temptation to 'gain the whole world' (Matt. iv. 9), but he preferred the kingdom of heaven: 'the world' he left to Cæsar (Matt. xxii. 21).

Son of man shall come in the glory of his Father with his angels; and then shall he render unto every man
28 according to his deeds. Verily I say unto you, There be some of them that stand here, which shall in no wise taste of death, till they see the Son of man coming in his kingdom.

17 And after six days Jesus taketh with him Peter, and James, and John his brother, and bringeth them up into
2 a high mountain apart: and he was transfigured before

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**27. shall come in the glory of his Father.** Here Mark and Luke depart from Matthew, and introduce the saying found in Matt. x. 32 (cf. xiii. 41, xxv. 31).

**28. which shall in no wise taste of death, till . . .** To 'taste of death' is a peculiar expression only found in Mark ix. 1; Luke ix. 27; John viii. 52, and Heb. ii. 9. Alford approves of Stier's suggestion that the phrase implies that these persons would 'taste of death' afterwards; if this were so it could not refer to the final judgement (as Meyer). Such language would raise the hopes of the disciples, but there has been much dispute about the 'coming' referred to. Erasmus, Grotius, Bleek, Wetstein, and Alford say that it refers to the transfiguration. But as Mark ix. 1 puts it in another way, 'the kingdom of God with power,' and Luke ix. 27, 'the kingdom of God,' and not as here, 'the Son of man coming,' it may be regarded as an allusion to the establishment of the church at Pentecost, and afterwards. The course of events would have furnished its own comment on the saying at the time when the gospel was produced. Possibly, as Weiss observes, the city had been destroyed.

xvii. 1-8. *The transfiguration.* Moses and Elijah with Jesus. The fear of the disciples. The cloud and the voice.

The Synoptic accounts of the transfiguration have close resemblance with numerous variations: see *Introduction*, p. 9.

**1. And after six days:** so Mark, but Luke 'about eight days after.' This would include two sabbaths, as was the case on Sinai, Exod. xxiv. 16, at the close of which came the revelation to Moses.

**a high mountain apart.** Since the days of Origen and Jerome, Tabor in Galilee has been traditionally reported as the site of this occurrence; but Tabor would be inhabited at the time. Josephus relates that the ancient fortress at its summit was strengthened in his day, so that the modern and more probable view is that it was some other eminence at the base of Hermon—

them: and his face did shine as the sun, and his garments became white as the light. And behold, there 3
appeared unto them Moses and Elijah talking with him.
And Peter answered, and said unto Jesus, Lord, it is 4
good for us to be here: if thou wilt, I will make here

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perhaps not far from Cæsarea Philippi, where Jesus and his company were staying. The apex of Hermon, visible and 'white as the light,' would explain the description in verse 2.

**Peter, and James, and John his brother** were associated with Jesus at the raising of the daughter of Jairus, and in Gethsemane.

**2. was transfigured.** The word is used in Mark ix. 2 (not Luke); Rom. xii. 2; 2 Cor. iii. 18 (the latter apparently referring to this event, and recalling the case of Moses, Exod. xxiv. 16): cf. 2 Pet. i. 16; John i. 14. Since Tertullian (*Cont. Marcion.* iv. 22), some (Bleek, Weizsäcker, Pressensé among modern writers) have regarded the same as a vision. Meyer refers to what is said in verse 9, 'tell the vision,' in favour of this view. But if a vision, did all see it, or only Peter? Matthew does not mention the sleep of the disciples, as Luke does, but he says that Jesus was 'transfigured before *them.*'

**3. there appeared unto them Moses and Elijah.** Luke has 'two men.' Had they been raised from the dead? This is suggested because they were 'talking with Jesus' (Mark); they 'spake of his decease': cf. 2 Pet. i. 15. These were the chief men of the older dispensations—the Law and the Prophets; both had left the world under special conditions; both had been great instruments of revelation; both are mentioned by the latest prophecy: Mal. iv. 4, 5. How the disciples recognized them we do not know. The presence of these heavenly visitants would counteract the doubts created by what Jesus had recently said respecting his probable fate.

**4. And Peter answered . . . I will make.** The A. V. followed a reading which had brought Matthew into harmony with the other Synoptists: 'let us make.' Perhaps some consideration is due to the fact that this gospel delights to give distinction to Peter, e. g. iv. 18, x. 2, xiv. 28, xvi. 17, xvii. 24, xxvi. 37. Peter's saying is reported by all the Synoptists, but Mark and Luke say that 'he wist not what to say.'

**it is good for us to be here.** The 'sign from heaven' which many desired had been now given: would that it could be made permanent! Peter would house the celestial visitors and Jesus in **three tabernacles,** and then summon the multitude to share the

three tabernacles; one for thee, and one for Moses, and
5 one for Elijah. While he was yet speaking, behold, a
bright cloud overshadowed them: and behold, a voice
out of the cloud, saying, This is my beloved Son, in
6 whom I am well pleased; hear ye him. And when the
disciples heard it, they fell on their face, and were sore
7 afraid. And Jesus came and touched them and said,
8 Arise, and be not afraid. And lifting up their eyes, they
saw no one, save Jesus only.

9 And as they were coming down from the mountain,
Jesus commanded them, saying, Tell the vision to no
10 man, until the Son of man be risen from the dead. And
his disciples asked him, saying, Why then say the scribes
11 that Elijah must first come? And he answered and said,
12 Elijah indeed cometh, and shall restore all things: but
I say unto you, that Elijah is come already, and they

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spectacle of 'glory.' But, to their disappointment, the glorified saints depart, and the apostles are forbidden to mention the vision.

**5. a bright cloud overshadowed them.** Jesus ascended in a cloud, Acts i. 9; and is similarly to return, Luke xxi. 27; Rev. i. 7. As the cloud descended Moses and Elias withdrew, but there came **a voice out of the cloud.** The declaration, **This is my beloved Son**, appears in Matt. iii. 17; 2 Pet. i. 17. Luke ix. 35 has 'my chosen' for 'my beloved,' as the *Book of Enoch*, xl. 5.

**6.** That the disciples **fell on their face, and were sore afraid** is only stated by Matthew, but with great probability. At the end Jesus alone remains to interpret all things: **hear ye him.**

xvii. 9-13. *The descent from the mountain.* Silence enjoined. The prophet and the Baptist.

**9. Tell the vision to no man,** i. e. until the resurrection, when it would be better understood. Luke does not report the following conversation, but mentions that as the little company descended 'they held their peace.' The expectation of Elijah who **shall restore all things** is referred to in Mal. iv. 15; Matt. xi. 14. If John had not been imprisoned and slain he might have wrought a moral revolution, through which the murder of Jesus and the destruction of the city might have been averted.

knew him not, but did unto him whatsoever they listed.
Even so shall the Son of man also suffer of them. Then 13
understood the disciples that he spake unto them of John
the Baptist.

And when they were come to the multitude, there 14
came to him a man, kneeling to him, and saying, Lord, 15
have mercy on my son: for he is epileptic, and suffereth
grievously: for oft-times he falleth into the fire, and oft-times
into the water. And I brought him to thy disciples, 16
and they could not cure him. And Jesus answered and 17
said, O faithless and perverse generation, how long shall
I be with you? how long shall I bear with you? bring
him hither to me. And Jesus rebuked him; and the 18
devil went out from him: and the boy was cured from
that hour. Then came the disciples to Jesus apart, and 19
said, Why could not we cast it out? And he saith unto 20
them, Because of your little faith: for verily I say unto
you, If ye have faith as a grain of mustard seed, ye shall
say unto this mountain, Remove hence to yonder place;
and it shall remove; and nothing shall be impossible
unto you.

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xvii. 14–21. *The cure of epilepsy.* The disciples were unable to heal him through their little faith.

**14.** The fact that the miracle follows the account of the transfiguration in all the Synoptic Gospels shews that the ground is historical. Mark as often gives the most detailed account. Matthew had not mentioned **the multitude,** but Mark explains that 'they saw' it as they descended. In verse 18 Matthew says 'the devil went out'; but he does not at first describe the case as one of possession as Mark does.

**15. he is epileptic,** A. V. 'lunatic,' which is more literal. Luke says that he was an 'only child.'

**17. O faithless and perverse generation.** All the Synoptists report this reproach on the disciples because of their inability to exorcise the evil spirit.

**20. Because of your little faith:** a better reading than 'unbelief,' A. V. Luke reports the man as saying, 'help my

22 And while they abode in Galilee, Jesus said unto
them, The Son of man shall be delivered up into the
23 hands of men; and they shall kill him, and the third
day he shall be raised up. And they were exceeding sorry.
24 And when they were come to Capernaum, they that
received the half-shekel came to Peter, and said, Doth
25 not your master pay the half-shekel? He saith, Yea.

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want of faith.' They are assured that with faith they could remove **this mountain**, near which they stood. On the mustard seed see the note on xiii. 32. Luke xvii. 6 introduces this saying on another occasion, and reads: 'Ye would say to this sycamine tree,' &c.

**21.** Verse 21, which was taken probably from Mark ix. 29, is omitted in the R.V. after the best authorities. Verse **20** is substantially repeated in Matt. xxi. 21.

xvii. 22-23. *Jesus repeats the prediction of his own death.* The regret of the disciples.

**22.** The prediction of the rejection and death of Jesus, already given in xvi. 21, is now repeated with an addition. He is to **be delivered up into the hands of men:** cf. Mark ix. 31; Luke ix. 45. The latter says that the disciples 'did not understand this saying,' i. e. not fully. Peter, evidently, had some apprehension when he replied (xvi. 22), 'Be it far from thee, Lord'; and here it is said **they were exceeding sorry** (verse 23).

xvii. 24-27. *Jesus pays tribute at Capernaum.* Peter finds the money in the mouth of a fish.

**24.** The miracle performed to obtain money for the tribute is only recorded in Matthew. Whether derived from oral tradition or from a written source, it is strange that Mark, 'the interpreter of Peter,' did not notice it. Holtzmann thinks that the money was required for the temple rather than for the state; but the narrative was required to influence believers of a later time, who were sometimes disposed to withhold their dues from the reigning authorities: Rom. xiii. 6. This would, however, reduce the narrative to a myth, and Holtzmann allows that it is 'but a half-grown one.' The 'toll' or 'custom,' that is, the public tax, had to be paid there, and probably also the 'tribute' or 'census,' which was the private tax. In post-exilic days the half-shekel was required from all above twenty for the temple charges; after the destruction of the city it was paid to the state—to 'the kings of the land.' Some have thought that the fish was sold for a *stater*, = half a crown; but this would have been too much.

And when he came into the house, Jesus spake first to him, saying, What thinkest thou, Simon? the kings of the earth, from whom do they receive toll or tribute? from their sons, or from strangers? And when he said, 26
From strangers, Jesus said unto him, Therefore the sons are free. But, lest we cause them to stumble, go thou 27
to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a shekel: that take, and give unto them for me and thee.

In that hour came the disciples unto Jesus, saying, 18
Who then is greatest in the kingdom of heaven? And 2

**25. What thinkest thou, Simon?** *lit.* 'How seems it to thee?' one of Matthew's phrases: xviii. 12, xxi. 28, xxii. 17, 42; xxvi. 66.

**27. thou shalt find a shekel:** marg. 'stater.' The 'shekel' was the Hebrew coin equivalent to the Greek coin the 'stater.' The annual tax on every Jew towards the cost of the temple was 'the didrachma' (A. V. verse 24, 'tribute'), i. e. two drachmæ (Greek) or half a shekel (Jewish). The 'stater' found in the fish's mouth would, therefore, pay the tax both for Jesus and for Simon: Exod. xxx. 12–16. The tribute was paid lest offence should be given to those zealous for the law. A similar concession was made by Paul (Acts xxi. 21) when he paid for sacrifices: cf. Rom. xiv. 21.

xviii. 1–14. *The greatest in the kingdom.* A little child placed in the midst. The peril of those who make men to stumble. The lost sheep more precious than those that are safe.

The hopes awakened by the transfiguration and the following miracles led the disciples to speculate upon their relative positions in the kingdom.

**1. Who then is greatest** (marg. 'greater') **in the kingdom of heaven?** It is clear that what had been said to Peter (xvi. 18) had not settled the question. Perhaps the preference shewn to the three—Peter, James, and John—as witnesses of the transfiguration, had raised the controversy. In Mark ix. 33–50 and Luke ix. 46–50 it is said that Jesus began the conversation; in Matthew, the disciples came to Jesus with the question. Such a variation would arise in the oral gospel[1].

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[1] Sir J. C. Hawkins, *Horæ Synopticæ*, p. 57.

he called to him a little child, and set him in the midst
3 of them, and said, Verily I say unto you, Except ye turn,
and become as little children, ye shall in no wise enter
4 into the kingdom of heaven. Whosoever therefore shall
humble himself as this little child, the same is the great-
5 est in the kingdom of heaven. And whoso shall receive
6 one such little child in my name receiveth me: but
whoso shall cause one of these little ones which believe
on me to stumble, it is profitable for him that a great
millstone should be hanged about his neck, and *that*
7 he should be sunk in the depth of the sea. Woe unto
the world because of occasions of stumbling! for it must

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**2. a little child, and set him in the midst.** Mark: 'taking him in his arms,' and Luke: 'set him by his side'—variations which can scarcely be attributable to written sources.

**3. Except ye turn.** Such was the translation in Tyndale, Coverdale, and the Geneva, first edition; but in the second edition the latter brought in 'converted'—a word which was receiving a new significance. The original has a passive form with a reflexive meaning = 'one turns himself,' as John xii. 40; cf. Luke xxii. 32, 'when once thou hast turned again.' The general doctrine is that of John iii. 3, 'Except a man be born anew, he cannot see the kingdom of God.'

**ye shall in no wise enter:** a double negation = 'not at all.' Before they disputed about precedence in the kingdom, they should first be certain that they were qualified to have any place in it. Mark and Luke do not mention the turning, only the reception of the child.

**4. Whosoever therefore shall humble himself.** To 'become as little children' is not to return merely to their pristine innocence—implied in being 'born anew'—but to their trustful helplessness—to the poverty of spirit emphasized in Matt. v. 3.

**5. And whoso shall receive.** Cf. Matt. ix. 37.

**6. a great millstone,** or marg. 'a millstone turned by an ass,' Mark ix. 42. Smaller millstones were worked by women, Matt. xxv. 41.

**that he should be sunk:** A.V. 'drowned.' The word is only used here and in Matt. xiv. 30 to describe Peter's submersion in the sea.

**7. occasions of stumbling:** see note on Matt. v. 27-30, where this counsel is first given.

needs be that the occasions come; but woe to that man through whom the occasion cometh! And if thy hand 8
or thy foot causeth thee to stumble, cut it off, and cast it from thee: it is good for thee to enter into life maimed or halt, rather than having two hands or two feet to be cast into the eternal fire. And if thine eye causeth thee 9
to stumble, pluck it out, and cast it from thee: it is good for thee to enter into life with one eye, rather than having two eyes to be cast into the hell of fire. See that ye 10
despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven. How think ye? if any man 12
have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and go unto the

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**10. See that ye despise not.** Such exhortations can be best understood as addressed to prophets and teachers. Humility in the pastor will dispose him 'not to despise' the little ones, nor to cause them to stumble.

**in heaven their angels:** a remark only found in Matthew. The idea of guardian angels grew after the exile, Ps. xci. 11; cf. Tobit v. 4, 16; Acts xii. 15, 'it is his angel'; Rev. i. 20, 'angel of the church'; Luke xvi. 22; Heb. i. 14. The angels of the presence were supposed to be of the highest rank; Luke i. 19, 'I Gabriel stand in the presence of God'; Rev. vii. 15. Origen taught that every man had a good angel and a bad one[1].

**11.** The R. V. omits this verse. Luke xix. 10 would probably have the correct association of the words, though such an important saying would bear repetition.

**12.** Luke also connects the parable of the lost sheep (not in Mark) with 'the sinner that repenteth,' and perhaps with the Gentile. Few shepherds would have **a hundred sheep,** yet if one were so rich he would not willingly lose one. The true pastor will not neglect the straying and outcast, however valuable his permanent flock may be.

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[1] 'Jesus accepts the popular belief in the existence of angels, but never (even in Matt. xviii. 10, or xxvi. 53) countenances the belief that they influence life in the present; perhaps in the parable of the Wheat and the Tares (xiii. 24-40) he directly discountenances it.' (Prof. G. Buchanan Gray, *Encyclop. Biblica*, i. 169.)

13 mountains, and seek that which goeth astray? And if
so be that he find it, verily I say unto you, he rejoiceth
over it more than over the ninety and nine which have
14 not gone astray. Even so it is not the will of your
Father which is in heaven, that one of these little ones
should perish.

15 And if thy brother sin against thee, go, shew him his
fault between thee and him alone: if he hear thee, thou
16 hast gained thy brother. But if he hear *thee* not, take
with thee one or two more, that at the mouth of two
17 witnesses or three every word may be established. And
if he refuse to hear them, tell it unto the church: and

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**14. it is not the will of your Father:** marg. 'a thing willed,' more correctly. He has not absolutely determined that any shall perish.

xviii. 15-20. *The treatment of offenders.* The appeal to the *church.* Binding and loosing. The promise to united prayer.

**15.** In this gospel the earliest form of church life is presupposed. The treatise really discusses 'The Church and the Ministry.' Mark and Luke omit this section, verses 15-22, though Luke xvii. 3, 4 is equivalent to verses 21, 22. In that primitive period all are brethren; none is 'greater' than the rest. No single authority can decide causes: the appeal is to the whole congregation of believers.

**if thy brother sin.** The oldest MSS. omit 'against thee': the offence might be general, not particular.

**go, shew him his fault,** or 'convict him,' as John viii. 46, xvi. 8: A. V. 'reprove.'

**if he hear thee, thou hast gained thy brother:** as a friend, if personal relations were involved; as a believer for the church, if general questions were concerned; besides, there would be gain to him, Jas. v. 20.

**16.** If he would not hear, then **one or two more** might join in the appeal. It was an ancient law (Deut. xix. 15) that 'at the mouth of two witnesses or at the mouth of three witnesses, shall a matter be established' (John viii. 17).

**17. And if he refuse . . . tell it unto the church.** The word 'church,' Greek *ecclesia,* does not occur in the four Gospels except in this place twice, and in xvi. 18, q. v. It can only be taken here in the old meaning (marg. R. V.) of 'congregation.' He who

if he refuse to hear the church also, let him be unto thee
as the Gentile and the publican. Verily I say unto you, 18
What things soever ye shall bind on earth shall be bound
in heaven: and what things soever ye shall loose on
earth shall be loosed in heaven. Again I say unto you, 19
that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my
Father which is in heaven. For where two or three are 20
gathered together in my name, there am I in the midst
of them.

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would not listen to the brethren in fellowship was to be treated as **the Gentile and the publican,** with whom it was a defilement to eat. Such a statement must be viewed from the standpoint of the disciples at that time.

**18. What things soever ye shall bind.** Whatever powers were conferred on Peter (xvi. 18) are here bestowed upon his fellow disciples: cf. John xx. 23. Schleiermacher has remarked that 'the ministry of the keys is the power by which the church determines what belongs to the Christian life'; but the 'church,' or 'congregation,' does not consist exclusively even of apostles, much less of the clergy.

**19, 20. Again I say unto you.** Jesus often spoke of the benefits of prayer. He now teaches that the power of the keys, of binding and loosing, whatever these terms may signify, are subject to the laws of prayer. Moreover, these promises were not made to the 'head of the church' only, or to conspicuous members of it, but to 'two or three,' provided that they **shall agree,** and **are gathered together in** his **name.** When these conditions are fulfilled, Jesus says, **there am I.** The 'Real Presence' is secured to the church, which may here claim its charter and warrant, but must also recognize the conditions of this great endowment. The gift is not dependent on numbers, for 'two or three' may put in their claim. They must, however, be 'gathered together,' and in the name of Christ. The 'Name' represents the whole character and spirit of Christ. It is exhibited in sympathy and compassion, which receives the little ones, verse 5, and goes after the lost sheep, verse 12. It is fearful to cause stumbling to others, verse 6, and is honest and considerate in its treatment of offence, verse 15. Above all, it cherishes the spirit of forgiveness, verse 21. The Divine Presence, therefore, is not secluded to sacred times, or places, or officers, or functions[1]. The Rabbis

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[1] Bishop Lightfoot, *Philippians.*

21 Then came Peter, and said to him, Lord, how oft
shall my brother sin against me, and I forgive him?
22 until seven times? Jesus saith unto him, I say not
unto thee, Until seven times; but, Until seventy times
23 seven. Therefore is the kingdom of heaven likened
unto a certain king, which would make a reckoning with
24 his servants. And when he had begun to reckon, one
was brought unto him, which owed him ten thousand
25 talents. But forasmuch as he had not *wherewith* to
pay, his lord commanded him to be sold, and his wife,
and children, and all that he had, and payment to be

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have said that where two or three sat in judgement there was the Shechinah. An ancient reading of verse 20 was: 'Two or three are not gathered in my name where I am not.' This arose from the fact that the Greek indefinite pronoun 'where' happens to have the same letters as the negative 'not.'

xviii. 21-35. *Forgiveness.* Parable of the ungrateful debtor.

**21. Then came Peter,** to whom the teaching seemed so wide and liberal as to require an explanation. Is the forgiveness of injuries to go on without limitation, provided that the transgressor repent? The doctrine seemed to be more sentimental than practical. The Rabbis said that you could only forgive thrice.

**22.** The marginal 'seventy times and seven,' according to the description of Lamech's revenge, Gen. iv. 24 (LXX), would well represent the utmost limits of human forbearance; yet **seventy times seven** would better exhibit the love 'which never faileth.' Jesus required an inexhaustible spirit of forgiveness in his followers, because only they who forgive can be forgiven: cf. comments on Matt. vi. 12. He who pleads that supreme law of mercy by which forgiveness is possible (Rom. iii. 21) becomes bound by that law (Matt. vii. 2). Luke xvii. 3, 4 has a passing reference to the teaching on forgiveness, but the parable of the debtor is only in Matthew.

**24. ten thousand talents** would be at least two millions sterling, but this would not be more than the manager of a province might accumulate: cf. Matt. xxv. 16. Perhaps some flagrant case amongst the officers of 'a certain king' had just been made public. The corruption in oriental administration, from the days of satraps to that of the latest pashas, has been proverbial.

made. The servant therefore fell down and worshipped 26
him, saying, Lord, have patience with me, and I will pay
thee all. And the lord of that servant, being moved 27
with compassion, released him, and forgave him the
debt. But that servant went out, and found one of his 28
fellow-servants, which owed him a hundred pence: and
he laid hold on him, and took *him* by the throat, saying,
Pay what thou owest. So his fellow-servant fell down 29
and besought him, saying, Have patience with me, and
I will pay thee. And he would not: but went and cast 30
him into prison, till he should pay that which was due.
So when his fellow-servants saw what was done, they 31
were exceeding sorry, and came and told unto their lord
all that was done. Then his lord called him unto him, 32
and saith to him, Thou wicked servant, I forgave thee
all that debt, because thou besoughtest me: shouldest 33
not thou also have had mercy on thy fellow-servant, even
as I had mercy on thee? And his lord was wroth, and 34

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**25. commanded him to be sold.** The Jewish law allowed men to be sold into slavery for debt; e.g. Exod. xxii. 3, 'if he have nothing, he shall be sold for his theft.'

**26, 27.** While the servant was prostrate before his master and 'was worshipping' him, the master's compassion was aroused, and he **forgave him the debt.** The contrast between the obsequiousness of this man and his subsequent arrogance is striking.

**28–30. owed him a hundred pence,** i. e. about seventy shillings sterling. Men sometimes forgive great offences more readily than lesser ones. This favoured criminal became suddenly violent to his fellow servant, and **took him by the throat,** and **cast him into prison.**

**31.** The witnesses of this injustice were **exceeding sorry.** There is a common conscience and moral sense which rules society more than we sometimes think.

**33. shouldest not thou also have had mercy?** This is where the teaching of the parable culminates. The recipient of mercy is bound to be merciful.

delivered him to the tormentors, till he should pay all
35 that was due. So shall also my heavenly Father do
unto you, if ye forgive not every one his brother from
your hearts.

**19** And it came to pass when Jesus had finished these
words, he departed from Galilee, and came into the
2 borders of Judæa beyond Jordan; and great multitudes
followed him; and he healed them there.

3 And there came unto him Pharisees, tempting him,
and saying, Is it lawful *for a man* to put away his wife
4 for every cause? And he answered and said, Have ye
not read, that he which made *them* from the beginning

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**xix. 1–2.** A paragraph which marks a transition, as vii. 28.

**1. And it came to pass when Jesus had finished these words:** Mark x. i. On this formula in Matthew, see vii. 28. A new section evidently commences at this point, for Jesus had 'set his face towards Jerusalem.' It is scarcely the journey described in Luke ix. 51, for that proceeded through Samaria. Now he returns through Perea from the north, and travels in the district 'beyond Jordan,' which, however, the evangelist says was within **the borders of Judæa.** Some have surmised that this gospel dates from that region; but for this there is little testimony. This final return, on the way from Galilee to Jerusalem, was a very important part of the public life of Jesus, and some of the parables of Luke may have belonged to it, and some of the incidents mentioned by John vii–xi.

**xix. 3–12.** *On lawful divorce.* The institution of marriage allows only one case. Celibacy for the sake of the kingdom.

The discussion on divorce (Mark x. 2–12) is not in Luke. The subject has been already noticed (Matt. v. 27–32), but here receives more detailed consideration. **Is it lawful . . . for every cause?** The school of Himmel said that, according to Deut. xxiv. 1, it was; the school of Shammai denied it (Josephus, *Ant.* iv. 8. 23). The matrimonial history of Antipas would no doubt be in mind, though Meyer thinks the Pharisees would scarcely canvass the proceedings of the ruler when they were in his territory. No doubt they would consider the opportunity of bringing Jesus to say something that would be objectionable to the local authorities to be in their favour.

**4. Have ye not read?** A frequent expression in Matthew; e.g.

made them male and female, and said, For this cause 5
shall a man leave his father and mother, and shall cleave
to his wife; and the twain shall become one flesh? So 6
that they are no more twain, but one flesh. What
therefore God hath joined together, let not man put
asunder. They say unto him, Why then did Moses 7
command to give a bill of divorcement, and to put *her*
away? He saith unto them, Moses for your hardness 8
of heart suffered you to put away your wives: but from
the beginning it hath not been so. And I say unto you, 9
Whosoever shall put away his wife, except for fornication,
and shall marry another, committeth adultery: and he
that marrieth her when she is put away committeth
adultery. The disciples say unto him, If the case of 10
the man is so with his wife, it is not expedient to marry.

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xii. 3, xxi. 16, 42, xxii. 31. The divine ordination in Gen. ii. 24 was earlier even than Moses.

**5. the twain shall become one flesh.** The original phrase was more idiomatic in Hebrew than in Greek.

**6. What therefore God hath joined.** 'What,' not 'whom': the bond of marriage is God's institution; the association of particular parties in this bond is due to human arrangement.

**7. Why then did Moses command . . . ?** They said that Moses had 'commanded' the bill of divorcement. Jesus replies that the great lawgiver had 'suffered' it; but cf. Mark x. 4. A concession to human weakness had been made in the Mosaic legislation, yet the older law was authoritative for man, not the more recent enactment.

**8. from the beginning it hath not been so.** It may be mentioned that the Essenes regarded the Mosaic law as a departure from the original law of God. It is not to be inferred from this part of our Lord's teaching that second marriages under any circumstances is wrong, or that the re-marriage of the divorced is unlawful.

**9.** Divorce, except for fornication, is forbidden. The more stringent aspect of the terms used by Mark and Luke is modified in Matthew. Matt. v. 32 and xix. 9 make a doublet: cf. Mark x. 11-12; Luke xvi. 18. The last words of verse 9 are doubtful.

**10. If the case of the man is so.** This was a remark of the disciples, but it was made, Mark x. 10 informs us, when they had

11 But he said unto them, All men cannot receive this
12 saying, but they to whom it is given. For there are
eunuchs, which were so born from their mother's womb:
and there are eunuchs, which were made eunuchs by
men: and there are eunuchs, which made themselves
eunuchs for the kingdom of heaven's sake. He that
is able to receive it, let him receive it.

13 Then were there brought unto him little children, that
he should lay his hands on them, and pray: and the
14 disciples rebuked them. But Jesus said, Suffer the little
children, and forbid them not, to come unto me: for of

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retired 'into the house.' The Greek word translated 'case' here is the same which is used in verse 3 in the phrase, 'for every cause.' It can scarcely be made to mean 'case,' 'relationship,' except by supposing a Latinism which reduces it to a synonym with *res*, or our 'affair.' This is the view of Thayer (*Lexicon*); but Meyer, Alford, Morison, &c., hold that it refers to the *cause* of separation, as in verse 3. The Vulg. *si ita est causa hominis* inclines to the other view.

**11. they to whom it is given.** A law of compulsory celibacy for any class, therefore, is not authorized. The Essenes and other ascetic sects discouraged or condemned marriage (1 Tim. iv. 3).

xix. 13-15. *Jesus and the children.* Whom the disciples rebuke the Master receives.

**13. that he should lay his hands on them, and pray.** The imposition of hands was a form of prayer: Acts viii. 15-17. According to a well-known idiom of scripture writers the conjunction 'and' is exegetic; that is, introduces an explanatory clause. Mark x. 13-16 and Luke xviii. 15-17 agree generally with Matthew, but have 'that he should touch them.'

**the disciples rebuked** the parents, not the children, because they did not wish their Master to be annoyed.

**14. Suffer the little children.** As is often the case with sayings, this utterance is given verbatim by each Synoptist. It has been debated whether the declaration, **of such is the kingdom of heaven,** refers to children in age or to the childlike. The pronoun generally would favour the latter meaning; yet it may also be applied to the 'little ones,' who in Mark are called 'babes': cf. Matt. xviii. 3.

such is the kingdom of heaven. And he laid his hands 15
on them, and departed thence.

And behold, one came to him and said, Master, what 16
good thing shall I do, that I may have eternal life?
And he said unto him, Why askest thou me concerning 17
that which is good? One there is who is good: but if
thou wouldest enter into life, keep the commandments.
He saith unto him, Which? And Jesus said, Thou shalt 18

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xix. 16–22. *Eternal life.* Only obtained by obedience and sacrifice. The ruler's regret when he heard these terms.

**16.** The interview with the rich ruler was one of the most important scenes, and followed by one of the most important discussions, in the evangelic history. Each of the Synoptists, therefore, carefully describes it: Matt. verses 16–30; Mark x. 17–31; Luke xviii. 18–30.

The **one** of Matthew and Mark is in Luke 'a certain ruler'; yet Mark adds that 'he ran and kneeled' before Jesus, which was an uncommon recognition of the dignity of the Galilean teacher. The apparently incidental character of the great occasions in the life of Jesus should be noticed. There was no announcement published, no programme beforehand, of great miracles and sensational addresses that might be seen and heard. The blind men were sitting by the side of the road as 'Jesus passed by,' and in this instance it was 'when he was gone forth into the way' that the inquirer rushed out upon him.

The question related to 'eternal life,' which the Pharisees were bold to promise to their followers: John v. 39.

**17.** The R. V. follows the older authorities, which have in Matthew an independent version of the question put to the man by our Lord: **Why askest thou me concerning that which is good?** This reading, which is found in the oldest Greek MSS., and in the ancient Syriac and Latin versions, seems to have been displaced by harmonists who desired to make all the gospels agree. This has so often happened that modern criticism allows every peculiar reading to have a special claim for consideration. It may also be remarked that this form of the question escapes an implication, involved in the text of Mark and Luke, that Jesus was careful to discriminate between himself and God. The passage is quoted in two ways by Justin Martyr: *Apol.* i. 16, 'None is good but God only, who has created all; *Dial. c. Trypho.* 101, 'There is but one good, my Father who is in heaven.'

**18. He saith unto him, Which?** or 'What kind of commandments, ritual or moral?' That part of the law which Jesus

not kill, Thou shalt not commit adultery, Thou shalt not
19 steal, Thou shalt not bear false witness, Honour thy
father and thy mother: and, Thou shalt love thy neigh-
20 bour as thyself. The young man saith unto him, All
21 these things have I observed: what lack I yet? Jesus
said unto him, If thou wouldest be perfect, go, sell that
thou hast, and give to the poor, and thou shalt have
22 treasure in heaven: and come, follow me. But when
the young man heard the saying, he went away sorrowful:
for he was one that had great possessions.
23 And Jesus said unto his disciples, Verily I say unto

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always emphasized is found in its moral precepts. He requires his followers to 'keep' these 'commandments.' 'The self-confident he refers to the law, the penitent he consoles' (Bengel). The 'law' for the true Israel is to be found in the more practical part of the 'ten words,' and ritual requirements are 'conspicuous by their absence.' Matthew adds the sentence: **Thou shalt love thy neighbour as thyself** (verse 19), though Weiss thinks it to be an interpolation: cf. Lev. xix. 18; Matt. xxii. 39.

**20. The young man.** Matthew alone presents him as such. It might have been inferred from his being 'a ruler,' and that he speaks of his youth (Mark and Luke, 'from my youth,' which R.V. omits in Matthew) as already past, that he was scarcely a 'young man' when he came to Jesus. Possibly tradition on this subject varied.

**what lack I yet?** So Matthew, who adds (**21**), **If thou wouldest be perfect.** Mark reports that 'Jesus looking upon him loved him, and said, One thing thou lackest.' The instruction, 'sell that thou hast, and give to the poor,' appears in each version. It does not state the condition of salvation for all, but of the perfection to which he aspired.

**22. he went away sorrowful,** not only because his wealth was threatened (Luke omits 'for he had great possessions'), but because he found that it was more to him than the kingdom of heaven.

xix. 23—xx. 16. *The rich and the kingdom.* The camel and the needle's eye. The disciples had left all; yet the last should be first. The parable of the labourers shews the operation of this principle.

**23.** There is no question that Jesus taught that **It is hard**

you, It is hard for a rich man to enter into the kingdom
of heaven. And again I say unto you, It is easier for 24
a camel to go through a needle's eye, than for a rich
man to enter into the kingdom of God. And when the 25
disciples heard it, they were astonished exceedingly,
saying, Who then can be saved? And Jesus looking 26
upon *them* said to them, With men this is impossible;
but with God all things are possible. Then answered 27
Peter and said unto him, Lo, we have left all, and
followed thee; what then shall we have? And Jesus 28
said unto them, Verily I say unto you, that ye which
have followed me, in the regeneration when the Son of
man shall sit on the throne of his glory, ye also shall

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**for a rich man to enter into the kingdom of heaven,** though Mark x. 24 explains it to refer particularly to those 'that trust in riches.'

**24.** The proverb of the camel and the needle's eye is quoted in the *Quran.* Some MSS. favour the view that it was a 'cable,' not a 'camel'—the original words having some similarity; and again, that the 'needle's eye' was a low gate into the city, where camels before entrance had to be unloaded; but the ordinary view seems to be correct. The doctrine was novel. Riches were thought to be a credential of the favour of God. Jesus, however, blessed the poor, Matt. v. 3.

**26.** Riches bring temptations which 'with men it is impossible' to resist; only 'with God' can the feebleness of man become victorious over the evil which earthly abundance associates with itself. When it is said that **with God all things are possible,** while many things are *impossible with men*, it is no mere declaration of the omnipotence of God and of the impotence of man. The Saviour shews that divine power works with man for his good.

**27, 28.** All the Synoptists say that it was Peter who reminded the Master that he and his companions had already made the great sacrifice. The tense employed refers to the very time when they 'left all' and 'followed' Jesus (Matt. iv. 20). Jesus assures them that they shall have their reward at the final crisis **in the regeneration.** This word is used in Acts iii. 21, which speaks of the 'restoration of all things.' In Tit. iii. 5 it represents spiritual renewal or regeneration. Then when the Son of man

sit upon twelve thrones, judging the twelve tribes of
29 Israel. And every one that hath left houses, or brethren,
or sisters, or father, or mother, or children, or lands, for
my name's sake, shall receive a hundredfold, and shall
30 inherit eternal life. But many shall be last *that are* first;
**20** and first *that are* last. For the kingdom of heaven is
like unto a man that is a householder, which went out
early in the morning to hire labourers into his vineyard.
2 And when he had agreed with the labourers for a penny
3 a day, he sent them into his vineyard. And he went
out about the third hour, and saw others standing in the
4 marketplace idle; and to them he said, Go ye also into

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takes his place on the throne (Rev. iii. 21), they also shall have **twelve thrones, judging the twelve tribes of Israel.** This part of the promise is only in Matthew here, but Luke xxii. 30 brings it in at the last supper. Yet this was not a promise absolutely to the Twelve, for Judas was yet amongst them; and in verse 30 we read, **many shall be last that are first.**

**30.** He thus rebukes those who are ambitious for ecclesiastical supremacy, and encourages all who have 'forsaken' and 'followed.' The doublet, Matt. xx. 16, agrees with Luke xiii. 30 in 'the last shall be first,' but this place agrees with Mark x. 31. In verse 29 'wife' is omitted in the R. V. from the things that may be forsaken for the sake of the kingdom of heaven. It yet remains in Luke.

**1.** The parable of the Labourers, which is only in Matthew, shews that he had some sources of information not known to, or not used by, the other Synoptists. It is introduced in the same way as the parables in chap. xiii: **For the kingdom of heaven is like.** 'For' intimates that the object of the parable is to enforce what had been said before, viz. the aphorism in ch. xix. 30. In the grape-gathering season many labourers were required, and the master would be in search of them **early in the morning.**

**2. a penny a day** would supply the necessaries of life; two-thirds of a denarius, or 'penny,' was the pay of a Roman soldier under Tiberius.

**3.** As the 'day' extended from six a.m. to six p.m. ('twelve hours,' John xi. 9), **the third hour** (Acts ii. 15) would be nine a.m., when the men ought to have been in the field. The candidates for employment collected **in the marketplace,** as did the

the vineyard, and whatsoever is right I will give you.
And they went their way. Again he went out about the 5
sixth and the ninth hour, and did likewise. And about 6
the eleventh *hour* he went out, and found others standing; and he saith unto them, Why stand ye here all the
day idle? They say unto him, Because no man hath 7
hired us. He saith unto them, Go ye also into the vineyard. And when even was come, the lord of the 8
vineyard saith unto his steward, Call the labourers, and
pay them their hire, beginning from the last unto the
first. And when they came that *were hired* about the 9
eleventh hour, they received every man a penny. And 10
when the first came, they supposed that they would
receive more; and they likewise received every man
a penny. And when they received it, they murmured 11
against the householder, saying, These last have spent 12
*but* one hour, and thou hast made them equal unto us,

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children (xi. 16). They seemed to be **idle,** but neglected classes are seldom without some defence: **no man hath hired us** (7).

**8. And when even was come.** Deut. xxiv. 15 directed that the labourer should be paid every day: 'thou shalt give him his hire, neither shall the sun go down upon it.' The 'hired servants,' who obtained their daily food, were envied by the prodigal (Luke xv. 17). Payment was made by the **steward**—an official only mentioned in Luke viii. 3 and Gal. iv. 2. Luke xvi. 1 has another designation.

The order of payment was unusual: the steward was to begin **from the last unto the first,** and they who had laboured but an hour were to receive the full amount.

**11.** It was perhaps natural that those who had worked longer should murmur at the capricious act of the master, as did the brother of the prodigal when the father's generosity seemed to have injustice in it.

**12.** Their complaint was that the late comers had **spent but one hour** in the vineyard; or, with an idiom not unfamiliar to workmen of our own day, 'had made but one hour' (Acts xv. 33, xviii. 23). They were made equal with those who had **borne the burden of the day and the scorching heat,** which sometimes drove labourers from the fields (Jas. i. 11; 2 Kings iv. 19).

which have borne the burden of the day and the scorch-
13 ing heat. But he answered and said to one of them,
Friend, I do thee no wrong: didst not thou agree with
14 me for a penny? Take up that which is thine, and go
thy way; it is my will to give unto this last, even as unto
15 thee. Is it not lawful for me to do what I will with
16 mine own? or is thine eye evil, because I am good? So
the last shall be first, and the first last.

17 And as Jesus was going up to Jerusalem, he took the
twelve disciples apart, and in the way he said unto them,
18 Behold, we go up to Jerusalem; and the Son of man
shall be delivered unto the chief priests and scribes;
19 and they shall condemn him to death, and shall deliver

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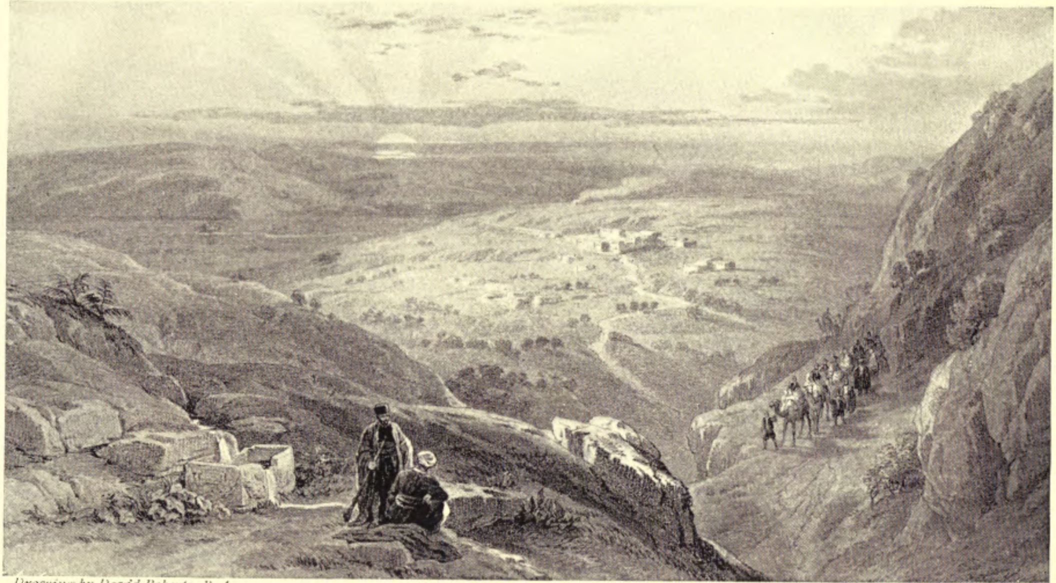
**15. is thine eye evil?** i. e. thy mind or motive. Many allegorical interpretations of the parable have been supplied, as that the vineyard is the church, the time of payment the *Parousia*, or second coming of Christ. They have approached the right view, doubtless, who have thought that the 'last' were the Publicans, and the 'first' the Pharisees; or, by a similar antithesis, the Gentiles and the Jews, as Jerome, Grotius, Hilgenfeld, and Holtzmann. At the same time we must remember that the saying which this parable is to elucidate refers to those who enter the service of Christ (xix. 30). Matthew (ix. 37, 38) says that 'the labourers are few,' and that the disciples should pray the 'Lord of the harvest, that he send forth labourers.' In this way the saying might be in anticipation of future days in the church, when the original Twelve were surpassed in spiritual success by such workers as Stephen, Barnabas, and Paul. The latter says (1 Cor. iii. 9), 'We are God's fellow-workers: ye are God's husbandry;' and in this case, certainly, the last became first.

**16.** The phrase 'for many shall be called' is omitted by R. V., but is found in xxii. 14.

xx. 17-28. *Crucifixion predicted.* A request from the mother of Zebedee's sons. Power in the church dependent on sacrifice; the least to be greatest.

**17. And as Jesus was going up to Jerusalem.** This is the third and fuller prediction of his decease which Jesus gave to his disciples. In xvi. 21, he foretold his rejection and death; in xvii. 22, his death and resurrection: now he declares how he shall die.



*Drawing by David Roberts, R.A.*

GENERAL VIEW OF CANA

him unto the Gentiles to mock, and to scourge, and to crucify: and the third day he shall be raised up.

Then came to him the mother of the sons of Zebedee 20
with her sons, worshipping *him*, and asking a certain thing
of him. And he said unto her, What wouldest thou? She 21
saith unto him, Command that these my two sons may
sit, one on thy right hand, and one on thy left hand, in
thy kingdom. But Jesus answered and said, Ye know 22
not what ye ask. Are ye able to drink the cup that
I am about to drink? They say unto him, We are able.

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**19.** Matthew alone has **crucify,** though Mark x. 33 includes the deliverance 'unto the Gentiles,' which indirectly points to their mode of execution. Luke xviii. 32 refers to the 'death of the cross' in 'shamefully entreated,' but verse 34 adds that 'they understood none of these things.'

**and the third day he shall be raised up,** not as A. V., 'he shall rise again.' The Synoptists follow here one account, yet Matthew uses a different verb from that found in Mark x. 34; Luke xviii. 33.

**20.** The next section (verses 20-28), which evidently belongs to this period, when the disciples were distracted between their own hopes concerning 'the kingdom,' and the sad predictions of their Master, is not in Luke. Mark x. 35 ascribes the question to James and John, while Matthew says, **the mother of the sons of Zebedee with her sons**: yet in verse 22 the sons are addressed in reply.

**21.** This shews that the account in Matthew has another behind it, which may have been that of Mark. The 'mother of the sons of Zebedee' was Salome (Matt. xxvii. 56; Mark xv. 40). Evidently they had not taken to heart what Jesus had said about his humiliation and death; nor, when they asked for the chief places in the kingdom, could Peter's primacy have been recognized. Jesus had already spoken of 'twelve thrones,' Matt. xix. 28. The principal ministers of a king sat on his right hand and on his left; so Jonathan and Abner sat with Saul, according to Josephus (*Ant.* vi. 11. 9): the right hand was the place of highest honour (Gen. xlviii. 14; Acts vii. 55).

**22.** The **cup** represented the lot or destiny of any one, whether of good or evil (Ps. xvi. 5, xxiii. 5; Isa. li. 17). Besides the 'cup' there was a 'baptism,' which is mentioned in Mark x. 38, but is properly omitted by the R. V. in Matthew.

**They say unto him, We are able,** though only beginning

23 He saith unto them, My cup indeed ye shall drink: but
to sit on my right hand, and on *my* left hand, is not
mine to give, but *it is for them* for whom it hath been
24 prepared of my Father. And when the ten heard it,
they were moved with indignation concerning the two
25 brethren. But Jesus called them unto him, and said,
Ye know that the rulers of the Gentiles lord it over
them, and their great ones exercise authority over them.
26 Not so shall it be among you: but whosoever would
27 become great among you shall be your minister; and
whosoever would be first among you shall be your
28 servant: even as the Son of man came not to be minis-

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to apprehend the awfulness of the predicted tragedy. James was the first of the Twelve to die for the Messiah (Acts xii. 2); and, if tradition may be accepted, John also had his share of suffering.

**23. is not mine to give.** This was an expression of subordination to the will and authority of his Father, which Jesus recognized at other times, as in Matt. xxiv. 36, xxvi. 42; John v. 30, xiv. 28; Acts i. 7.

**for them for whom it hath been prepared.** The honours of the kingdom were reserved for the fit: for them they were 'prepared' or 'made ready' (Matt. xxv. 34; 1 Cor. ii. 9).

**24.** Luke (xxii. 24-30) places the discourse about precedence in the final stages of our Lord's life. In his arrangement, Matthew follows Mark x. 35-45. The ten were indignant at the ambition of the two. The conception of a hierarchy was far below the horizon of the primitive church. The Jewish republic and not a Gentile monarchy was the first ideal of the Christian *ecclesia*.

**27. whosoever would be first among you.** In secular states there was a gradation from the prince or the aristocracy down to the attendants and slaves; but in the church, 'the slave' was to be 'the first'; the 'deacon' or 'minister,' 'the great one.' No teaching of Jesus or of the written gospel was so soon forgotten as this. In a phrase used in 1 Pet. v. 3, 'lording it over God's heritage,' the word is employed which is found in R.V. verse 25, 'lord it over them.' This connexion of the passages was obscured in the A. V. 'exercise dominion.'

**28.** There is an addition to verse 28, which appears to have been inserted from Luke xiv. 8-10 (or Westcott and Hort say 'from an independent source'), and as the Greek MSS. chiefly omit it, it does not appear in our N. T. One phrase in verse 26, 'whoso-

tered unto, but to minister, and to give his life a ransom
for many.

And as they went out from Jericho, a great multitude 29
followed him. And behold, two blind men sitting by 30
the way side, when they heard that Jesus was passing
by, cried out, saying, Lord, have mercy on us, thou son
of David. And the multitude rebuked them, that they 31
should hold their peace: but they cried out the more,
saying, Lord, have mercy on us, thou son of David.
And Jesus stood still, and called them, and said, What 32

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ever would become great among you, let him be your minister (deacon),' recurs in xxiii. 11, but there it reads 'he that is greater.' Mark x. 43 has the text as Matthew in this place, but Mark ix. 35 (a doublet), which carries an allusion to 'the first shall be last' (Matt. xix. 30; Luke xxii. 26), introduces another variation.

**to give his life a ransom for many.** The word here rendered 'ransom' is almost identical with that used in 1 Tim. ii. 6, 'who gave himself a ransom for all.' The expression in Matthew seems to anticipate the future doctrine of the church; and probably this verse is from the evangelist.

xx. 29-34. *Two blind men.* They receive their sight, for they believe in Jesus as the 'son of David.'

**29.** The cure of the blind man (Matt. verses 29-34; Mark x. 46; Luke xviii. 35-43), whom Mark calls 'Bartimæus,' is described in the two first gospels as having been wrought **as they went out from Jericho.** Luke, on the other hand, reports that it took place 'as he drew nigh to Jericho.' For this difference there is no explanation, nor for the fact that Matthew alone speaks of **two blind men.** All represent the victim or victims of blindness as 'sitting by the way side,' and both Matthew and Mark say that he, or they, were begging. The address to Jesus as 'son of David' is that which we find in the case of two blind men in Galilee, recorded in Matt. ix. 27.

**31, 32.** All the accounts mention the rebuke of the applicant by the crowds, and that Jesus 'stood' and ordered the blind into his presence[1]. Beggars in the East are vociferous and pertinacious:

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[1] There is at this point almost a typical instance of resemblance and variation:

Matthew, 'And Jesus stood still, and called them, and said.'
Mark, 'And Jesus stood still, and said, Call ye him.'
Luke, 'And Jesus stood, and commanded him to be brought.'

33 will ye that I should do unto you? They say unto him,
34 Lord, that our eyes may be opened. And Jesus, being
moved with compassion, touched their eyes: and straight-
way they received their sight, and followed him.

**21** And when they drew nigh unto Jerusalem, and came
unto Bethphage, unto the mount of Olives, then Jesus
2 sent two disciples, saying unto them, Go into the village
that is over against you, and straightway ye shall find
an ass tied, and a colt with her: loose *them*, and bring
3 *them* unto me. And if any one say aught unto you, ye
shall say, The Lord hath need of them; and straightway
4 he will send them. Now this is come to pass, that it
might be fulfilled which was spoken by the prophet,
saying,

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**they cried out the more.** As Jericho was the last stage in the pilgrim route to Jerusalem, and the passover was near, there would be a multitude of spectators. Luke says, 'all the people, when they saw it, gave praise unto God.'

xxi. 1–11. *Jesus at Jerusalem.* The ass and colt on which Jesus was to ride according to prophecy. The 'Hosanna' of the multitude.

The triumphal entry into Jerusalem, of which we have four accounts (Matt. xxi. 1–9; Mark xi. 1–11; Luke xix. 29–44; John xii. 12–18), notably signalizes the commencement of what is called 'Passion Week.' John xii. 1 says that Jesus came to Bethany six days before the passover, and as he would rest on the sabbath, this was probably the first day of the week, afterwards called 'Palm Sunday.'

**1.** In Bethany, the place where Mary and Martha lived, Jesus found his abode on each evening of this fateful week.

**2.** He **sent two disciples,** probably Peter and John (Mark xiv. 13; Luke xxii. 8), to Bethphage = 'the house of figs,' to bring **an ass tied, and a colt with her.** Matthew so closely follows Mark that his mention of both ass and colt is singular. That the dam should be with the foal is natural enough; but Mark and Luke represent the colt as the animal on which Jesus rode, whereas Matthew (verse 7) says that the garments were placed on both ('on them'), and that Jesus rode 'upon them.' (The plural pronoun is used, a fact which is not indicated in the R. V. 'thereon.')

Tell ye the daughter of Zion, 5
Behold, thy King cometh unto thee,
Meek, and riding upon an ass,
And upon a colt the foal of an ass.

And the disciples went, and did even as Jesus appointed 6
them, and brought the ass, and the colt, and put on 7
them their garments; and he sat thereon. And the 8
most part of the multitude spread their garments in the
way; and others cut branches from the trees, and spread
them in the way. And the multitudes that went before 9
him, and that followed, cried, saying, Hosanna to the
son of David: Blessed *is* he that cometh in the name
of the Lord; Hosanna in the highest. And when he 10
was come into Jerusalem, all the city was stirred, saying,
Who is this? And the multitudes said, This is the 11
prophet, Jesus, from Nazareth of Galilee.

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**5.** This account best suits the prophecy in Zech. ix. 9: **upon an ass, and upon a colt.** Some refer 'upon them' to the garments placed on the colt. Patristic interpretation found the animals to be figurative of Judaism and Christianity. They are more credible who make the act illustrative of the lowliness of Jesus. It may be noticed that for **straightway he will send them,** in verse 3, Mark xi. 3 has, 'The Lord . . . will send him back thither,' i. e. the ass was to be returned. The quotation in verse 5 from Zechariah is mixed with part of Isa. lxii. 11, and varies between the Hebrew and the Greek (LXX). Neither Mark nor Luke refers to the prophecy; John xii. 15 does so, but says that 'when Jesus was glorified, then they remembered that these things were written.' Justin Martyr (*Apol.* i. 32) connects the event with Gen. xlix. 11, 'Binding his foal unto the vine.'

**8. the most part of the multitude.** R. V. represents a somewhat unusual phrase in the original.

**9.** The cry of the children, **Hosanna,** or 'Save now,' is from a hymn used at the Feast of Tabernacles, found in Psalm cxviii. 25, as also **Blessed is he that cometh in the name of the Lord.**

**10.** The effect of this strange but suggestive procession was that (verse 15) **all the city was stirred,** and at that time pilgrims from many regions would be gathered there. Many would ask, **Who is this?**

**11.** The city dwellers would think little more of the scene or

12 And Jesus entered into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the

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of the central figure after they heard that it was **the prophet, Jesus, from Nazareth of Galilee.** Visitors from the north would take perhaps more interest in the matter. However, Mark xi. 11 tells us that Jesus went into the temple, 'looked round about upon all things,' and then retired to Bethany.

xxi. 12–16. *Jesus in the temple.* He expels the traders, and heals the blind and the lame. The alarm of the priests.

**12.** The narrative of the purification of the temple is found in Mark xi. 15–19; Luke xix. 45–48 (cf. John ii. 13–17). **Jesus entered into the temple of God** (the last two words omitted, R. V. marg.), **and cast out all them that sold and bought.** Foreign money had to be exchanged for Jewish, that the temple dues might be paid, and for this **the tables of the moneychangers** were required; but the brokers had their offices on sacred ground. 'Doves' were offered by the poor in place of lambs. John mentions the 'sheep and oxen' brought for sacrifice. The stern severity which Jesus assumed in this proceeding was carried so far that, as Mark says, 'he would not suffer that any man should carry a vessel through the temple.' It seemed as though worship by external services was about to disappear at once, and that of the spirit was to come in suddenly. This assumption of authority, with the dread of a religious revolution, alarmed the priests—this Galilean would take possession of the very house of God.

De Wette, Bleek, Neander, and Weizsäcker identify this occasion with that described in John ii. 13–17; others (as Meyer) maintain that they were two separate events: one at the beginning, the other at the close of the public ministry of Jesus Christ. It may be noted (1) That the circumstances are almost exactly similar: a passover was near; the moneychangers and the dealers in doves are all expelled. The only difference is that John cites Ps. lxix. 9, while the Synoptists quote Isa. lvi. 7. (2) Meyer suggests that the first instance might not be mentioned by the Synoptists, because it did not occur in Galilee: only then we might wonder that John, who reports so many things done in Jerusalem, did not mention the second case. Meyer also argues that the first act might be forgotten after three years. This reduces the importance of the event and its consequences too much for the entire history. (3) It is doubtful whether Jesus would have ventured on an act so significant at the early period supposed by the fourth gospel. John ii. 19 introduces a reference

seats of them that sold the doves; and he saith unto 13
them, It is written, My house shall be called a house
of prayer: but ye make it a den of robbers. And the 14
blind and the lame came to him in the temple: and
he healed them. But when the chief priests and the 15
scribes saw the wonderful things that he did, and the
children that were crying in the temple and saying,
Hosanna to the son of David; they were moved with
indignation, and said unto him, Hearest thou what these 16
are saying? And Jesus saith unto them, Yea: did ye
never read, Out of the mouth of babes and sucklings
thou hast perfected praise? And he left them, and went 17
forth out of the city to Bethany, and lodged there.

Now in the morning as he returned to the city, he 18

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to the resurrection, which was not spoken of at all until a much later period. The idea of two separate events rests on a theory of chronological precision which can scarcely be applied to the evangelical narratives—to Matthew and John least of all. In this case Matthew (verses 12–17) places the expulsion of the traffickers on the day of the public entry into the city; Mark (xi. 11–15), more probably, on the day following.

**13. It is written:** in Isa. lvi. 7 and Jer. vii. 11—two passages from the O. T. combined.

**14, 15.** The healing of **the blind and the lame** in the temple is only recorded by Matthew, as also that the priests had jealously observed the children and their 'Hosanna.'

**16.** On **did ye never read . . .?** see Matt. xii. 3.

xxi. 17–22. *The barren fig tree.* Jesus returns from Bethany to Jerusalem each day. The fig tree which disappointed him when hungry withers away. A lesson on faith in prayer.

**17.** All the Synoptists refer to the habit of Jesus in departing from the crowded city each evening to rest in Bethany: **he . . . lodged there.**

**18. in the morning as he returned to the city, he hungered.** We need not question that the hunger was real (Matt. iv. 2), or that the disappointment, when he found no fruit, was real also; yet this does not imply sudden anger or a spirit of revenge. The fig trees were generally bare in winter. The leaves return in a favourable season as early as the passover time, but not fruit.

19 hungered. And seeing a fig tree by the way side, he came to it, and found nothing thereon, but leaves only; and he saith unto it, Let there be no fruit from thee henceforward for ever. And immediately the fig tree
20 withered away. And when the disciples saw it, they marvelled, saying, How did the fig tree immediately
21 wither away? And Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do what is done to the fig tree, but even if ye shall say unto this mountain, Be thou taken
22 up and cast into the sea, it shall be done. And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

23 And when he was come into the temple, the chief priests and the elders of the people came unto him as

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Sometimes the old fruit was not all gathered, and was yet edible. Mark says 'the time of figs was not yet.' The evangelists scarcely suggest here (as Luke xiii. 6) that the tree and its condition and fate were symbolic of effete Judaism and its imminent destruction.

**21.** Both Matthew and Mark make a lesson on what may be done by faith and prayer, on which cf. Matt. xvii. 20 with Mark xi. 23 and Luke xvii. 6.

xxi. 23-32. *Controversy in the temple about the Baptist.* His ministry ought to have been received. Parable of Two Sons.

**23.** The next great occasion in this wonderful story is the encounter of Jesus with **the chief priests and the elders of the people** in the temple. The procession on the first day of the week, the crowds, the cry of the children, the cleansing of the temple, the miracles, and teaching had brought sensation to a maximum. The priests must accept or disprove the claims of Jesus to be the Messiah: verses 23-27; Mark xi. 27-33; Luke xx. 1-8. During the night they had consulted and had elaborated a skilfully drawn question which should be unanswerable: it ought to cover this Pretender with confusion. So, **when he was come into the temple,** at the critical moment, after the morning prayer, the crowd, anticipating the conflict, had gathered about Jesus and his friends. Now the 'chief priests'—the highest dignitaries in

he was teaching, and said, By what authority doest thou
these things? and who gave thee this authority? And 24
Jesus answered and said unto them, I also will ask you
one question, which if ye tell me, I likewise will tell
you by what authority I do these things. The baptism 25
of John, whence was it? from heaven or from men?
And they reasoned with themselves, saying, If we shall
say, From heaven; he will say unto us, Why then did
ye not believe him? But if we shall say, From men; 26
we fear the multitude; for all hold John as a prophet.
And they answered Jesus, and said, We know not. He 27
also said unto them, Neither tell I you by what authority
I do these things. But what think ye? A man had 28
two sons; and he came to the first, and said, Son, go

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church or state—drew near. They interrupted him **as he was teaching**; their great question could not linger: **By what authority doest thou these things?** We can imagine the silence which fell upon that crowd as they waited for his answer.

**24, 25.** But his reply was but another question: **The baptism of John, whence was it? from heaven or from men?**

**26.** How simple, yet how perplexing! If they said that John was 'from heaven' they would condemn themselves, for they had not accepted his message. Should they say 'from men,' the crowd would stone them (Luke), **for all hold John as a prophet.**

**27.** Their only refuge was in agnosticism: **We know not.** Meyer and other commentators miss the point here by supposing that the priests and Pharisees had failed in believing what John had said about Jesus. This was not it; but rather that they had not received John's ministry of repentance and preparation for the kingdom. In verse 32 they are reminded that 'the publicans and harlots' had 'believed him.' Nicodemus (John iii. 5) was required to accept this baptism of water; the first disciples of Jesus had been followers of the Baptist; but 'the Pharisees and the lawyers rejected for themselves the counsel of God, being not baptized of him' (Luke vii. 30). Even Jesus came to be baptized of John: see Matt. iii. 15.

**28.** The parable of the **two sons** is only in Matthew, though it has some points of resemblance with that of the 'Prodigal Son,'

29 work to-day in the vineyard. And he answered and
said, I will not: but afterward he repented himself, and
30 went. And he came to the second, and said likewise.
And he answered and said, I *go*, sir: and went not.
31 Whether of the twain did the will of his father? They
say, The first. Jesus saith unto them, Verily I say unto
you, that the publicans and the harlots go into the
32 kingdom of God before you. For John came unto you
in the way of righteousness, and ye believed him not:
but the publicans and the harlots believed him: and ye,
when ye saw it, did not even repent yourselves afterward,
that ye might believe him.

33 Hear another parable: There was a man that was
a householder, which planted a vineyard, and set a hedge
about it, and digged a winepress in it, and built a tower,
and let it out to husbandmen, and went into another

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Luke xv. The latter looks at the religious history of Jews and Gentiles; the former at the different reception given to the call of the gospel by separate classes. There are many various readings of the passage, because there has been doubt whether the Pharisees approved of the conduct of the disobedient son or of the one that repented.

**31.** The R. V. leaves **the first** in verse 31, but Lachmann, Tregelles, and Westcott have 'the last.' This, however, is associated with a change in the order of answers which leaves the meaning the same.

xxi. 33-46. *The Vineyard and the Servants.* Even the son is put to death. The stone which was rejected.

**33.** The parable of the Vineyard (Isa. v. 1-7) appears in Matt. verses 33-46; Mark xii. 1-12; Luke xx. 9-19 with little change. When **a householder . . . planted a vineyard,** a wall or a prickly **hedge** was the usual defence. Israel was wonderfully segregated by mountains, by the desert, and by the sea from surrounding peoples of greater power. Its seclusion was at once its safety and its peril. The **winepress** was usually hollowed out of rock, with two compartments, the upper for the grapes, the lower for the wine. Both parts are referred to in Joel iii. 13. Often vineyards or oliveyards were **let out to husbandmen,** who paid

country. And when the season of the fruits drew near, 34
he sent his servants to the husbandmen, to receive his
fruits. And the husbandmen took his servants, and 35
beat one, and killed another, and stoned another. Again, 36
he sent other servants more than the first: and they did
unto them in like manner. But afterward he sent unto 37
them his son, saying, They will reverence my son. But 38
the husbandmen, when they saw the son, said among
themselves, This is the heir; come, let us kill him, and
take his inheritance. And they took him, and cast him 39
forth out of the vineyard, and killed him. When there- 40
fore the lord of the vineyard shall come, what will he
do unto those husbandmen? They say unto him, He 41
will miserably destroy those miserable men, and will let
out the vineyard unto other husbandmen, which shall

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to the proprietor one-half the produce. This system of farming was common in feudal Europe.

**34.** The **servants** who were sent to collect **his fruits** were the prophets, who were subjected to persistent resistance and persecution.

**37.** At length he sent **his son, saying, They will reverence my son** (Mark and Luke, 'beloved son').

**38.** But the unfaithful husbandmen saw this to be their great opportunity. They said: **This is the heir; come, let us kill him**; as did the brothers of Joseph, Gen. xxxvii. 27.

**39.** The reference to the fate of Jesus, who was crucified without the city (Heb. xiii. 12), is very clear in **they took him, and cast him forth out of the vineyard,** i. e. their repudiation of him was complete.

**41.** Matthew ascribes the prediction of the fate of the murderers to the people: **They say.** No doubt some sense of justice still lingered in their breasts.

**He will miserably destroy those miserable men.** The R. V. is here ingeniously literal (cf. A. V. 'wicked men'), and fairly indicates one of those paronomasiæ, i. e. a play on words, which some quote against every theory of a translation. It became a general conviction in Christian circles that Jerusalem was destroyed because Jesus had been rejected and crucified. The vineyard was indeed **let out** to **other husbandmen.** The

42 render him the fruits in their seasons. Jesus saith unto
them, Did ye never read in the scriptures,

The stone which the builders rejected,
The same was made the head of the corner:
This was from the Lord,
And it is marvellous in our eyes?

43 Therefore say I unto you, The kingdom of God shall
be taken away from you, and shall be given to a nation
44 bringing forth the fruits thereof. And he that falleth
on this stone shall be broken to pieces: but on whom-
45 soever it shall fall, it will scatter him as dust. And
when the chief priests and the Pharisees heard his
46 parables, they perceived that he spake of them. And
when they sought to lay hold on him, they feared the
multitudes, because they took him for a prophet.

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Romans entered into the political inheritance of Israel; the Gentiles became children of Abraham and heirs of the promise.

**42.** The prophetic figure of the rejected stone is taken from the same Psalm (cxviii. 22) from which 'Hosanna' is derived. By Paul (Rom. ix. 33) it is applied to Jesus as the Messiah. In 1 Pet. ii. 6 there seems to be some allusion to the admission of the Gentiles to the church, which is the application of it in the Synoptic Gospels: **Therefore say I unto you, The kingdom of God shall be taken away from you** (**43**).

**44.** Here and in Luke xx. 18 there is associated with this a reference to 'the stone of stumbling,' Isa. viii. 14, 15, which again is referred to by Paul, Rom. ix. 33, and 1 Pet. ii. 8, as also in Isa. xxviii. 16. What the Jew objected to was a foundation which would sustain the Gentile as well as himself: cf. 1 Cor. iii. 11; Eph. ii. 20. The **head of the corner** (**42**) was perhaps some famous monolith placed in the foundation of the second temple, or on the uppermost place in the wall at a conspicuous angle.

For A. V. 'will grind him to powder,' R. V. has **will scatter him as dust.** The latter is nearer the ordinary classical meaning of the word.

**45. they perceived that he spake of them.** All the Synoptists have this confession of the authorities that they understood his parable.

**46. they took him for a prophet,** which was the highest

And Jesus answered and spake again in parables unto **22**
them, saying, The kingdom of heaven is likened unto 2
a certain king, which made a marriage feast for his son,
and sent forth his servants to call them that were bidden 3
to the marriage feast: and they would not come. Again 4
he sent forth other servants, saying, Tell them that are
bidden, Behold, I have made ready my dinner: my oxen
and my fatlings are killed, and all things are ready:
come to the marriage feast. But they made light of it, 5
and went their ways, one to his own farm, another to
his merchandise: and the rest laid hold on his servants, 6

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honour they could at that time render to him; see on John the Baptist, verse 26.

xxii. 1–14. *Parable of the Marriage Feast.* The invitation disregarded, the servants abused, then the murderers punished. A wider summons given, when one entered without a wedding-garment.

**1–3.** The parable of the Marriage Feast as it appears here is only in Matt. xxii. 1–14. The parable in Luke xiv. 15–24 is evidently the same, but with many differences. The feast was made in honour of the **son** of the king; Luke omits this, but agrees that the servants were sent to call **them that were bidden.** The great lesson of the parable is that the gospel, rejected by Jews, was to be offered to a wider circle.

**4.** The invitation already given by John and Jesus was to be renewed by **other servants.** The **dinner** (Matthew) was a midday meal, and the first of a series of entertainments; the 'supper' (Luke) was one of the later items in the programme. The original word for **the marriage feast** is in the plural, suggesting that it was distributed over several days. Hence if the first day's call was disregarded, others could be brought in on following days.

**5. But they made light of it.** This is the same word used in Heb. ii. 3, 'if we neglect so great salvation.' Luke has, 'all with one *consent* began to make excuse.' Mystical meanings in each of the pleas for absence have been sought, but the latter seem to have been adduced merely to give form to the parable. Under such circumstances men unwilling to go to a feast would proceed **one to his . . . farm, another to his merchandise.**

**6.** Luke does not include the account of the violence, even

7 and entreated them shamefully, and killed them. But
the king was wroth; and he sent his armies, and de-
8 stroyed those murderers, and burned their city. Then
saith he to his servants, The wedding is ready, but they
9 that were bidden were not worthy. Go ye therefore
unto the partings of the highways, and as many as ye
10 shall find, bid to the marriage feast. And those servants
went out into the highways, and gathered together all
as many as they found, both bad and good: and the
11 wedding was filled with guests. But when the king
came in to behold the guests, he saw there a man which
12 had not on a wedding-garment: and he saith unto him,
Friend, how camest thou in hither not having a wedding-
13 garment? And he was speechless. Then the king said
to the servants, Bind him hand and foot, and cast him

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to murder, inflicted on the servants; nor of the punishment of the murderers.

**7.** The fact that the king **sent his armies . . . and burned their city** shews that this parable was intended to declare the consequences of the rejection of Jesus by the Jews. The intrusion of these circumstances has led some to suppose that here Matthew combines two parables.

**8. The wedding is ready.** Though the gospel was preached to Gentiles before the destruction of the city by Paul and others, yet after that event it was more freely proclaimed and accepted. The comparison of the kingdom of heaven to a 'wedding' is found in Matt. xxv. 1; Rev. xxi. 2.

**10.** The effect of the wider invitation is an immense accession to numbers, but quality is difficult to maintain: **bad and good** were found together in the church: wheat and tares.

**12.** But the Gentiles had to be taught that if conformity to Jewish ritual was not required of them, submission to the claims of the higher righteousness could not be dispensed with (Matt. v. 20). None had a right to enter this feast without **a wedding-garment.** The persecutors and murderers had been slain (verse 7), and the new guests are subjected to careful scrutiny: **the king came in to behold the guests (11).** So Paul (Rom. xi. 21) made the spiritual overthrow of the Jew a lesson for the Gentile: 'if God spared not the natural branches, neither will he spare thee.'

out into the outer darkness; there shall be the weeping
and gnashing of teeth. For many are called, but few 14
chosen.

Then went the Pharisees, and took counsel how they 15
might ensnare him in *his* talk. And they send to him 16
their disciples, with the Herodians, saying, Master, we
know that thou art true, and teachest the way of God
in truth, and carest not for any one: for thou regardest
not the person of men. Tell us therefore, What thinkest 17
thou? Is it lawful to give tribute unto Cæsar, or not?
But Jesus perceived their wickedness, and said, Why 18
tempt ye me, ye hypocrites? Shew me the tribute 19

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**13. the weeping and gnashing of teeth.** Cf. Matt. viii. 12, xiii. 42, 50, xxiv. 51, xxv. 30; Luke xiii. 28.

**14. For many are called, but few chosen.** This was specially manifest when the gospel was first preached. Not all those who are included in the visible church belong to the church of the saved: 'called and chosen and faithful,' Rev. xvii. 14. This passage was one of the first in the N. T. to be quoted as Scripture. The 'Epistle of Barnabas,' which was only fully known in a Latin translation, has since 1849 been known in Greek. Its date is supposed to be about 115 A. D. It says (iv. 14), 'Let us beware lest we be found, as it is written, "Many are called, but few are chosen."' It should also be noticed that the epistle is in the same place speaking of Israel, which had been 'abandoned' of God. A similar passage in 4 Esdras viii. 3 has sometimes been quoted as the origin of this saying; but it is now generally believed that this apocryphal book was produced at the end of the first century.

xxii. 15-22. *A conspiracy.* The Pharisees and Herodians combine to ensnare Jesus. Is tribute to Cæsar lawful? An historic reply.

**15. the Pharisees . . . took counsel how they might ensnare him.** Mark (xii. 13-17) and Luke (xx. 20-26) say that the conspirators hoped that they might compromise him with the rulers.

**17.** The question shewed their usual astuteness. If he forbade **tribute unto Cæsar,** the Herodians, as the supporters of the existing *régime*, would impeach him; if he recommended the payment, he would offend the Pharisees and the populace. The nationalist cry was, 'No king but God.'

**19.** The 'tribute money' had a foreign name—*census*, a Latin word. The term itself was full of prejudice. Matthew the collector would well know its full significance.

20 money. And they brought unto him a penny. And
he saith unto them, Whose is this image and super-
21 scription? They say unto him, Cæsar's. Then saith
he unto them, Render therefore unto Cæsar the things
that are Cæsar's; and unto God the things that are
22 God's. And when they heard it, they marvelled, and
left him, and went their way.

23 On that day there came to him Sadducees, which say
24 that there is no resurrection: and they asked him, saying,
Master, Moses said, If a man die, having no children,

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**a penny:** see Matt. xviii. 28, xx. 2, 9; Mark xii. 15; Luke xx. 24. This was the 'coin of the census, or tribute.' It was to oppose this 'taxing' of a denarius per head that Judas of Galilee had risen long before, Acts v. 37. Whether the tax had to be paid in Roman coin, or whether the later Herods had placed the royal effigy on the Jewish money, is doubtful.

**20.** The latter bore no 'image' of a ruler before this time. The Herodians only united with Pharisees for mischief, as Herod with Pilate. Their religious indifference brought them into affinity with the Sadducees more than with the Pharisees; and their political tendencies were thoroughly opposed to those of the latter: Josephus, *Ant.* xvii. 2, 4.

**21.** The answer of Jesus to his associated foes astonished the men of that day, and is still being pondered by human governors in church and state. It is the same in all the Synoptists: **Render . . . unto Cæsar,** &c.

xxii. 23–33. *The Sadducæan question.* Will they marry in the resurrection? What is meant by 'the God of Abraham,' &c.?

**23.** The question of the Sadducees (Mark xii. 18–27; Luke xx. 27–40) shews that their objection to the doctrine of a future life was based on scientific and practical difficulties as well as on the lack of support in the O.T. Mark and Luke do not mention this sect before this event: cf. Matt. iii. 7. The marginal reading 'saying' is better than R.V. 'which say' **that there is no resurrection.**

**24.** The law which required a surviving brother to marry his brother's widow, if she were childless, is found in Deut. xxv. 5, but is implied in Gen. xxxviii. 8, and was an almost universal ethnic custom. (Such marriages are called *levirate* from the Latin *levir* = brother-in-law.) The Deuteronomic passage is not quoted verbatim by the Synoptists. It applied specially to the absence of male children: if he 'have no son.'

his brother shall marry his wife, and raise up seed unto
his brother. Now there were with us seven brethren : 25
and the first married and deceased, and having no seed
left his wife unto his brother ; in like manner the second 26
also, and the third, unto the seventh. And after them 27
all the woman died. In the resurrection therefore whose 28
wife shall she be of the seven? for they all had her.
But Jesus answered and said unto them, Ye do err, not 29
knowing the scriptures, nor the power of God. For in 30
the resurrection they neither marry, nor are given in
marriage, but are as angels in heaven. But as touching 31
the resurrection of the dead, have ye not read that which

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**25.** Matthew represents the case as one that had actually occurred : **there were with us seven brethren ;** but some (Chrysostom, Victor, Meyer) hold that it was supposititious and frivolous.

**28. In the resurrection therefore.** The Pharisees entertained materialistic conceptions on such subjects, and expected the faithful to have wives and children in Paradise—an idea which has taken root in Mahometanism. The *Book of Enoch* (x. 17) says that the righteous shall live so long as to beget thousands. The Pharisaic doctrine was, therefore, open to the Sadducæan criticism.

**29. Ye do err, not knowing the scriptures,** which speak of the patriarchs as living still in relation to God : Exod. iii. 6, 'I am the God of thy father,' &c. The doctrine of the resurrection was not yet so clearly defined as it was afterwards. The identity of that doctrine with that of immortality appears more clearly in Mark xii. 26 : 'as touching the dead, that they are raised.' The teaching assumes that the O. T. has, underlying its view of the relation of man to God, this conception of a permanent association with Him : John v. 39. The Sadducees, because they did not know the true significance of what was said in the Scriptures, *lit.* 'since ye do not know the Scriptures,' are refuted from the Pentateuch which they professed to accept. Nor did they rightly estimate **the power of God** who gave man his present life, we know not how, and can continue that life under conditions at present not disclosed. The Pharisees were right in their faith in immortality, but their grosser conceptions of it are rebuked.

**30.** The saints **in the resurrection . . . are as angels in heaven** ('of God,' A. V. and R. V. marg., is doubtful).

32 was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?
33 God is not *the God* of the dead, but of the living. And when the multitudes heard it, they were astonished at his teaching.

34 But the Pharisees, when they heard that he had put the Sadducees to silence, gathered themselves together.
35 And one of them, a lawyer, asked him a question, tempt-
36 ing him, Master, which is the great commandment in
37 the law? And he said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul,
38 and with all thy mind. This is the great and first com-
39 mandment. And a second like *unto it* is this, Thou

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xxii. 34–40. *The lawyer's question.* All the law comprised in two commandments.

**35.** Luke has a section (x. 25) which resembles this reference to an inquiring lawyer (cf. Mark xii. 28–34), but introducing the parable of the good Samaritan. Renan (Strauss) confounds this narrative with that of the ruler, xix. 16. Matthew abridges the account of Mark, who, however, describes the man as 'one of the scribes,' and never speaks of 'lawyers.' Matthew only mentions them here (Luke vii. 30, xi. 45). Though Matthew and Luke say that the lawyer came **tempting** Jesus, Mark puts a more favourable construction on the man's motive. He shews that the man candidly received the answer from Jesus, and that the latter said: 'Thou art not far from the kingdom of God.'

**36. which is the great commandment?** or rather, 'Of what kind is it?' Is it moral or ceremonial? Once more Jesus taught that life is more than creed, conduct more than ritual. **Thou shalt love the Lord thy God with all thy heart.** These words from Deut. vi. 4–5 were in the *Shema* which was recited daily by every Jew, and written on the roll which the scribe carried about with him. The O. T. included all the powers of man—of thought, feeling, and energy—under heart, soul, and might: Matthew follows a variation in the LXX which omits 'might,' but Luke x. 27 combines heart, soul, might and mind.

**38. This is the great** (or, by the Hebrew idiom which uses the positive for the superlative, 'the greatest') **and first commandment.**

**39.** The **second** commandment is taken from Lev. xix. 18.

shalt love thy neighbour as thyself. On these two com- 40
mandments hangeth the whole law, and the prophets.

Now while the Pharisees were gathered together, Jesus 41
asked them a question, saying, What think ye of the 42
Christ? whose son is he? They say unto him, *The son*
of David. He saith unto them, How then doth David 43
in the Spirit call him Lord, saying,

The Lord said unto my Lord, 44
Sit thou on my right hand,
Till I put thine enemies underneath thy feet?

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**40. On these two commandments hangeth the whole law, and the prophets:** Rom. xiii. 9; Matt. v. 17, vii. 12.

xxii. 41–46. *Another great question from Jesus.* Is the Christ David's son or David's Lord? Unanswerable.

**41.** Matthew (verses 41–46) says that the question relating to David's son and Lord was addressed to the **Pharisees:** in Mark xii. 35–37 and Luke xx. 41–44 it came in a discourse to the people—among whom some Pharisees still lingered.

**42.** All parties were agreed that **the Christ** would be a **son of David.** Such passages as Isa. xi. 1 and Jer. xxiii. 5 (cf. Matt. ii. 23) had seemed to make this clear to later interpretation, yet there is no reference to the fact in the *Book of Enoch.*

**43. How then doth David in the Spirit call him Lord?** So far as Matthew's language is concerned it might be that David *inwardly*, i. e. in his own spirit, called him 'Lord.' For 'in spirit' Mark has 'in the Holy Spirit,' and Luke, 'in the book of Psalms.' The quotation is from Ps. cx. 1. This Psalm is frequently referred to in the N. T., and until recently was regarded as a composition of David: 'David himself said,' &c., Mark xii. 36. Modern criticism disputes this point. Dr. Sanday (*Inspiration*, p. 409) says, 'Whatever its true date it seems difficult to believe [that the Psalm] really came from him.' But in our Lord's days the authorship was unquestioned. The original is, 'The oracle of Jehovah to Adonai is'; but in the Greek both these titles of Deity were represented by one word, 'Lord.' The problem was to shew how he who was confessed by all to be the Son of David could yet be his superior and Lord.

**44. Sit thou . . . till I put thy enemies underneath thy feet:** A. V. had 'till I make thine enemies thy footstool,' which is the reading in Luke xx. 42; Heb. i. 13. This is a case in which Matthew and Mark accept a variation from both the Hebrew and the Greek in an O. T. quotation.

45 If David then calleth him Lord, how is he his son?
46 And no one was able to answer him a word, neither
durst any man from that day forth ask him any more
questions.

**23** Then spake Jesus to the multitudes and to his dis-
2 ciples, saying, The scribes and the Pharisees sit on
3 Moses' seat: all things therefore whatsoever they bid
you, *these* do and observe: but do not ye after their
4 works; for they say, and do not. Yea, they bind heavy
burdens and grievous to be borne, and lay them on
men's shoulders; but they themselves will not move
5 them with their finger. But all their works they do for
to be seen of men: for they make broad their phylac-

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**46. And no one was able to answer him a word.** This remark is placed by Mark at the end of the previous discussion. He had overcome every antagonist. Henceforth his enemies could only plan his destruction. *Nova dehinc quasi scena se pandit* (Bengel).

xxiii. 1–12. *Jesus and the scribes.* 'They say and do not.' Disciples are not Rabbis. The humble shall be exalted.

The chief contents of this chapter are peculiar to Matthew. Some fragments of the same collection of sayings are found in Mark xii. 38–40; Luke xi. 39–52, xx. 45–47.

**2. sit on Moses' seat:** Exod. xviii. 13, 'Moses sat to judge the people'; cf. 2 Thess. ii. 4.

**3.** The direction to **do and observe** that which the scribes taught is not inconsistent with Matt. xvi. 6, or with Mark xii. 38 (Luke xx. 46). These teachers quoted and expounded the law of Moses. That **they say, and do not** is noted in Matt. vii. 26: cf. Jas. i. 22; and Paul's impeachment of the Jewish teachers, Rom. ii. 17.

**4. they bind heavy burdens.** The following words 'and grievous to be borne,' A. V., are probably from Luke xi. 46. Peter, Acts xv. 10, describes circumcision as a yoke unbearable: cf. Acts xv. 28. These burdens were not only ceremonial but financial. The 'yoke' of Jesus was 'easy,' Matt. xi. 30. These spiritual taskmasters brought pressure to bear upon the 'shoulders' of their victims, but did not endure a strain upon their own 'fingers.'

**5.** Their piety was ostentatious: Matt. vi. 1.

**they make broad their phylacteries.** Phylacteries (Heb. *tephillim*, or prayers; Gk. guards, charms, or amulets) were strips

teries, and enlarge the borders *of their garments,* and 6
love the chief place at feasts, and the chief seats in the
synagogues, and the salutations in the marketplaces, and 7
to be called of men, Rabbi. But be not ye called 8
Rabbi: for one is your teacher, and all ye are brethren.
And call no man your father on the earth: for one is 9
your Father, which is in heaven. Neither be ye called 10

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of parchment inscribed with four portions of the law, and worn on the left arm and on the forehead (Exod. xiii. 16).

**and enlarge the borders:** the fringes and tassels, all of which were prescribed by traditional use, and were worn by Jesus himself: Matt. ix. 20; cf. Num. xv. 38.

**6.** They **love the chief place at feasts,** as Luke xiv. 8. The couch (*triclinium*) held two or three guests: the most honoured of these occupied the centre or the right-hand place.

**the chief seats in the synagogues** were placed in front of the congregation, where all could have a sight of those who occupied them: cf. Jas. ii. 3, 'sit thou here in a good place.'

**7. the salutations in the marketplaces.** The definite article, which is introduced in the R. V., points to the usual greetings and tokens of respect which awaited persons of dignity when they appeared in the centres of publicity.

**8. But be not ye called Rabbi.** Such a direction presupposes the existence of a society of believers in which some attained authority over the rest. The hearers of such sayings were already 'teachers' or 'prophets.' 'Rabbi,' 'my Lord,' or 'my great one,' had not long been in use as the titles of Jewish doctors and scribes. These sayings of Jesus form the ground on which the 'Friends,' and some other Christian societies, base their opinion that 'flattering titles' should not be used among Christians—**one is your teacher,** not 'master,' as verse 10.

**all ye are brethren.** This is the name which the believers generally receive in the Acts and Epistles. 'even Christ' is omitted from this verse, R. V.: see verse 10.

**9. And call no man your father on the earth.** No power on 'earth' was really above them; the true authority is 'the heavenly,' R. V. marg. 'Abba, Father' is the believer's address to God alone, Rom. viii. 15. Paul considered himself to be the 'father' of the church in Corinth, 1 Eph. iv. 15, and regarded Timothy as his 'true child in faith,' 1 Tim. i. 2. The saying forbids the pride of office, but will allow the language of veneration and courtesy.

**10. Neither be ye called masters,** or 'guides'; but the word

11 masters: for one is your master, *even* the Christ. But he that is greatest among you shall be your servant.
12 And whosoever shall exalt himself shall be humbled; and whosoever shall humble himself shall be exalted.

13 But woe unto you, scribes and Pharisees, hypocrites! because ye shut the kingdom of heaven against men: for ye enter not in yourselves, neither suffer ye them that are entering in to enter.

15 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is become so, ye make him twofold more a son of hell than yourselves.

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only occurs here. The Gospel of Matthew, which is the stronghold of those who advocate the supremacy of Peter and his successors, is yet fatal to all doctrines of primacy and infallibility: cf. Matt. xx. 26.

**for one is your master [guide], . . . the Christ.** 'Faithful is the saying, and worthy of all acceptation.'

**11. But he that is greatest.** The same phrase occurs in xx. 26, 27.

**12. And whosoever shall exalt himself.** Cf. Matt. xviii. 4; Luke xiv. 11, xviii. 14.

xxiii. 13-36. *Seven woes.* The scribes and Pharisees hinder men from entering the kingdom; make proselytes; are blind guides; misinterpret sacred things; are whited sepulchres; persecute God's messengers. The appointed judgement will come.

**13. ye shut the kingdom,** or, as explained in Luke xi. 52: 'ye took away the key of knowledge.'

**14.** Verse 14 is omitted in R. V. after the principal authorities, and was probably inserted from Mark xii. 40 and Luke xx. 47.

**15. ye compass sea and land.** Jewish zeal in making proselytes was proverbial. Many proselytes were at Pentecost, Acts ii. 10. The translation of the O. T. into Greek, and the diffusion of Jewish wisdom in Gentile circles, had gained many to Judaism before Christ came. Some have alleged that the Christians entered into this Jewish propaganda. The proselyte had the zeal of a pervert; Justin Martyr (*Dialogue*, 122) says that they were the most pronounced of all Judaizers in their blasphemy against Jesus. 'Proselyte' = 'one that comes to you';

Woe unto you, ye blind guides, which say, Whosoever 16
shall swear by the temple, it is nothing; but whosoever
shall swear by the gold of the temple, he is a debtor.
Ye fools and blind: for whether is greater, the gold, 17
or the temple that hath sanctified the gold? And, 18
Whosoever shall swear by the altar, it is nothing; but
whosoever shall swear by the gift that is upon it, he is
a debtor. Ye blind: for whether is greater, the gift, or 19
the altar that sanctifieth the gift? He therefore that 20
sweareth by the altar, sweareth by it, and by all things
thereon. And he that sweareth by the temple, sweareth 21
by it, and by him that dwelleth therein. And he that 22
sweareth by the heaven, sweareth by the throne of God,
and by him that sitteth thereon.

Woe unto you, scribes and Pharisees, hypocrites! for 23
ye tithe mint and anise and cummin, and have left
undone the weightier matters of the law, judgement,
and mercy, and faith: but these ye ought to have done,

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the class is described in the N. T. as the 'godly,' 'men fearing God': cf. Exod. xii. 48.

**16.** Verses 16-22 describe certain rabbinical distinctions in respect to oaths which the Pharisees and scribes had introduced. So completely had they missed the truth—moral and spiritual—that Jesus declares them to be **blind guides.** Oaths were taken 'by the sanctuary' because it was believed to be holier than the rest of the temple.

**the gold of the temple** had been presented by worshippers, and is reputed to have been immense.

**he is a debtor,** i. e. as the marg. 'is bound by his oath.' A man might swear by the temple or altar, and there would be no obligation to fulfil his oath.

**19. the altar that sanctifieth the gift.** The 'altar' was that of sacrifice, 1 Cor. ix. 13; Jas. ii. 21; though in Luke i. 11 we have 'the altar of incense'; Exod. xxix. 37, 'Whatsoever toucheth the altar shall be holy.'

**22.** On the question of oaths see Matt. v. 33-37.

**23. ye tithe mint and anise and cummin,** i. e. give a tenth of these things. There were many evasions, but the Pharisees

24 and not to have left the other undone. Ye blind guides, which strain out the gnat, and swallow the camel.

25 Woe unto you, scribes and Pharisees, hypocrites! for ye cleanse the outside of the cup and of the platter, but within they are full from extortion and excess.
26 Thou blind Pharisee, cleanse first the inside of the cup and of the platter, that the outside thereof may become clean also.

27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which outwardly appear beautiful, but inwardly are full of dead men's
28 bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but inwardly ye are full of hypocrisy and iniquity.

29 Woe unto you, scribes and Pharisees, hypocrites! for ye build the sepulchres of the prophets, and garnish the

tithed 'all,' even to small herbs. 'Tithe' occurs also in Luke xviii. 12; Heb. vii. 5.

Yet they neglected—**left undone the weightier matters of the law,** which were **judgement,** Isa. i. 12; **mercy,** Hos. vi. 6; Matt. ix. 13; **faith,** or 'faithfulness,' Rom. iii. 1. The literal observance of the law is not condemned: **these ye ought to have done.**

**24. strain out the gnat, and swallow the camel.** The A. V. 'strain at' did not better represent the rendering of Tyndale and his successors after the Vulg. *excolantes*[1]. Insects were carefully excluded from wine by filtering. The camel was impure: Lev. xi. 2.

**25. ye cleanse the outside . . . but within.** Where Matthew has 'extortion and excess,' i. e. 'incontinence,' Luke xi. 39 has a more general term, 'extortion and wickedness.'

**27. like unto whited sepulchres.** Sepulchres were whitened afresh in the spring of every year, lest those who walked over the flat stones might be defiled by their sudden collapse. The outward fairness and the inward corruption were strongly contrasted in the case of the priest Ananias, Acts xxiii. 3.

**29. ye build the sepulchres of the prophets.** The veneration

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[1] Perhaps *percolatis culicem* in Beza had something to do with the change.

tombs of the righteous, and say, If we had been in the 30
days of our fathers, we should not have been partakers
with them in the blood of the prophets. Wherefore ye 31
witness to yourselves, that ye are sons of them that
slew the prophets. Fill ye up then the measure of your 32
fathers. Ye serpents, ye offspring of vipers, how shall 33
ye escape the judgement of hell? Therefore, behold, 34
I send unto you prophets, and wise men, and scribes:
some of them shall ye kill and crucify; and some of
them shall ye scourge in your synagogues, and persecute
from city to city: that upon you may come all the 35
righteous blood shed on the earth, from the blood of
Abel the righteous unto the blood of Zachariah son of
Barachiah, whom ye slew between the sanctuary and

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of burial-places has always been practised in the East: even the Mahometan yields to the custom in his visit to Mecca. The 'Holy Places' in Jerusalem are the objects of chronic feuds among Christians, and the adoration of relics and shrines gradually gained a place in Christian devotion. The Jewish veneration of the tombs of prophets implied the admission of the guilt of those who had persecuted men like Jeremiah.

**32. Fill ye up then the measure of your fathers:** so Paul speaks of the Jews: 1 Thess. ii. 16, 'to fill up their sins alway'; cf. Gen. xv. 16.

**34. Therefore, behold, I send unto you prophets.** Luke xi. 49-51 refers this statement to 'the wisdom of God,' but the quotation cannot be traced.

**some of them shall ye kill and crucify.** Few Christians were crucified (Matthew alone mentions this form of martyrdom), though tradition speaks of Peter as having suffered crucifixion with his head downwards; Andrew also has his own form of the cross; and, according to Eusebius, Simeon the successor of James died by this means. Like Matt. v. 12, the writer suggests that the mission of the older prophets was typical of that of the latter.

**35.** The reference to **Zachariah son of Barachiah** is one of the great historical difficulties of the gospel. There can be no doubt that the writer intended to survey canonical history in its full range from Abel in Genesis to Zechariah in Chronicles. The clause 'son of Barachiah' does not occur in Luke, and is probably

36 the altar. Verily I say unto you, All these things shall come upon this generation.

37 O Jerusalem, Jerusalem, which killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye
38 would not! Behold, your house is left unto you deso-
39 late. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed *is* he that cometh in the name of the Lord.

an interpolation[1]. Zechariah the prophet was the son of Berechiah (Zech. i. 1); but Zechariah the martyr was the son of 'Jehoiada the priest,' 2 Chron. xxiv. 20. Jerome says that the Gospel of the Nazarenes referred to this case. There was a Zechariah who perished after our Lord's time mentioned by Josephus, *Bell. Jud.* iv. 5. 4. He was a son of Baruch (Berechiah), and Zahn thinks he may have been in the mind of the interpolator. On **Abel the righteous** cf. Heb. xi. 4.

xxiii. 37-39. *Lament over Jerusalem.* The desolation final until repentance comes.

**37. O Jerusalem, Jerusalem.** Luke xiii. 34, 35 has this lamentation over the city and people at an earlier point in the narrative. He and Matthew used materials not included in Mark, and Luke's historical arrangement is often the best. Such an utterance as this, however, seems to suit the close of our Lord's ministry.

**as a hen . . . under her wings.** The Rabbis said that the Shechinah takes the proselyte under its wings. The evangelist uses here the Aramaic form of 'Jerusalem,' elsewhere the Greek form. In this emphatic repetition he probably uses the very word of Jesus.

**38. Behold, your house is left unto you desolate** ('desolate' is omitted in marg.). The city and the temple were forsaken until the Jews should repent.

**39. Ye shall not see me henceforth.** Jesus now departs from the city. The discourses of the next two chapters were delivered in Bethany and elsewhere. He was no more in public in the city till the day of crucifixion.

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[1] Zahn regards it as 'one of the mistakes of the Hebrew Gospel which the Greek redactor sought to correct.'

And Jesus went out from the temple, and was going 24
on his way; and his disciples came to him to shew him
the buildings of the temple. But he answered and said 2
unto them, See ye not all these things? verily I say
unto you, There shall not be left here one stone upon
another, that shall not be thrown down.

And as he sat on the mount of Olives, the disciples 3
came unto him privately, saying, Tell us, when shall

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xxiv. 1–14. *Jesus predicts destruction.* The disciples ask for signs of the end. These are false Messiahs, wars, famines, persecutions, with the universal gospel.

The great discourse contained in chap. xxiv. is also reported by the other Synoptists, Mark xiii. 1–37 and Luke xxi. 5–36. Weiss is of opinion that so long an address could not have come by oral tradition, but was in a written source. Some things may be included which belonged to other occasions. Expositors have generally supposed that it is a mixed prophecy, relating both to the destruction of the city and to the end of the world. It will be noticed that Paul's eschatology to some extent presupposes the annunciations of this chapter. As the apocalyptic literature of Judaism had provided the imagery and language for such an address, it need not be dated after the life of our Lord. Dr. Godet supposes that even the Apocalypse of John depends on the 'Logia' which contained this address.

**1. his disciples came . . . to shew him the buildings.** Some of the later constructions had only just been finished: he might not have seen them previously. The façade and roof of the edifice were gorgeous with white marble and gold: its splendour made Titus wish to save it. Such magnificence scarcely permitted the thought that the temple was near the close of its history.

**the buildings of the temple** were numerous and imposing, consisting of courts, colonnades, halls, towers, and pinnacles. Luke refers also to the 'goodly stones and offerings.'

**2.** For 'building' cf. Eph. ii. 21. The utter destruction of the temple pile is attested by all the evangelists. Ancient temples in India, Egypt, and Greece have still some relics to represent them, but this 'holy place' was for ever obliterated. Titus understood that so long as the temple stood, the Jewish nationality would persevere.

**3.** Such mysteries of Providence required interpretation: **the disciples came unto him privately.** They expected that the 'coming' of the Messiah, the 'end of the world,' and 'these things' now spoken of would happen at the same time. Mark

these things be? and what *shall be* the sign of thy
4 coming, and of the end of the world? And Jesus
answered and said unto them, Take heed that no man
5 lead you astray. For many shall come in my name,
saying, I am the Christ; and shall lead many astray.
6 And ye shall hear of wars and rumours of wars: see
that ye be not troubled: for *these things* must needs
7 come to pass; but the end is not yet. For nation shall
rise against nation, and kingdom against kingdom: and
there shall be famines and earthquakes in divers places.
8, 9 But all these things are the beginning of travail. Then
shall they deliver you up unto tribulation, and shall kill

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says that the four principal disciples asked for the explanation. They are told that the end will be introduced by famine, war, persecution, apostasy, and the general preaching of the kingdom. The direct answer to their question is contained in Matt. verses 4–14; Mark xiii. 5-13; Luke xxi. 8–19.

**4.** They are warned that the 'signs' would not be so unquestionable but that they might be led astray. The 'coming' was eagerly looked for, and some would prematurely announce it. The N. T. word for the great crisis, which was to be marked by the 'appearing' of the Messiah, was 'Parousia,' or 'Presence': 1 Cor. xv. 23; Jas. v. 7; 2 Pet. iii. 4.

**5. many shall come . . . saying, I am the Christ.** It is not known that there were many false Messiahs before A. D. 70. Earlier there were Theudas and Judas, Acts v. 36, 37, and later *Bar-Cochba = son of a star*, A. D. 130.

**6.** Wars were to precede the final catastrophe. The time was full of tumult and strife.

**7. Famine** is mentioned, Acts xi. 28. Seneca, A. D. 58, speaks of **earthquakes**: 'How often have cities in Asia and Africa fallen with one movement of the earth.' 'Pestilences' is omitted from R. V., although it occurs in Luke xxi. 11. The words for 'famine' and for 'pestilence' differ in only one letter.

**8. the beginning of travail.** 'These things' are but the first throes of the birth-time of the Messianic era: 1 Thess. v. 3.

**9. Then shall they deliver you up.** The disciples had hoped that when the Messiah came the reign of tyranny and injustice would be over. The warning has already been given in Matt. x. 22 with other particulars included here by Mark and Luke.

you: and ye shall be hated of all the nations for my
name's sake. And then shall many stumble, and shall 10
deliver up one another, and shall hate one another.
And many false prophets shall arise, and shall lead 11
many astray. And because iniquity shall be multiplied, 12
the love of the many shall wax cold. But he that 13
endureth to the end, the same shall be saved. And 14
this gospel of the kingdom shall be preached in the
whole world for a testimony unto all the nations; and
then shall the end come.

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**ye shall be hated of all the nations.** Tacitus described the Christians as 'a race of men disliked for their evil deeds': like Jews, they were 'convicted of hatred to the human race.'

**10.** Such miseries would test the fidelity of professors, and make **many stumble.**

**11. many false prophets shall arise,** such as are spoken of in 1 John iv. 1, and the *Didache*, chaps. vi, xi. 8.

**12.** Because of the overflow and apparent prevalence of evil, **the love of the many shall wax cold.** The term 'love,' so frequent in the fourth gospel, in the epistles, and even in the LXX, is only here in the Synoptic Gospels except Luke xi. 42. It signifies 'love in exercise' and came to be the designation of the primitive Christian communion or 'love-feast' (2 Pet. ii. 13), of which the 'eucharist' or thanksgiving was an important part. The 'eucharist' was not separated from the 'agape' until after the second century. When it came, the separation led to the perversion of the original 'communion of saints,' and to the development of the doctrine and services of the 'mass.'

**13. But he that endureth.** The period of trial would be too long and tedious for many: cf. Matt. x. 22; Mark xiii. 33. 'Endure' and 'endurance' are frequent in the N.T. Here the verb appears in the form of a past participle, and literally means 'he that endured.' The A.V. turns this into a future to conform to the tense of the principal verb: 'shall be saved.' The R.V. 'endureth' interprets the form as a 'gnomic aorist,' describing that which having happened may happen again; but it may be taken literally, like 'found,' Matt. x. 39 marg.; cf. xvi. 25. Luke xxi. 19 has 'In your patience (enduring) ye shall win your souls.'

**14. And this gospel of the kingdom.** The language is as universal in its bearings as any in the N.T.: cf. Matt. x. 18; Mark xiii. 9, 10. The gospel was made known in most parts of the

15 When therefore ye see the abomination of desolation, which was spoken of by Daniel the prophet, standing in the holy place (let him that readeth understand),
16 then let them that are in Judæa flee unto the mountains:
17 let him that is on the housetop not go down to take

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Roman empire, especially through the agency of Paul, before A.D. 70.

xxiv. 15-28. *Counsels to the disciples when the signs appear.* Hasty flight advised; false Messiahs not to be regarded; the carcase and the eagles.

**15. the abomination of desolation,** or, 'the idolatry which desolates.' This had been **spoken of by Daniel the prophet:** Dan. ix. 27, xi. 31, xii. 11. 1 Macc. i. 54 applied the prophecy to the outrages inflicted by Antiochus Epiphanes, B.C. 160: 'They built an abomination of desolation upon the altar.' Josephus (*Ant.* x. 11. 7) regarded it as fulfilled in the Roman siege; in which case **the holy place** (cf. R. V. marg.) will be the city, and not the interior of the temple. The destruction of the latter came only at the end of the siege, whereas the 'abomination of desolation' ('standing where he ought not,' Mark xiii. 14; 'Daniel the prophet' being omitted, R. V.) was to be the sign for flight: **When . . . ye see . . . flee.** With regard to the meaning of 'abomination' cf. Dan. xii. 11; Luke xvi. 15; Rev. xvii. 4, 5, xxi. 27.

**let him that readeth understand.** This seems to have been a parenthetical or marginal direction by the evangelist to him who read (not 'rehearsed,' as if oral) the gospel in the congregation. Dr. Sanday (*Inspiration*, p. 292) considers that this was intended for those who heard the gospel read before the event, but this is not certain. Rev. i. 3, 'Blessed is he that readeth, and they that hear,' shews that there was a congregational use of Christian writings before A.D. 100.

**16. let them that are in Judæa flee unto the mountains.** Eusebius (*H. E.* iii. 5) reports that 'all believers' (not 'many Christians,' as Mr. Carr and others) fled to Pella, east of the Jordan, before the end. Neither did they return, as Epiphanius fabulously reports: cf. Luke xxi. 21, 'Let not them that are in the country enter therein.' The continuity of the church of Jerusalem was fatally broken, A.D. 70. The church in Hadrian's new city, 132 A.D., was Gentile: Euseb. *H. E.* iv. 6.

**17-19. him . . . on the housetop.** The investment would be so complete that no opportunity of escape should be neglected. One 'on the housetop' could pass from one flat roof to another,

out the things that are in his house: and let him that 18
is in the field not return back to take his cloke. But 19
woe unto them that are with child and to them that
give suck in those days! And pray ye that your flight 20
be not in the winter, neither on a sabbath: for then 21
shall be great tribulation, such as hath not been from
the beginning of the world until now, no, nor ever shall
be. And except those days had been shortened, no 22
flesh would have been saved: but for the elect's sake
those days shall be shortened. Then if any man shall 23
say unto you, Lo, here is the Christ, or, Here; believe
*it* not. For there shall arise false Christs, and false 24
prophets, and shall shew great signs and wonders; so
as to lead astray, if possible, even the elect. Behold, 25

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or by the walls connecting the areas. If **in the field** he must not return **to take his cloke,** or other valuables from the house; not 'his clothes,' as A. V. The mother or nurse with children would be helpless before the destroyer.

**20. in the winter** fugitives would find no protection from the storm or during the night; while 'on a sabbath,' not more than a mile could be travelled, and no provision could be bought: Exod. xvi. 29; Acts i. 12. Neither Mark nor Luke contains this reference to the (Jewish) Sabbath, which for Gentile Christians was beginning to lose its importance.

**21. then shall be great tribulation.** The word for 'tribulation' is scarcely found in classical writers, but is frequent in the LXX and N. T. It means straitness, labouring under painful pressure; but this was to be 'great tribulation': Acts vii. 11; Rev. ii. 22, vii. 14. The Synoptists differ in their presentation of its extreme severity, and all again differ from what seems to be the original form of the saying (Dan. xii. 1), 'trouble, such as never was since there was a nation': cf. Deut. xxviii. 53.

**22. except those days had been shortened,** i. e. in number. Mark xiii. 20 has 'he shortened the days,' for the future form which appears in Matthew. This is probably a remark of the evangelist after the event.

**24. great signs and wonders:** a combination often found, as Deut. xiii. 1; Isa. viii. 18; Acts ii. 43; 2 Thess. ii. 9. In verses 22-24 Matthew has coincided with Mark xiii. 20-23; in verses 26-28 there is a counterpart in Luke xvii. 23, 24, 37.

26 I have told you beforehand. If therefore they shall
say unto you, Behold, he is in the wilderness; go not
forth: Behold, he is in the inner chambers; believe *it*
27 not. For as the lightning cometh forth from the east,
and is seen even unto the west; so shall be the coming
28 of the Son of man. Wheresoever the carcase is, there
will the eagles be gathered together.

29 But immediately, after the tribulation of those days,
the sun shall be darkened, and the moon shall not give
her light, and the stars shall fall from heaven, and the
30 powers of the heavens shall be shaken: and then shall

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**28.** Verse 28 is a *crux interpretum.* What is **the carcase?** and what are **the eagles?** Jerome, Theophylact, Calvin, and Beza thought that the latter represented believers collecting about the glorious Messiah in the great day. More have interpreted the saying as a reference to the Roman eagles gathering around the dying city: de Wette, Bruce, &c. Meyer, on the other hand, is led by Luke's language to conclude that 'the carcase' is the spiritually dead, about which the angels of destruction will collect. None of these is quite satisfactory. The connexion suggests that the evidences of the Messiah's coming are referred to. Men need not go to the east or to the west to see the Messiah. As eagles gather round the dead in the desert, so the signs of the *Parousia* will multiply around humanity when the hour arrives.

xxiv. 29-51. *Signs in heaven.* The fig tree gives tokens of approaching summer. The end sudden, as in the days of Noah. The watchful and unwatchful servants.

**29.** The *Parousia* is to follow the 'great tribulation,' i. e. the destruction of the city. Matthew and Mark do not add to the list of warnings, as Luke xxi. 24, that 'the people . . . shall be led captive,' and 'Jerusalem shall be trodden down of the Gentiles.' Weiss and Harnack assume from this omission that the original gospel must have been written before A. D. 70. The signs are found in the O. T.: Isa. xiii. 10, xxxiv. 4; Jer. iv. 4; Ezek. xxxii. 7; Joel ii. 28-32.

**the powers of the heavens.** The stars were regarded as belonging to the 'host of heaven,' Isa. xl. 26; Deut. iv. 19. Matthew, verses 29-42, includes a passage which is also in Mark xiii. 24-37 and Luke xxi. 25-36.

**30. the sign of the Son of man.** Dan. vii. 13 represents the

appear the sign of the Son of man in heaven: and then
shall all the tribes of the earth mourn, and they shall
see the Son of man coming on the clouds of heaven
with power and great glory. And he shall send forth 31
his angels with a great sound of a trumpet, and they
shall gather together his elect from the four winds, from
one end of heaven to the other.

Now from the fig tree learn her parable: when her 32
branch is now become tender, and putteth forth its
leaves, ye know that the summer is nigh; even so ye 33
also, when ye see all these things, know ye that he is
nigh, *even* at the doors. Verily I say unto you, This 34
generation shall not pass away, till all these things be
accomplished. Heaven and earth shall pass away, but 35
my words shall not pass away. But of that day and 36

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Son of man as coming 'in the clouds of heaven' to the 'ancient of days' to receive a kingdom; cf. Rev. i. 7. Meyer contends, and not without reason, that the prophecy henceforth refers to the second coming of Christ. Bengel supposes that the time had not yet come for a disclosure of the events which should come between the overthrow of Jerusalem and the *Parousia*. This came in the Apocalypse, for the interpretation of which the famous commentator had a special scheme. The 'sign' of the Son of man was supposed by many fathers to be the Cross. Olshausen, Bleek, &c., think it might be a star, as Num. xxiv. 17; Matt. ii. 2.

R. V. **on the clouds**, not 'in,' A. V.

**31. they shall gather together his elect.** Cf. Matt. xxiii. 37; Luke xii. 1; 2 Thess. ii. 1; Heb. x. 25. The congregation (Num. x. 2) were summoned by the call of trumpets.

**32. Now from the fig tree learn her parable.** The fresh foliage of the fig tree was a sign of summer—the barley harvest coincided—and the signs of the end would reveal themselves in due time.

**34. This generation shall not pass.** Men then living—not 'the human race,' or 'the Jewish people'—should **see all these things (33)**. The *Parousia* was to be expected forthwith: cf. Matt. x. 23, xvi. 28, xxiii. 36. Verses 32-36 are almost verbally same as Mark xiii. 28-32, but Luke xxi. 31-33 has greater the variations.

**36.** No one knows the day—not men, nor angels, **neither the**

hour knoweth no one, not even the angels of heaven,
37 neither the Son, but the Father only. And as *were* the
days of Noah, so shall be the coming of the Son of
38 man. For as in those days which were before the flood
they were eating and drinking, marrying and giving in
marriage, until the day that Noah entered into the ark,
39 and they knew not until the flood came, and took them
all away; so shall be the coming of the Son of man.
40 Then shall two men be in the field; one is taken, and
41 one is left: two women *shall be* grinding at the mill;
42 one is taken, and one is left. Watch therefore: for ye

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**Son**[1]. This limitation of knowledge can, of course, only apply to the human nature of 'the Son.' He was tempted, and therefore was not as a human being omniscient; as a child he 'grew in wisdom'; he had not heavenly dignities to allot (Matt. xx. 22); and here he did not profess to know the day or hour of the *Parousia.* The coming of the Son of man to judge the world is in the N.T. always assigned to a 'day' appointed by God, as in Acts xvii. 31; 1 Thess. v. 2. The theory of a millenium between the *Parousia* and the Judgement seems to be based on a mistaken interpretation of such passages as 1 Thess. iv. 16; Rev. xx. 2.

**37.** The reference to **the days of Noah** is not in Mark, and by Luke (xvii. 26) it occurs in a reply to the Pharisees. Its importance might require repetition: cf. Matt. xxv. 13. The worldly and self-indulgent would too readily forget the warning (verses 37, 38).

**39. they knew not until.** Notwithstanding what has been said about the 'signs' of the coming, which the elect might understand, the majority of men would be as unconcerned as the antidiluvians in their time.

**40. one is taken, and one is left,** i.e. by the angels who gather all.

**41. two women shall be grinding at the mill:** for most of the labour, such as grinding out the corn for domestic use, was done by women by means of hand-mills.

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[1] This phrase was omitted in Matthew both by Greek and Latin versions and MSS. of an early period. The fear of any dishonour to our Lord might prompt such an omission: but its place in Mark xiii. 32 is well established, and even here is accepted by most of the modern editors.

know not on what day your Lord cometh. But know 43
this, that if the master of the house had known in what
watch the thief was coming, he would have watched, and
would not have suffered his house to be broken through.
Therefore be ye also ready: for in an hour that ye think 44
not the Son of man cometh. Who then is the faithful 45
and wise servant, whom his lord hath set over his house-
hold, to give them their food in due season? Blessed 46
is that servant, whom his lord when he cometh shall
find so doing. Verily I say unto you, that he will set 47
him over all that he hath. But if that evil servant shall 48
say in his heart, My lord tarrieth; and shall begin to 49
beat his fellow-servants, and shall eat and drink with
the drunken; the lord of that servant shall come in 50
a day when he expecteth not, and in an hour when he
knoweth not, and shall cut him asunder, and appoint 51
his portion with the hypocrites: there shall be the weep-
ing and gnashing of teeth.

Then shall the kingdom of heaven be likened unto 25

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**43.** Verses 43–51 are found in reduced form in Luke xii. 42–46. The allusion to 'the thief' is met with in 1 Thess. v. 4; 2 Pet. iii. 10; and Rev. iii. 13. Luke xii. 39 has this counsel in another connexion, where he also speaks of the 'goodman of the house': the R.V. more correctly 'master of the house.' Though the *Parousia* was near, its exact day and hour were uncertain, and believers must 'watch.'

**49.** Some delay is indicated by the case of the demoralized servant (verse 48). Matt. xxii. 9 speaks also of the calling of the Gentiles—after the burning of the city—which would require an interval.

**51. shall cut him asunder:** marg. 'severely scourge him.' Meyer-Weiss object to any but the literal interpretation, which, however, is scarcely compatible with the survival of the victim in the outer darkness. The original word is only here and in Luke xii. 46.

xxv. 1–13. *The Ten Virgins.* Five, who were wise, had prepared for a sudden emergency: five, who were foolish, could not enter into the marriage.

ten virgins, which took their lamps, and went forth to
2 meet the bridegroom. And five of them were foolish,
3 and five were wise. For the foolish, when they took
4 their lamps, took no oil with them: but the wise took
5 oil in their vessels with their lamps. Now while the
6 bridegroom tarried, they all slumbered and slept. But
at midnight there is a cry, Behold, the bridegroom!
7 Come ye forth to meet him. Then all those virgins
8 arose, and trimmed their lamps. And the foolish said
unto the wise, Give us of your oil; for our lamps are

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The parable of the Ten Virgins is only here, though Mark xiii. 35–37 and Luke xii. 35, 36 have the same lesson. Such counsels would be frequently given towards the end of our Lord's life, and no one knew how or when the great crisis should come.

**1.** The parable speaks of **ten virgins, which took their lamps.** The margin has 'torches,' which was the earlier meaning of the word, as in John xviii. 3. (In John v. 35 'lamp' represents another word.) Usually the bride was taken to the house of the bridegroom by friends: in this case he came to meet the convoy. Resch suggests that an old addition—'and the bride'—is authentic.

**2.** The order of the R. V., **foolish . . . wise,** has better support than that of the A. V.

**3. For the foolish, when they took** follows the best reading, and brings out the temporal significance of the participle.

**4. the wise took oil in their vessels** as well as in the lamp—a reserve for emergencies.

**5. Now while the bridegroom tarried.** The participle here also is translated with a temporal meaning, but it may quite as easily—indeed, plausibly—assume a causal significance. It is in the present tense, indicating a continuous delay. It was perhaps because the 'bridegroom tarried' that **they all slumbered** and **slept.** There was evidently a delay in his arrival, and in the long night hours, what wonder if they 'slept'? Here also is the suggestion of some delay in the incidence of the *Parousia.* It is in the time of ordinary duty—when no critical excitement exists—that the church is likely to 'slumber and sleep.'

**6. at midnight there is a cry.** The vivid historic present: so the *Parousia* should come, 1 Cor. xv. 52; 1 Thess. v. 2.

**7. arose, and trimmed their lamps,** or 'garnished' them; cf. Matt. xii. 44, xxiii. 29.

**8. our lamps are going out:** the present tense.

going out. But the wise answered, saying, Peradventure 9
there will not be enough for us and you: go ye rather
to them that sell, and buy for yourselves. And while 10
they went away to buy, the bridegroom came; and they
that were ready went in with him to the marriage
feast: and the door was shut. Afterward come also the 11
other virgins, saying, Lord, Lord, open to us. But he 12
answered and said, Verily I say unto you, I know you
not. Watch therefore, for ye know not the day nor 13
the hour.

For *it is* as *when* a man, going into another country, 14
called his own servants, and delivered unto them his
goods. And unto one he gave five talents, to another 15
two, to another one; to each according to his several
ability; and he went on his journey. Straightway he 16
that received the five talents went and traded with them,

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**11. Lord, Lord, open to us.** Cf. Matt. vii. 21.

**12, 13. I know you not.** Cf. vii. 23. The duty urged in the exhortation is watchfulness, because they did not know **the day nor the hour.** The A. V. adds 'wherein the Son of man cometh,' but this was probably from Luke xii. 40, and is not found in the oldest authorities in Matthew: cf. Matt. xxiv. 42, 50; Mark xiii. 35.

xxv. 14-30. *Parable of the Talents.* The diligent servant promoted; the slothful servant cast out.

**14.** The parable of the Talents, verses 14-30, is given in substance in Mark xiii. 34-37: Luke xix. 12-27 presents it more fully but with differences, e.g. pounds for talents, ten for five. The disobedient citizens referred to in Matt. xxii. 7 are introduced in this parable by Luke xix. 14. The lesson is that though the *Parousia* should be long delayed, the time ought to be well used.

**15.** The long absent lord would return at length to reckon with his servants, **each according to his several ability** being entrusted with something of value.

**16.** The 'good servant' **straightway . . . went and traded,** i.e. at once began to attend to his master's interests. The word 'straightway' belongs to this verse, and not, as in A. V., to the

17 and made other five talents. In like manner he also
18 that *received* the two gained other two. But he that
received the one went away and digged in the earth,
19 and hid his lord's money. Now after a long time the
lord of those servants cometh, and maketh a reckoning
20 with them. And he that received the five talents came
and brought other five talents, saying, Lord, thou deliveredst unto me five talents: lo, I have gained other
21 five talents. His lord said unto him, Well done, good
and faithful servant: thou hast been faithful over a few
things, I will set thee over many things: enter thou into
22 the joy of thy lord. And he also that *received* the two
talents came and said, Lord, thou deliveredst unto me
23 two talents: lo, I have gained other two talents. His
lord said unto him, Well done, good and faithful servant;
thou hast been faithful over a few things, I will set thee
over many things: enter thou into the joy of thy lord.
24 And he also that had received the one talent came
and said, Lord, I knew thee that thou art a hard man,
reaping where thou didst not sow, and gathering where
25 thou didst not scatter: and I was afraid, and went away

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previous one. A 'talent' was something weighed out in a balance, as gold: cf. Matt. xviii. 24. Its value in Greek money would be more than £240; in Syriac, much less. From this word we have derived our word 'talent,' which means any special endowment of nature or of opportunity.

**18. went away and digged in the earth, and hid.** Luke says, 'in a napkin' his lord's money. Fearful of losing it, he consigned it to useless concealment.

**21. I will set thee over many things.** The good servant will not be idle while the master is absent, and at his return his reward will be yet higher service. The Christian reward is not to be absolute repose, the somnolence of the grave, but greater opportunities and vaster responsibilities.

**24.** The unsuccessful servant pleaded that too much had been exacted: his master was **a hard man.** Many feel the demands of the higher righteousness to be grievous.

and hid thy talent in the earth; lo, thou hast thine own.
But his lord answered and said unto him, Thou wicked 26
and slothful servant, thou knewest that I reap where
I sowed not, and gather where I did not scatter; thou 27
oughtest therefore to have put my money to the bankers,
and at my coming I should have received back mine own
with interest. Take ye away therefore the talent from 28
him, and give it unto him that hath the ten talents.
For unto every one that hath shall be given, and he 29
shall have abundance: but from him that hath not, even
that which he hath shall be taken away. And cast ye 30
out the unprofitable servant into the outer darkness:
there shall be the weeping and gnashing of teeth.

But when the Son of man shall come in his glory, and 31
all the angels with him, then shall he sit on the throne
of his glory: and before him shall be gathered all the 32

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**26, 27.** If this **slothful servant** had not ability or energy for 'trading,' he could at least have put the **money to the bankers.** Jesus had overthrown 'the tables of the moneychangers' (Matt. xxi. 12) because they carried on their business on temple ground, but their traffic elsewhere was allowed. Banking was a very ancient occupation. The Tel-el-Amarna tablets have preserved the record of banking transactions which took place 1400 B. C.

**29. For unto every one that hath.** He that improves opportunities, at length appropriates that which others have neglected. The same observation is found in Matt. xiii. 12; Mark iv. 25; Luke viii. 18, in relation to the reception of the divine word.

xxv. 31-46. *The Judgement.* Sheep separated from the goats: the blessing and the curse.

The paragraph contained in verses 31-46 (only in Matthew) is supposed by Holtzmann to be an interpolation by the evangelist from 4 Esdras vii. 33-35; Apoc. Baruch lxxxiii. 12; but, as Weiss says, such an interpolation is improbable. Moreover, the compositions referred to only refer in a general way to the judgement, while the substance of what is taught here is found elsewhere.

**31. But when the Son of man shall come.** The *Parousia* is still the great topic under consideration, as in xxiv. 30.

**32. before him shall be gathered all the nations,** i. e. both

nations: and he shall separate them one from another,
as the shepherd separateth the sheep from the goats:
33 and he shall set the sheep on his right hand, but the
34 goats on the left. Then shall the King say unto them
on his right hand, Come, ye blessed of my Father,
inherit the kingdom prepared for you from the foundation
35 of the world: for I was an hungred, and ye gave me meat:
I was thirsty, and ye gave me drink: I was a stranger,
36 and ye took me in; naked, and ye clothed me: I was
sick, and ye visited me: I was in prison, and ye came
37 unto me. Then shall the righteous answer him, saying,
Lord, when saw we thee an hungred, and fed thee? or
38 athirst, and gave thee drink? And when saw we thee
a stranger, and took thee in? or naked, and clothed

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Jews and Gentiles (Rom. ii. 9). Often 'nations' stands for 'Gentiles.'

**he shall separate,** as in Matt. xiii. 49, which speaks of the separation of good and bad fish. Weiss supposes that the flock consists of professing Christians. Paul speaks of such in 2 Cor. v. 10: 'We must all be made manifest before the judgement-seat of Christ.'

**as the shepherd separateth.** 'Behold, I judge between cattle and cattle,' Ezek. xxxiv. 17. The *Book of Enoch* lxxxix. 16 speaks of 'the Lord of the sheep,' in accordance with John xxi. 15. The sheep and the goats were constantly kept separate in field and fold.

**34. Then shall the King,** i. e. the Messiah.

**the kingdom prepared for you,** or 'inherit that which has been prepared for you—a kingdom—from the foundation of the world.' The aboriginal predestination, which was coeval with the thought of creation itself, had determined that only the 'sheep,' the 'elect' (i. e. the truly righteous), and no other, should 'inherit the kingdom.' The foundations of the world were laid in righteousness, and the final victory is with the good.

**35. I was an hungred, and ye gave me meat.** A few were found in the practice of that benevolence which was so mournfully missing in general society; cf. Rom. iii. 12, 'there is none that doeth good.' Charity and hospitality were recovered by Christianity, Rom. xii. 13; Heb. xiii. 16.

thee? And when saw we thee sick, or in prison, and 39
came unto thee? And the King shall answer and say 40
unto them, Verily I say unto you, Inasmuch as ye did
it unto one of these my brethren, *even* these least, ye
did it unto me. Then shall he say also unto them on 41
the left hand, Depart from me, ye cursed, into the
eternal fire which is prepared for the devil and his
angels: for I was an hungred, and ye gave me no 42
meat: I was thirsty, and ye gave me no drink: I was 43
a stranger, and ye took me not in; naked, and ye
clothed me not; sick, and in prison, and ye visited me
not. Then shall they also answer, saying, Lord, when 44
saw we thee an hungred, or athirst, or a stranger, or
naked, or sick, or in prison, and did not minister unto
thee? Then shall he answer them, saying, Verily I say 45
unto you, Inasmuch as ye did it not unto one of these
least, ye did it not unto me. And these shall go away 46

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**40. ye did it unto me.** Jesus identified himself with the most precious interests of men: service done to them was done to him; cf. Mark x. 40.

**41. Depart from me, ye cursed,** or marg. 'under a curse.' Justin and Irenæus read in the addition 'of my Father' (verse 34) after the words **the eternal fire which is prepared,** but this is not accepted. The 'kingdom' was 'prepared for' the righteous, but not the fire even for the unfaithful. It was **prepared for the devil and his angels.** Jewish eschatology assigned to Satan and his supporters special punishment, as in Jude 6; 2 Pet. ii. 4. The *Book of Enoch* xxi. 10 says, 'This place is the prison of angels, and here they will be imprisoned for ever' (cf. lxvii. 7, &c.).

**44. when saw we thee an hungred . . . ?** If they had known that one so dignified and renowned had been among them, they would have exhausted the resources of all obsequiousness to have served him. They were usually most acute to observe the budding signs of success and advancement in the aspiring, and were mortified indeed that they had overlooked a king, whatever disguise he had assumed.

**46. And these shall go away.** The adjective connected with 'life' is precisely the same as that attached to 'punishment,' into eternal punishment: but the righteous into eternal life.

**26** And it came to pass, when Jesus had finished all these

though Tyndale introduced 'eternal' for the one and 'everlasting' for the other. According to the N. T. and the primitive Christian teachers (before Origen), the persuasion was universal that the adjudication would be final. The object of the parable, however, should be kept in mind. It was not to furnish a scientific eschatology, or a positive programme of the great hereafter. Jesus used, as in Luke xvi. 19-31, conceptions which were familiar to those around him, in order to apply his own great doctrine. The teaching of future retribution is not given now for the first time, nor is there any advance beyond the views, concerning the future conditions of the righteous and the wicked, which were then accepted and familiar to the Jews. That which Jesus was intent on making known was that the 'eternal life,' in which they believed (John v. 39), was not for the socially respectable and formally righteous, as they too often imagined, but for the real servants of God. On the other hand the 'eternal fire' was not for the classes despised for their poverty and ignorance, but for those who betrayed, by lives of selfishness, their want of the Spirit of God[1].

xxvi. 1-5. *The eve of the crucifixion.* The passover near, and the priests in council.

The three remaining chapters of the gospel contain the narrative of the passion and resurrection of our Lord. With variations, which are often difficult to explain, the plan of the Synoptic accounts is identical. Chapters xxvi, xxvii closely follow the account in Mark; Luke is more independent. The fourth gospel renders assistance to the history, though it introduces problems of its own. The importance attached to the history and manner of our Lord's death and resurrection is evidenced by the fact that one-half of John, one-third of Luke, and one-fourth of Matthew and Mark are devoted to the closing scenes.

**1. And it came to pass, when Jesus had finished.** See Matt. vii. 28. Weiss (*Introd. to N. T.* ii. 265) thinks that verses 1-5 are but a paraphrase on Mark xiv. 1, 2. After the discourses and controversies recorded in xx-xxv, Jesus began to speak more freely of his approaching death.

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[1] The Greek adjective 'eternal' usually includes in the N. T. the idea of unlimited time. It is therefore used for the being of God, Rom. xvi. 26; and for the future glory of the saints, 1 Cor. iv. 17, 18. Though this use of the word does not positively appear in Luke or John, it is difficult to eliminate the temporal idea in the phrase 'eternal life,' Luke x. 25; John iii. 15, &c.

words, he said unto his disciples, Ye know that after 2
two days the passover cometh, and the Son of man is

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**2. after two days,** or on the next day. According to our modes of expression the discourse of chapter xxv was ended on Wednesday, and the passover took place on Thursday evening.

**the passover cometh.** 'Passover' is Tyndale's word for the Hebrew 'pesach' (Aramaic and Greek 'pascha'). The word may describe the 'feast of the passover,' as A. V., or the lamb which was then eaten, according to Exod. xii. 1–14. The 'passover' was kept in memory of the escape from Egypt, but its original form received some modifications. The Jews still observe the feast of unleavened bread and bitter herbs, but have no lamb.

The precise date on which our Lord died has been much disputed. The controversy was complicated by a dispute in the early church about the correct time for Easter; and a difference between the Synoptists and the fourth gospel has rendered the knot insoluble.

The passover lamb was to be slain on the fourteenth day of the Jewish month Nisan, and to be eaten after sunset. In this particular week the date happened on Thursday. As the Jews reckoned their day from sunset to sunset, the lamb ought to have been eaten on Thursday evening, the fifteenth Nisan. On the following day began the seven days feast of unleavened bread. On Friday—still the fifteenth Nisan—at three p.m. Jesus died: before sunset he was pronounced to be dead and was taken from the cross. Such is the account according to the three Synoptists.

The fourth gospel, however, supplies a different version. John xix. 28 says that the Pharisees would not enter Pilate's house because they feared defilement (the leaven was not removed), which would prevent their participation in the sacred meal. This implies, of course, that they had not eaten the passover at the same time as Jesus, but were expecting to take it on the following day. John xiii. 1 says that 'the last supper' took place 'before the feast of the passover,' and was therefore an ordinary meal. Moreover, John does not relate that Jesus instituted a memorial at that meal, as Luke xxii. 19. He states that Judas left the company in order to buy things needful for the feast, as if it were still in the future; and that the day on which Jesus was crucified was the 'preparation' for the passover. He evidently intends to shew that Jesus was the true passover; that he died on the day when the lamb was slain; and how the Scripture was fulfilled: 'not a bone of him should be broken,' John xix. 36. He notices, xii. 1, that Mary anointed him 'six days before the passover,' i. e. on tenth Nisan, the day when the lamb was selected. This separation of 'the last supper' from the passover by the fourth

3 delivered up to be crucified. Then were gathered together the chief priests, and the elders of the people,
unto the court of the high priest, who was called Caia-
4 phas; and they took counsel together that they might
5 take Jesus by subtilty, and kill him. But they said,

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gospel is the more remarkable because Peter and John were sent to prepare the passover for Jesus and the disciples: Luke xxii. 8.

Many attempts have been made to solve the difficulty, but the data at our command do not allow any to be a complete success. It has been said, (*a*) that 'between the two evenings' (Exod. xii. 6, R. V. margin) might include the whole time from Thursday evening to Friday evening. In this case the Pharisees might have postponed their participation in the passover until the Friday evening. But the direction that all the lamb was to be eaten on the first evening, or to be burned the next morning, forbids this supposition. (*b*) That the 'feast' to which John refers, for which Judas was preparing, and which the Pharisees intended to celebrate after the trial of Jesus, was the *Chagigah*, the feast which followed the passover. The references to the passover by John are too explicit for such a theory to stand. (*c*) Equally unauthorized and unsatisfactory is the supposition that the last supper was an anticipation of the passover. Dean Farrar (Luke xxii) earnestly defends this view, that the last supper was not the true paschal meal. The Eastern Churches, by their use of leavened bread, seem to favour some distinction between that meal and the passover. These churches pleaded the example of John for their commencement of the passover on the fourteenth Nisan, although the gospel favours the fifteenth day. At the same time they were not so Judaic as to continue the use of unleavened bread: 1 Cor. v. 8. The case therefore continues to be one of *non liquet*; yet all the evangelists agree that the crucifixion took place on the day of 'preparation' for the passover 'Sabbath'; and all shew that the supper on the previous evening had an immediate reference to the death which followed.

**3. the high priest, who was called Caiaphas.** Joseph Caiaphas was the son-in-law of Annas. He was appointed high priest by the procurator, Valerius Gratus, A. D. 26, and deposed twelve years later. The official association of Annas and Caiaphas is indicated in Luke iii. 2; Acts iv. 6. R. V., with good authorities, omits 'the scribes' from the list of the conspirators against Jesus. They met in the 'court' (not 'palace,' A. V., a meaning of the word which Meyer rejects for the N. T.), within the house area, open to the sky: cf. Matt. xxvi. 58; Rev. xi. 2.

Not during the feast, lest a tumult arise among the people.

Now when Jesus was in Bethany, in the house of 6
Simon the leper, there came unto him a woman having 7
an alabaster cruse of exceeding precious ointment, and
she poured it upon his head, as he sat at meat. But 8
when the disciples saw it, they had indignation, saying,
To what purpose is this waste? For this *ointment* might 9
have been sold for much, and given to the poor. But 10
Jesus perceiving it said unto them, Why trouble ye
the woman? for she hath wrought a good work upon
me. For ye have the poor always with you; but me 11

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5. **Not during the feast,** when many thousands were crowded in the city, and the Roman authorities were specially sensitive about popular tumults. It was more politic to effect the arrest by night.

xxvi. 6-13. *The alabaster box.* Anointing of Jesus in Bethany: what it signified.

6. John (xii. 1-11; cf. Mark xiv. 3-9) places the anointing six days before the passover. Matthew and Mark do not mention any particular time, but both introduce the episode at this point because of its connexion with the betrayal; cf. John xii. 4: both also say that it occurred in **the house of Simon the leper.** A similarity of names has suggested an identity with the incident in Luke vii. 36-50, but that would imply too great a confusion in the traditions. John xii. 1 implies that the event took place in the house of Mary and Martha.

7. **an alabaster cruse.** Pliny said that a pound of the highest quality of nard cost 400 denarii: cf. 'three hundred pence,' John xii. 5. Neither Lazarus nor his sisters are mentioned by the first two gospels, nor Lazarus by Luke.

8. When Judas saw this **waste,** he concluded that the chances for wealth under such a master were gone. Moreover, Jesus now spoke plainly of his burial. The betrayer mourned over the waste of money, but sold his Master for nought. Dr. Swete remarks that 'the labourer's daily wage was a denarius (Matt. xx. 2), two denarii sufficed for the innkeeper's payment (Luke x. 35), whilst two hundred would have gone some way to feed a multitude (Mark vi. 37).'

11. **me ye have not always:** so Mark and John. This accords with John xvi. 17.

12 ye have not always. For in that she poured this ointment upon my body, she did it to prepare me for burial.
13 Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, that also which this woman hath done shall be spoken of for a memorial of her.

14 Then one of the twelve, who was called Judas Iscariot,
15 went unto the chief priests, and said, What are ye willing to give me, and I will deliver him unto you? And they
16 weighed unto him thirty pieces of silver. And from that time he sought opportunity to deliver him *unto them.*

17 Now on the first *day* of unleavened bread the disciples came to Jesus, saying, Where wilt thou that we make

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**13.** This act of queenly generosity was to be published everywhere. What would not some give for an advertisement like this? Every preacher of the gospel in every language to the end of time becomes her herald.

xxvi. 14-16. *The betrayal.* Judas prefers silver to Christ and his kingdom. The priests set a price upon Jesus.

Verses 14-16 return to the triple tradition, found also in Mark xiv. 10-11; Luke xxii. 3-6. Judas went direct to the priests, who were wishing to hear how they could fall on Jesus privately. John xiii. 27 states that Satan entered the heart of Judas at the supper; but the Synoptists suppose that the bargain with the priests was already made.

**15. they weighed unto him,** or 'put in the balance,' **thirty pieces of silver.** This amount—about four pounds—was the legal compensation for the death of a servant: Exod. xxi. 12. Mark and Luke speak of 'silver' as having passed between the priests and Judas, but Matthew alone gives the amount: hence Meyer-Weiss infer that it was adapted to Zech. xi. 2.

xxvi. 17-30. *The Last Supper.* Disciples sent to prepare. The feast in the evening; the betrayer indicated. Bread and wine distributed. A hymn on the Mount of Olives.

**17. Now on the first day of unleavened bread.** Mark xiv. 12-26 and Luke xxii. 7-30 give more details of the preparation for the supper than are found in Matt. verses 17-19. The first day of unleavened bread succeeded the appointed passover meal which was eaten on the evening of the fourteenth Nisan.

ready for thee to eat the passover? And he said, Go 18
into the city to such a man, and say unto him, The
Master saith, My time is at hand; I keep the passover
at thy house with my disciples. And the disciples did 19
as Jesus appointed them; and they made ready the
passover. Now when even was come, he was sitting 20
at meat with the twelve disciples; and as they were 21
eating, he said, Verily I say unto you, that one of you
shall betray me. And they were exceeding sorrowful, 22
and began to say unto him every one, Is it I, Lord?
And he answered and said, He that dipped his hand 23
with me in the dish, the same shall betray me. The 24
Son of man goeth, even as it is written of him: but

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**18.** The householders of the city were accustomed to hire out rooms to visitors at the feast.

**I keep the passover at thy house.** The present tense is used for the future, as in verse 2. This could have been only the real passover. Yet Dr. Godet thinks it an anticipation of the sacred feast, and (in Matthew alone) 'justifies the whole Johannine narrative.' According to Matthew the commission to 'prepare' was given to the disciples; Mark says two were sent, and Luke says they were Peter and John.

**20.** According to John xiii. 1-30 it was at the gathering now described that Jesus washed the feet of his disciples.

**he was sitting at meat with the twelve: verses 20-30**; Mark xiv. 17-26; Luke xxii. 7-23. Tradition had prescribed that not less than ten should join at the passover. The Jewish passover could only be eaten at night, and for two centuries the 'Lord's Supper' was always observed by the Christian Church at night, in accordance with the original occasion. 'Morning Communion' was a third-century innovation.

**21. one of you shall betray me.** John xiii. 26 indicates that Judas was indicated at the request of the disciple whom Jesus loved. The lamb and the bitter herbs are not mentioned, but we cannot doubt that the usual ceremonial was carefully observed.

**23.** The 'sop' was dipped in the *Charoseth*, or sauce of bitter herbs. Mr. Carr (*Camb. G. T.* p. 289) conjectures that no lamb was eaten by Jesus: but this inference *ex silentio* is unwarranted.

**He that dipped his hand,** where there seems to be a reference to Ps. xli. 9.

woe unto that man through whom the Son of man is
betrayed! good were it for that man if he had not been
25 born. And Judas, which betrayed him, answered and said,
Is it I, Rabbi? He saith unto him, Thou hast said.
26 And as they were eating, Jesus took bread, and blessed,
and brake it; and he gave to the disciples, and said,
27 Take, eat; this is my body. And he took a cup, and gave
28 thanks, and gave to them, saying, Drink ye all of it; for
this is my blood of the covenant, which is shed for many
29 unto remission of sins. But I say unto you, I will not

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**25. Thou hast said.** This expression is supposed to be equivalent to 'It is, as thou hast said'; but the phrase in that meaning is not found in other Greek writers. The direct declaration to Judas that he was the betrayer is not in Matthew or Mark.

**26. Jesus took bread, and blessed, and brake it.** The 'it' which followed 'blessed' in the A. V. is omitted in the R. V., and is absent from the original. The bread was not the object of the blessing, but God its giver: cf. Luke xxii. 19. See also in connexion with the cup verse 27.

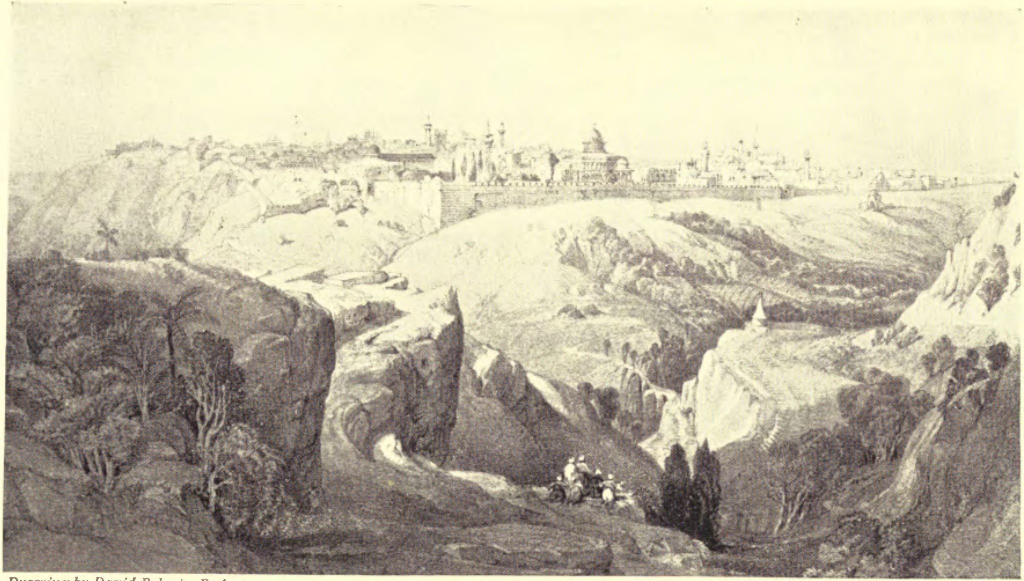
**this is my body.** In this saying all depends on the meaning of 'is,' though in Aramaic probably the copula would not be used. The verb *to be* does not always express identity, but often resemblance or representation. Here, as in Matt. xiii. 37, 'The field is the world'; in Gal. iv. 24, 'such as is Hagar'; and Luke xii. 1, 'the leaven . . . such as is hypocrisy,' it is 'the copula of symbolic statement.'

**27. Drink ye all of it.** Matthew and Mark do not expressly assert the institution of a permanent rite, as Luke xxii. 19, 'this do in remembrance of me'; yet the subsequent practice shews how it was understood.

**28. this is my blood of the covenant.** This is a better reading than that of the A. V., which gave us, after the Latin, our designation of 'the New Testament.' It answers better to Exod. xxiv. 8, to which the expression 'behold the blood of the covenant' originally belongs. A 'testament' is from the dead, a 'covenant' is between the living.

**which is shed for many unto remission of sins.** Only Matthew: cf. Heb. ix. 22.

**29. I will not drink henceforth.** This would be remembered when the feast was celebrated in after days. The kingdom was looked for at an early date, Matt. vi. 10. There seems to be no



*Drawing by David Roberts, R.A.*

JERUSALEM FROM THE ROAD LEADING TO BETHANY

drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

And when they had sung a hymn, they went out unto 30
the mount of Olives.

Then saith Jesus unto them, All ye shall be offended 31
in me this night: for it is written, I will smite the
shepherd, and the sheep of the flock shall be scattered
abroad. But after I am raised up, I will go before you 32
into Galilee. But Peter answered and said unto him, 33
If all shall be offended in thee, I will never be offended.
Jesus said unto him, Verily I say unto thee, that this 34

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reason to doubt that on this occasion Jesus himself ate and drank with his disciples: Mark xiv. 12.

It may be noted that our Lord describes the material element used in this part of the feast as 'the fruit of the vine.' No transubstantiation had passed upon it because of what he had said. The *Didache*, ix. 2, says: 'We give thanks to thee our Father for the holy vine of David thy servant.'

**30. And when they had sung a hymn.** It is interesting to observe that the same custom was observed in the agapæ, or meetings of the church afterwards: Ephes. v. 19; Col. iii. 16. Pliny, in his epistle (97) to Trajan, states that the Christians were accustomed to 'sing a hymn to Christ' (*carmen Christo*), and to 'join in a common and innocent meal.' There is no evidence of the separation of the eucharist from the agape during the first two centuries.

xxvi. 31-35. *Desertion predicted.* All should desert him. Peter especially declares it impossible.

**31.** Jesus now (verses 31-35; Mark xiv. 27-42; Luke xxii. 31-34; John xiii. 36-38) predicts the apostasy of the fear-stricken disciples. Zech. xiii. 7 had spoken of the smiting of the shepherd, which Matthew (following Mark) applies to the dispersion of this 'little flock.'

**31. All ye shall be offended.** The margin 'caused to stumble' is a rendering accepted by R. V. text in many places.

**32.** The reference to the resurrection and an appearance in Galilee, though found in Mark, probably belongs to Matt. xxviii. 16.

**33.** Peter was pre-eminently unwilling to believe in the apostasy of himself and brethren, yet Jesus proved to be right even to the cock-crowing.

night, before the cock crow, thou shalt deny me thrice.
35 Peter saith unto him, Even if I must die with thee,
*yet* will I not deny thee. Likewise also said all the
disciples.

36 Then cometh Jesus with them unto a place called
Gethsemane, and saith unto his disciples, Sit ye here,
37 while I go yonder and pray. And he took with him
Peter and the two sons of Zebedee, and began to be
38 sorrowful and sore troubled. Then saith he unto them,
My soul is exceeding sorrowful, even unto death: abide
39 ye here, and watch with me. And he went forward
a little, and fell on his face, and prayed, saying, O my
Father, if it be possible, let this cup pass away from me:
40 nevertheless, not as I will, but as thou wilt. And he
cometh unto the disciples, and findeth them sleeping,
and saith unto Peter, What, could ye not watch with

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xxvi. 36–46. *Gethsemane.* Three disciples attend Jesus. Three times he prayed. The great sorrow of the Saviour.

**36.** The scene in Gethsemane is described in Matt. xxvi. 36–46; Mark xiv. 32–42; Luke xxii. 35–46; John xviii. 1.

**a place called Gethsemane,** i. e. 'the oil press,' which was in 'an enclosed piece of ground,' marg. Peter, James, and John, who were with Jesus on the mount, are here with him in the valley.

**37.** He **began to be sorrowful and sore troubled.** The latter word (A. V. 'very heavy') only occurs here, Mark xiv. 33; Phil. ii. 26.

**38. My soul.** This word for the psychical part of man is only used of Jesus here and in John xii. 27. It testifies to the reality of the humanity of Jesus against all docetic views. Apollinaris of Laodicea, A. D. 380, taught that the divine Logos occupied in Christ the place of a human soul.

**39. let this cup pass away from me.** This fear of death was intensely human. We do not know what dreams of deliverance had been entertained by Jesus himself. God might 'provide' for his release as for Isaac, Gen. xxii. 14. His own desires with regard to the manifestation of the Messiahship had been awakened, for now that the inevitable is at hand he says, **nevertheless, not as I will, but as thou wilt:** cf. Matt. vi. 10, R. V.

me one hour? Watch and pray, that ye enter not into 41
temptation: the spirit indeed is willing, but the flesh is
weak. Again a second time he went away, and prayed, 42
saying, O my Father, if this cannot pass away, except
I drink it, thy will be done. And he came again and 43
found them sleeping, for their eyes were heavy. And 44
he left them again, and went away, and prayed a third
time, saying again the same words. Then cometh he 45
to the disciples, and saith unto them, Sleep on now,
and take your rest: behold, the hour is at hand, and
the Son of man is betrayed unto the hands of sinners.
Arise, let us be going: behold, he is at hand that 46
betrayeth me.

And while he yet spake, lo, Judas, one of the twelve, 47
came, and with him a great multitude with swords and
staves, from the chief priests and elders of the people.

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**42. if this cannot pass away.** Luke has a different tradition of the occurrence, and does not mention the thrice-repeated prayer.

**45. Sleep on now.** After what Jesus had said they ought to have been watching, as danger was at hand. Now he knew the worst, their help was unavailing.

**the Son of man is betrayed into the hands of sinners.** Who were these? Meyer-Weiss say not the Romans (Lange, Swete, &c., 'Jews and Gentiles') but the Sanhedrin. Would Matthew, the author of the Judaistic Gospel, so describe them? Luke xxiv. 7 says that Jesus was to fall 'into the hands of sinful men, and be crucified,' so that here it may mean the Gentiles: Gal. ii. 15.

xxvi. 47-56. *Jesus found by Judas.* The crowd lay hands on Jesus. The high priest's servant smitten. The angels not called for. Scripture fulfilled.

The betrayal and arrest of Jesus are narrated in Matt. xxvi. 47-56; Mark xiv. 43-52; Luke xxii. 47-53; John xviii. 1-12.

**47. lo, Judas, one of the twelve, came.** Each Synoptist mentions the connexion of Judas with 'the Twelve.' Possibly these narratives of separate events were at the beginning detached from each other, and such explanations of persons and things would be needful.

**with him a great multitude**, including soldiers, officers, and

48 Now he that betrayed him gave them a sign, saying,
49 Whomsoever I shall kiss, that is he: take him. And
straightway he came to Jesus, and said, Hail, Rabbi;
50 and kissed him. And Jesus said unto him, Friend, *do*
that for which thou art come. Then they came and
51 laid hands on Jesus, and took him. And behold, one
of them that were with Jesus stretched out his hand,
and drew his sword, and smote the servant of the high
52 priest, and struck off his ear. Then saith Jesus unto
him, Put up again thy sword into its place: for all
they that take the sword shall perish with the sword.
53 Or thinkest thou that I cannot beseech my Father, and
he shall even now send me more than twelve legions
54 of angels? How then should the scriptures be fulfilled,
55 that thus it must be? In that hour said Jesus to the

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**the chief priests and elders of the people,** who came to witness the success of their compact with Judas.

**49. Hail, Rabbi.** The first of the two words was Greek, which the soldiers would understand. Matthew and Mark say that Judas 'kissed him much,' using a word not often used; cf. Luke vii. 38, xv. 20; Acts xx. 27: but neither Luke nor John says that he actually saluted him in this way.

**50. Friend,** do **that for which thou art come.** This is a doubtful sentence, only in Matthew. It may mean, 'On what business are you here?'

**they came and laid hands on Jesus,** as in the case of the apostles, Acts iv. 3.

**51.** John reports that the **one of them** who **drew his sword** was Peter, that Malchus was the name of the high priest's servant, while Luke says that Jesus healed him.

**52. Put up again thy sword.** John mentions this matter, but what follows is peculiar to Matthew. Weiss conjectures that the remark, 'all they that take the sword,' &c. (Luke xxii. 38, 'here are two swords'), is a reproduction of Rev. xiii. 10: but the reverse of this may be true. It is not certain that there is any reference to Peter's death.

**53. twelve legions of angels,** or 72,000. Matthew, who does not use many Latin words, preserves this saying respecting the 'legions' of spiritual powers ready to serve Christ.

multitudes, Are ye come out as against a robber with swords and staves to seize me? I sat daily in the temple teaching, and ye took me not. But all this is 56
come to pass, that the scriptures of the prophets might be fulfilled. Then all the disciples left him, and fled.

And they that had taken Jesus led him away to *the* 57
*house of* Caiaphas the high priest, where the scribes and the elders were gathered together. But Peter followed 58
him afar off, unto the court of the high priest, and entered in, and sat with the officers, to see the end.
Now the chief priests and the whole council sought 59
false witness against Jesus, that they might put him to death; and they found it not, though many false 60
witnesses came. But afterward came two, and said, 61
This man said, I am able to destroy the temple of

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**55. against a robber,** not 'thief,' A. V. His whole procedure had been so pacific that this display of **swords and staves** seemed to be absurd. The authorities were afraid of the people, not of Jesus or of his followers. The evangelist sees in each event a fulfilment of Scripture.

**56. the scriptures of the prophets.** There was no prophecy expressly predicting the arrest; it was the general aspect of the case of 'the servant of Jehovah' (Isa. lii, liii) which is referred to. Verse 56 is, of course, by the evangelist.

xxvi. 57-68. *Jesus before Caiaphas.* False witness adduced. He is charged with blasphemy, and buffeted.

**57.** The trial before Caiaphas may be found in Mark xiv. 53-65; Luke xxii. 54-65; as well as here in verses 57-68. John xviii. 12-24 says that Jesus had first been brought before Annas, who sent him to Caiaphas. Jesus, now deserted by his disciples, is in the hands of his foes.

**58. Peter followed him afar off,** but went with the crowd **unto the court of the high priest . . . to see the end.**

**59.** The **witness against Jesus,** which also Mark attests to have been sought by the priests, Matthew declares was 'false.'

**61. afterward came two.** Mark xiv. 57, 'there stood up certain.' Matthew liked the number 'two,' but two witnesses were required by the law.

**This man said.** Their statement suggests that the scene

62 God and to build it in three days. And the high
priest stood up, and said unto him, Answerest thou
nothing? what is it which these witness against thee?
63 But Jesus held his peace. And the high priest said
unto him, I adjure thee by the living God, that thou
tell us whether thou be the Christ, the Son of God.
64 Jesus saith unto him, Thou hast said: nevertheless I
say unto you, Henceforth ye shall see the Son of man
sitting at the right hand of power, and coming on
65 the clouds of heaven. Then the high priest rent
his garments, saying, He hath spoken blasphemy:
what further need have we of witnesses? behold, now
66 ye have heard the blasphemy: what think ye? They
67 answered and said, He is worthy of death. Then
did they spit in his face and buffet him: and some
68 smote him with the palms of their hands, saying,
Prophesy unto us, thou Christ: who is he that struck
thee?

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described in John ii. 19 belonged to the later days of Jesus. He had not said 'I am able to destroy this temple,' but he had claimed to be able to raise it again in three days. The very suggestion had brought a suspicion on his attachment to Judaism.

**63. I adjure thee:** or 'I call on thee to swear' (the word only used here). The witnesses did not agree; evidence could not be found; Jesus must convict himself. It was understood that 'the Christ' would be also 'Son of God'; cf. Matt. xvi. 16.

**64. Henceforth ye shall see.** Meyer thinks that 'henceforth' refers to the spiritual coming at Pentecost; but Mark (xiv. 62), who has 'the Son of the Blessed' for 'the Son of God,' and 'I am' for 'thou sayest,' omits 'henceforth,' or 'from this time.' He uses the simple future, 'ye shall see,' which points to the final appearance of the Messiah.

**65. the high priest rent his garments.** There were later rabbinical directions about the rending of garments when blasphemy was proved.

**66. He is worthy of death,** and they could, therefore, hand him over to the civil power for execution: Lev. xxiv. 16.

**67. Then did they . . . buffet him.** Cf. 1 Pet. ii. 20.

Now Peter was sitting without in the court: and a 69
maid came unto him, saying, Thou also wast with Jesus
the Galilæan. But he denied before them all, saying, 70
I know not what thou sayest. And when he was gone 71
out into the porch, another *maid* saw him, and saith
unto them that were there, This man also was with
Jesus the Nazarene. And again he denied with an oath, 72
I know not the man. And after a little while they that 73
stood by came and said to Peter, Of a truth thou also art
*one* of them; for thy speech bewrayeth thee. Then began 74
he to curse and to swear, I know not the man. And
straightway the cock crew. And Peter remembered the 75
word which Jesus had said, Before the cock crow,
thou shalt deny me thrice. And he went out, and wept
bitterly.

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xxvi. 69-75. *Peter's denial.* A maid recognizes him, and yet another; then more. He denies with oaths. When he remembers the word of Christ, he repents.

Peter's denial and repentance belong to the most real constituents of the history, yet there are many differences of detail in the fourfold account: Matt. xxvi. 69-75; Mark xvi. 66-72; Luke xxii. 55-62; John xviii. 15-18, 25-27. In the general narrative John mentions only two occasions of denial (yet 'thrice' is in the prediction, John xiii. 38: cf. John xxi. 17). Mark reports the second question as coming from the same maid who put the first; but Matthew and Luke say it was 'another.' Luke alone mentions the fact that Jesus 'looked on Peter.'

**69. a maid came unto him.** Peter had 'sat with the officers' in the court, and now that the crowd had entered into the palace he might be almost alone.

**71. with Jesus the Nazarene.** This was the popular appellation of Jesus, which was inscribed on the cross: John xix. 19; Acts ii. 22; and applied to his followers: Acts xxiv. 5.

**73. thy speech bewrayeth thee.** Galileans could not well pronounce the gutturals or sibilants of the ordinary Aramaic.

**74. Then began he to curse and to swear.** 'Behold, how the firm pillar trembled at one gust of wind!'

**75. And Peter remembered . . . he went out, and wept,** after Jesus had turned his gaze upon him. Through what an hour of

**27** Now when morning was come, all the chief priests and the elders of the people took counsel against Jesus to put
2 him to death: and they bound him, and led him away, and delivered him up to Pilate the governor.
3 Then Judas, which betrayed him, when he saw that he was condemned, repented himself, and brought back the thirty pieces of silver to the chief priests and elders,

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dismay and humiliation he had come! His case was worse than that of Jesus: to weep was his only consolation.

xxvii. 1–2. *Jesus before Pilate*, to whom he was delivered by the priests.

**1. Now when morning was come.** Luke, 'as soon as it was day'; John, 'it was early'; perhaps three or four a.m. when they disturbed Pilate with the impeachment of Jesus. According to John, the governor had to go out to the front of his house, because those who accused Jesus had a scruple about entering a Gentile house on the passover day. Luke informs us that their complaint against Jesus was chiefly on political grounds: he had forbidden tribute to Cæsar, he had called himself a king.

**2.** Pontius **Pilate** (the surname meant 'one armed with a javelin') was of the *gens Pontii.* He was appointed procurator (or 'governor,' as Felix, Acts xxiii. 24), but subject to the Governor of Syria (Luke ii. 2), A.D. 26. He had outraged the Jews by bringing the Roman army into Jerusalem, by sacrificing Galileans, and by seizing temple money. Tacitus (*Annal.* xv. 44) says: 'Christ, the founder of this sect, was executed by the Procurator P. Pilate during the reign of Tiberius.' Hence the article in the Apostles' Creed, 'suffered under Pontius Pilate'; Acts iv. 27; 1 Tim. vi. 13. After having occupied his position ten years, Pilate was charged at Rome with cruelty to the Samaritans, and, according to tradition, died miserably. He resided chiefly at Cæsarea, but came to Jerusalem on great occasions, like the passover.

xxvii. 3–10. *The end of Judas.* In remorse the betrayer returns the bribe to the priests, and hurries to suicide. The 'potter's field' bought according to the prophet.

The account of the final history of Judas is only here in the gospels. Acts i. 18 has a different account, which intimates that Judas was killed by a fall, that he purchased the field of blood (the Aramaic *Aceldama* does not appear in the Greek Gospel), and that the field received its name from the tragedy (cf. John xvii. 12, 'the son of perdition').

**3. repented himself.** If this was not 'repentance unto life,'

saying, I have sinned in that I betrayed innocent blood. 4
But they said, What is that to us? see thou *to it.* And 5
he cast down the pieces of silver into the sanctuary, and
departed; and he went away and hanged himself. And 6
the chief priests took the pieces of silver, and said, It is
not lawful to put them into the treasury, since it is the
price of blood. And they took counsel, and bought with 7
them the potter's field, to bury strangers in. Wherefore 8
that field was called, The field of blood, unto this day.
Then was fulfilled that which was spoken by Jeremiah 9
the prophet, saying, And they took the thirty pieces of
silver, the price of him that was priced, whom *certain* of

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it was at least the arising of regret that he had injured the 'innocent,' or (marg.) 'righteous.' The charge against the priests and elders (Matt. xxi. 32) was that they did 'not even repent themselves' at the preaching of John.

**4. I have sinned in that I betrayed,** or, it might be, 'I sinned when I betrayed innocent blood' (the aorist participle of identical action: Burton, *Syntax*, p. 64). Possibly Judas had not known before how malignant the intention of the priests really was.

**5. went away and hanged himself.** The *Speaker's Commentary* regards this account as 'quite reconcilable' with that in Acts i. 18; but Meyer points out that the words 'hanged himself,' and 'falling headlong, he burst asunder' are too far apart for reconciliation. Ahithophel 'strangled himself,' 2 Sam. xvii. 23.

**8. Wherefore that field was called.** As Acts i. 18 ascribes the name to the fact that Judas suffered a bloody death in it, Ellicott's *Commentary for English Readers* favours the view that there were two fields, as two sites of the field of blood have been exhibited since the days of Jerome.

**9. that which was spoken by Jeremiah the prophet.** The quotation, which does not verbally follow either the Hebrew or the LXX, is from Zech. xi. 13, though there is a reference to the 'potter's house' in Jer. xviii. 1. It is only Matthew (verse 7) who speaks of 'the potter's field.' The R. V. marg. reads in Zech. xi. 13 (after the Syriac) 'cast it into the treasury'; and Meyer surmises that Matthew mistook *yo-tser* = 'potter,' for *yo-tsar* = 'treasury.' Again, in verse 10 'they gave' is in Hebrew and LXX 'I gave,' but the Greek form is the same in each case; also, for 'the goodly price that I was priced at of them' (O. T.)

10 the children of Israel did price; and they gave them for
the potter's field, as the Lord appointed me.

11 Now Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews?
12 And Jesus said unto him, Thou sayest. And when he
was accused by the chief priests and elders, he answered
13 nothing. Then saith Pilate unto him, Hearest thou not
14 how many things they witness against thee? And he gave
him no answer, not even to one word: insomuch that
15 the governor marvelled greatly. Now at the feast the
governor was wont to release unto the multitude one
16 prisoner, whom they would. And they had then a notable
17 prisoner, called Barabbas. When therefore they were

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Matthew has 'the price of him that was priced.' Such variations may be due to the fact that the evangelist quoted from memory. It may be, also, that Matthew in verse 9 only wrote 'that which was spoken by the prophet,' and a later hand had inserted 'Jeremiah.'

xxvii. 11–26. *Pilate's examination of Jesus.* He discovers no crime. Will they have Barabbas or Jesus? Pilate's wife has a dream. The people demand crucifixion.

**11. Art thou the King of the Jews?** This question, found in all the evangelists, shews what the accusation made by the Jewish authorities was. It also shews that Jesus had claimed to be the Messiah.

**14.** John details the conversation with the governor—who **marvelled greatly** that Jesus did not reply to his accusers. Luke reports that because he proved to be a Galilean, Pilate sent him to Herod; but this point is not noted by the first two gospels.

**15.** There is no evidence that the custom of releasing a criminal or political prisoner at the passover had been long established. The allusions to the custom in Luke xxiii. 17, 19 are disputed (R. V. omits verse 17). The verb in Mark xv. 6 is in the imperfect tense and may imply something habitual, but Matthew introduces a different word: **was wont to release**; cf. Mark x. 1.

**16. called Barabbas.** There might have been in this case a play upon words, the name of the prisoner being a reflection upon the claims of Jesus to be the Son of God. One reading gives to this Barabbas also the name 'Jesus'; and Jerome quotes

gathered together, Pilate said unto them, Whom will
ye that I release unto you? Barabbas, or Jesus which
is called Christ? For he knew that for envy they had 18
delivered him up. And while he was sitting on the judge- 19
ment-seat, his wife sent unto him, saying, Have thou
nothing to do with that righteous man: for I have suffer-
ed many things this day in a dream because of him.
Now the chief priests and the elders persuaded the 20
multitudes that they should ask for Barabbas, and destroy
Jesus. But the governor answered and said unto them, 21
Whether of the twain will ye that I release unto you?
And they said, Barabbas. Pilate saith unto them, What 22
then shall I do unto Jesus which is called Christ? They
all say, Let him be crucified. And he said, Why, what 23
evil hath he done? But they cried out exceedingly,
saying, Let him be crucified. So when Pilate saw that 24

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the Hebrew gospel, which calls Barabbas the son of a teacher (or father). The term 'notable' is only used in Rom. xvi. 7.

**18. for envy**, as some afterwards who preached Christ at Rome: Phil. i. 15.

**19.** Matthew alone mentions the dream of Pilate's wife. The message came to Pilate as Jesus was placed before him. It has been reported that her name was Procla, that she was a proselyte already to Judaism. She is referred to in the apocryphal gospel of Nicodemus (ch. ii), and is canonized in the Greek Church. Augustus and many others believed implicitly in dreams, but Calphurnia's dream did not save Julius Cæsar:—

'She dreamt to-night she saw my statue
Which, like a fountain with a hundred spouts,
Did run pure blood.'

**20.** While Pilate hesitated, the priests were instigating the people to clamour for Barabbas.

**22. Let him be crucified.** Mark xv. 13 has the active form—'Crucify him.' Crucifixion was a Roman mode of execution, which the Jews could not inflict on their direst enemy. They did not wish him to be stoned after their manner.

**23.** Pilate did his best to release Jesus: **Why, what evil hath he done?**

**24.** The symbolic act in the washing of hands is only in

he prevailed nothing, but rather that a tumult was arising, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this righteous
25 man: see ye *to it.* And all the people answered and
26 said, His blood *be* on us, and on our children. Then released he unto them Barabbas: but Jesus he scourged and delivered to be crucified.

27 Then the soldiers of the governor took Jesus into the
28 palace, and gathered unto him the whole band. And they stripped him, and put on him a scarlet robe.
29 And they plaited a crown of thorns and put it upon his head, and a reed in his right hand; and they kneeled down before him, and mocked him, saying, Hail, King
30 of the Jews! And they spat upon him, and took the
31 reed and smote him on the head. And when they had mocked him, they took off from him the robe, and put on him his garments, and led him away to crucify him.

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Matthew. Deut. xxi. 6 prescribes for the washing of hands by the elders over a slain man, and similar customs are referred to in Herodotus and Virgil. Pilate could not relieve himself of his responsibility: he was there to see justice done. But he had his reasons for pleasing the people.

**I am innocent of the blood:** a Hebraistic form of expression.

**25.** The presumptuous cry of the people, **His blood be on us,** is only in Matthew; cf. Matt. xxiii. 35; Acts v. 28.

**26.** Barabbas is set free: Jesus is 'scourged.' The last word is Latin; the operation was conducted by Pilate's soldiers.

xxvii. 27–31. *Jesus is delivered to the soldiers.* Scarlet robes and a crown of thorns put upon him; he is mocked and led away.

**27.** Jesus is now placed in the hands of those whose business it is to torture and kill. The **whole band** is gathered for the purpose. A 'band' or 'cohort' (marg.) was one-thirtieth of a legion, or about six hundred men.

**28–31.** They took Jesus into their barracks, the Prætorium (marg.), **and put on him a scarlet robe,** in mockery of his pretended royalty; **a crown of thorns,** and **a reed in his right hand,** but his own garments were restored when he was taken

And as they came out, they found a man of Cyrene, 32
Simon by name: him they compelled to go *with them*,
that he might bear his cross. And when they were come 33
unto a place called Golgotha, that is to say, The place of
a skull, they gave him wine to drink mingled with gall: 34
and when he had tasted it, he would not drink. And 35
when they had crucified him, they parted his garments

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to crucifixion. Luke xxiii. 11 says that Herod's men had already put on him 'gorgeous apparel'—'purple.' John xix. 4 relates another interview of Pilate with Jesus, when the latter was clad in purple and crowned.

xxvii. 32–44. *The first part of the history of the crucifixion.* Simon compelled to bear the cross. Golgotha. Prophecy fulfilled in the parting of garments. Inscription on the cross. Jesus reviled.

**32. And as they came out** through the gates—for no execution, especially a crucifixion, could take place within the city (Heb. xiii. 13)—Simon, on his return from the field, was entering the gate. The Synoptists agree that Simon was compelled to bear the cross; John xix. 17 says that Jesus himself had borne it. It was a curious docetic supposition that it was Simon that was crucified, and not Jesus. Simon became a Christian, and had Christian sons (Mark xv. 21). It was usual for convicts to bear their own cross, i. e. the horizontal beam, or *patibulum*; the perpendicular beam was fixed or planted at the scene of execution. Ptolemy Lagus had founded a Jewish colony in Cyrene, in Libya, and the Cyrenians had a synagogue in Jerusalem (Acts vi. 9, xiii. 1).

**33. a place called Golgotha,** the site of which is unknown, although the *Calvariæ locus* (Vulg.), 'the place Calvary,' is still shewn to visitors. It is doubtful whether the place received its name from its shape, that of a skull (as hills are called 'heads,' 'shoulders,' &c.), or from the skulls which lay about the place of execution. The Sin. Syr. omits 'which is being interpreted, place of a skull,' because its 'Golgutha' would be understood.

**34. they gave him wine to drink.** 'Vinegar' (A. V.) was given on a sponge after the last cry (verse 48). It was customary to give stupifying potions to criminals. Jesus refused it either because it was unpalatable, or that he did not desire the anodyne. Mark xv. 23 says that myrrh was mingled with the wine, but Matthew has 'gall,' which accords with Ps. lxix. 21.

**35. And when they had crucified him.** The actual form of

36 among them, casting lots: and they sat and watched
37 him there. And they set up over his head his accusation
38 written, THIS IS JESUS THE KING OF THE JEWS. Then
are there crucified with him two robbers, one on the
39 right hand, and one on the left. And they that passed
40 by railed on him, wagging their heads, and saying, Thou
that destroyest the temple, and buildest it in three days,
save thyself: if thou art the Son of God, come down
41 from the cross. In like manner also the chief priests
42 mocking *him*, with the scribes and elders, said, He saved

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the cross is not known. The two beams (*antennæ*) could be arranged either at right angles, which is the best-known form, or in the form X. The hands and feet of the sufferer were tied or nailed.

Then **they parted his garments among them.** It would have been in accordance with Matthew's manner to have made the reference to Ps. xxii, called by some a 'Programme of the Crucifixion,' but the clause 'that it might be fulfilled,' &c., is omitted by R.V., though found in John xix. 24.

**36. they . . . watched him** to see how long death would be postponed, or if under torture any recantation would be made.

**37. his accusation written.** Luke and John tell us that the inscription was written in Hebrew (Aramaic), Greek, and Latin, so that all might read it. He calls it a 'title'; Luke, 'a superscription'; Matthew, 'his accusation.' Mark here, as in many other cases, either combines Matthew's version with that of Luke, or each of them is indebted to him, as he has 'the superscription of his accusation.' In the inscription itself, Mark has only 'The King of the Jews'; Luke agrees with Matthew, but John has the I. N. R. I., 'Jesus of Nazareth [better 'the Nazarene'], King of the Jews.' The tablet was often placed on the neck of a criminal as he went to execution.

**38. Then are there crucified with him.** This short notice of the 'two robbers' in Matthew and Mark (John xix. 18, 'two others') is extended in Luke xxiii. 39-43, where we learn that one of the thieves becomes penitent. The Synoptists say that both reproached him (verse 44).

**39. they that passed by.** Many would be passing to and from the crowded city.

**40. come down from the cross.** They thought it impossible that the 'Son of the Blessed' should become the 'accursed of God' by 'hanging upon a tree.'

others; himself he cannot save. He is the King of
Israel; let him now come down from the cross, and we
will believe on him. He trusteth on God; let him 43
deliver him now, if he desireth him: for he said, I am
the Son of God. And the robbers also that were 44
crucified with him cast upon him the same reproach.

Now from the sixth hour there was darkness over all 45
the land until the ninth hour. And about the ninth 46
hour Jesus cried with a loud voice, saying, Eli, Eli, lama

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**43. He trusteth on God.** The words of this verse are from Ps. xxii. 8, or from Wisd. of Sol. ii. 15, 16.

**if he desireth him,** not 'will have,' as A. V.

xxvii. 45-56. *The later stage of the crucifixion.* Darkness; the final cry; the veil rent; the tombs opened. The centurion and the woman.

**45. from the sixth hour there was darkness.** John does not mention the darkness, which the Synoptists say was over the land until the ninth hour, or 3 p.m. The best reading in Luke, xxiii. 44, 'the sun being eclipsed' (cf. R. V. marg.), favours the idea of an eclipse, which of course would make the darkness universal. But an eclipse at the time of the passover full moon is out of the question. Meyer, however, regarding the gloom as supernatural, pleads that it would cover the earth. Otherwise 'over the land' might mean, as in Exod. x. 22, which refers to the Egyptian darkness, the land known to the people.

**46. Eli, Eli, lama sabachthani?** 'Eli' is the Hebrew form of the word 'my God'; 'Eloi' (Mark) the Aramaic. Neither Luke nor John reports this expression—possibly because in their time this last utterance of Jesus had been perverted to docetic uses. All the docetic—and gnostic—sects held that the heavenly 'power' or aeon came upon Jesus at his baptism, but deserted him at his crucifixion. In this way the offence of the cross was evaded: it was not 'Christ' that died, but the human Jesus now bereaved of his heavenly endowment. The Hebrew and Aramaic word 'El' meant 'the powerful one,' the Almighty. The apocryphal 'Gospel of Peter' reads, as did Docetics generally: 'My Power, my Power, why hast thou forsaken me?' This is probably in Sin. Syr., which omits the explanation: 'that is, my God,' &c. The words are from Ps. xxii. 1, where the LXX read 'my God,' but Aquila 'my strength.' As the words are a quotation used by the great sufferer to describe his desolation, we may not

sabachthani? that is, My God, my God, why hast thou
47 forsaken me? And some of them that stood there, when
48 they heard it, said, This man calleth Elijah. And
straightway one of them ran, and took a sponge, and
filled it with vinegar, and put it on a reed, and gave him
49 to drink. And the rest said, Let be; let us see whether
50 Elijah cometh to save him. And Jesus cried again with
51 a loud voice, and yielded up his spirit. And behold,
the veil of the temple was rent in twain from the top to
the bottom; and the earth did quake; and the rocks

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make any theological inference as to any positive desertion of the Son of man by God.

**47. This man calleth Elijah.** His words were misunderstood, though the name 'Elee-yah' resembled our Lord's word.

**48.** Some who heard it thought there might be good in this man after all, if he called on Elijah, and they ran for a sponge dipped in sour wine that they might refresh him a little.

**49.** The R. V. marg. notices a reading which has been taken from John xix. 34, which Westcott and Hort include in brackets because it is found in the Vatican and Sinaitic manuscripts. A reading so attested Westcott and Hort felt bound to place in their text, though this case may shew that these two oldest of the manuscripts of the Greek Testament (fourth century) are not infallible. Further, in John the words 'one of the soldiers with a sword pierced his side' apply to something after our Lord's death.

**50. And Jesus cried again with a loud voice.** The Synoptists coincide in regard to the final utterance of Jesus 'with a loud voice.' Luke reports the last saying to be: 'Father, into thy hands I commend my spirit,' Ps. xxxi. 5. John says it was: 'It is finished.' All say that he 'yielded up his spirit.' No psychological doctrine can be founded on the word 'spirit.' It has the same meaning as Gen. xxxv. 18, 'as her soul (*psyche*) was in departing,' and Wisd. of Sir. xxxviii. 23, 'when his spirit (*pneuma*) departeth.'

**51.** Remarkable signs attended the death of Jesus, which are recorded in Matt. xxvii. 51-54; Mark. xv. 38-41; Luke xxiii. 45-49.

**the veil of the temple was rent in twain,** so Mark xv. 38; but Luke xxiii. 45 places it during the three hours' darkness, and John does not refer to it. The 'veil,' or *Pa-ro-cheth,* was that which separated the holiest place, or sanctuary, from the more public part of the temple, Exod. xxvi. 31. The screen which in

were rent; and the tombs were opened; and many 52
bodies of the saints that had fallen asleep were raised;
and coming forth out of the tombs after his resurrection 53
they entered into the holy city and appeared unto many.
Now the centurion, and they that were with him watching 54
Jesus, when they saw the earthquake, and the things
that were done, feared exceedingly, saying, Truly this
was the Son of God. And many women were there 55

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many churches divides the chancel from the nave was supposed to come in its place, though perhaps this implied an attempt to restore the veil which had been rent. The Christian 'sanctuary' now is in heaven, Heb. vi. 19, viii. 2, x. 19. The rent veil shewed that the special sanctity of the law was abrogated.

**the rocks were rent.** Jerome reports the 'Gospel of the Hebrews' as saying: 'The lintel of the temple, a stone of vast magnitude, was broken and divided.' This combined what is said of the veil and the rocks, but evaded the disparagement cast upon the veil.

**52. the tombs were opened.** Meyer thinks that this opening of the graves was symbolical, but that it grew into a history of walking saints. Dr. Bruce holds that the statement belongs to 'the region of Christian legend,' because the names of some 'of the saints that had fallen asleep' have been mentioned, as the aged Simeon, John the Baptist, &c.

**53.** As they are said to have 'entered into the holy city' only after his resurrection, some doubt is cast upon the historical accuracy of the narrative. It may have been such a gloss as is found in John v. 4, only that in this instance the oldest authorities in Matthew contain it. If the 'saints' had then been raised, it would seem to have contradicted 1 Cor. xv. 20.

**54. Now the centurion, and they that were with him.** Mark and Luke mention the centurion only.

**Truly this was the Son of God**—marg. 'a son of God,' which is not only a more correct translation, but a more probable expression from a Roman soldier. Luke gives the utterance as, 'Certainly this was a righteous man.' Mark emphasizes the manner of the death as that which impressed the Roman officer. Matthew refers to 'the earthquake and the things that were done.'

**55. And many women were there.** All the Synoptics refer to the 'beholding from afar,' though John xix. 25 represents the same persons as 'standing by the cross' just before the death. Among these, according to John, the mother of Jesus was prominent, but she is not expressly referred to by the Synoptists, unless she was

beholding from afar, which had followed Jesus from
56 Galilee, ministering unto him: among whom was Mary
Magdalene, and Mary the mother of James and Joses,
and the mother of the sons of Zebedee.

57 And when even was come, there came a rich man
from Arimathæa, named Joseph, who also himself was
58 Jesus' disciple: this man went to Pilate, and asked for
the body of Jesus. Then Pilate commanded it to be
59 given up. And Joseph took the body, and wrapped

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'the mother of James and Joses' (Matthew, Mark). 'The mother of the sons of Zebedee' is called 'Salome' in Mark. 'Mary Magdalene' is mentioned now for the first time.

**which had followed Jesus . . . ministering**, i.e. acting as deaconesses: Rom. xv. 25, xvi. 1.

xxvii. 57–61. *The body of Jesus cared for by Joseph.* The sepulchre closed by a great stone. The two Marys.

**57.** Joseph of Arimathæa is said by Matthew to have been **a rich man,** by Mark 'a councillor of honourable estate,' and by Luke 'a councillor.' John does not speak of his wealth, but has his social position in mind when he says that he was 'a disciple of Jesus, but secretly for fear of the Jews.' Matthew also notes that he **was Jesus' disciple,** which Mark and Luke imply in the statement that he 'was looking for the kingdom of God.' The substantial identity of the evangelic narratives, with the widest freedom in the treatment of details, could scarcely have a better illustration. Matthew alone calls Joseph 'a rich man,' and his coming at the juncture was afterwards regarded as a fulfilment of Isa. liii. 9.

**58.** His reason for coming now was that the *Paraskeue,* the Preparation or 'Friday,' was nearly over, and the dead could not remain exposed over the sabbath (Saturday) which was at hand. Mark shews that Pilate was not certain that Jesus was really dead until he was assured by the centurion; and from John we learn that the legs of the two robbers were broken, but the side of Jesus was pierced to prove that death had actually taken place. When the gospels were written some had already declared that the Christ had not verily passed through death.

**59.** All the evangelists testify to the 'clean linen cloth' in which the body of Jesus was folded[1]. Mark says that it was Joseph who

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[1] John xix. 40, xx. 7, say 'linen cloths,' i.e. strips of linen wound round the frame and limbs. John xi. 44, in the case of Lazarus, has another word, 'grave-clothes' or 'bandages.'

it in a clean linen cloth, and laid it in his own new tomb, 60
which he had hewn out in the rock: and he rolled
a great stone to the door of the tomb, and departed.
And Mary Magdalene was there, and the other Mary, 61
sitting over against the sepulchre.

Now on the morrow, which is *the day* after the Pre- 62
paration, the chief priests and the Pharisees were gathered
together unto Pilate, saying, Sir, we remember that that 63
deceiver said, while he was yet alive, After three days

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bought it. John introduces Nicodemus also as one who joined in the burial, having brought 'a mixture of myrrh and aloes, about a hundred pound weight.' Mark intimates that the women 'bought spices' for the purpose. Pilate would think that the wonder that marked the character and history of Jesus would never cease. He was surprised that he was 'dead already,' for often the crucified hung in suffering for three or four days. Now 'a rich man' asked for the body of him for whom none seemed to care when living. The situation was strange enough: 'the body' of Jesus is given away by the Roman officer. If Joseph had not interposed, the body might have been cast into a pit, or left to the vultures: Hor. *Ep.* i. 16, 48. Perhaps Arimathæa was the same as Ramathaim, 1 Sam. i. 1; Matt. ii. 18.

**60. in his own new tomb.** This was a shelf cut in a rock in his garden, with a great stone ready to close the aperture. Matthew alone says that it was Joseph's; Luke adds 'wherein was never man yet laid.'

**61.** Besides Mary Magdalene, 'the other Mary,' whom Mark calls 'the mother of Joses,' and, as is not improbable, the mother of Jesus, remained **over against the sepulchre.**

xxvii. 62-66. *The priests afraid.* Pilate asked for a special guard. The sepulchre sealed and watched.

**62.** The account in verses 62-66 is only in Matthew.

**Now on the morrow,** though it was the sabbath, **the chief priests and the Pharisees** went to Pilate. Luke xxiii. 56 reports that the disciples 'rested according to the commandment' (a most Judaistic observation for Luke), but the defenders of the sabbath were still at work.

**63. Sir, we remember that that deceiver said.** It is so singular that the first anticipation of the resurrection should come from the enemies of Jesus, that some suspect an interpolation in this place (Meyer says it is legendary). There was, however, a story current among the Jews of a later day that the body of

64 I rise again. Command therefore that the sepulchre be made sure until the third day, lest haply his disciples come and steal him away, and say unto the people, He is risen from the dead: and the last error will be worse
65 than the first. Pilate said unto them, Ye have a guard:
66 go your way, make it *as* sure as ye can. So they went, and made the sepulchre sure, sealing the stone, the guard being with them.

**28** Now late on the sabbath day, as it began to dawn toward the first *day* of the week, came Mary Magdalene

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Jesus had been stolen by his disciples, but the form of it, which appeared in 'The Gospel of Nicodemus,' probably rested on the account in Matthew. It might relieve the difficulty to suppose that the Jewish authorities did approach Pilate on the subject, and that a guard was appointed, but that the reference to the resurrection came in afterwards.

**65. Ye have a guard:** the latter being a Latin word—*custodia*—it is probable that a guard of four Roman soldiers had already been appointed to the sepulchre. The 'Gospel of Peter' says that 'Pilate gave them Petronius the centurion.'

xxviii. 1–10. *The resurrection.* The return of the two Marys; the earthquake; the stone rolled away; the flight of the guard. Angelic annunciation of the resurrection. First appearance of the risen Saviour.

The differences in the four accounts of the resurrection were recognized at an early period, and various plans of reconciliation have been proposed. We need not review these theories, but have simply to note the facts as stated in Matthew. After describing the conditions under which the resurrection took place, and their effect on the disciples, he mentions two appearances of the risen Saviour: (1) in verses 9–10, that to the two Marys, which may be the same as that mentioned in Mark xvi. 9 and John xx. 14; (2) another in Galilee to the eleven, verses 16–20.

**1. late on the sabbath day.** A. V. had 'in the end of the sabbath,' which was an obscure statement. Mark xvi. 1 explains by 'when the sabbath was past.' All the evangelists agree about the visit of Mary Magdalene, and this, probably, was the earliest tradition of the great event. Though the sabbath ended at sunset, nothing could be done before the next dawn. Matthew says that the women came **to see the sepulchre,** and does not mention the embalming.

and the other Mary to see the sepulchre. And behold, 2
there was a great earthquake; for an angel of the Lord
descended from heaven, and came and rolled away the
stone, and sat upon it. His appearance was as lightning, 3
and his raiment white as snow: and for fear of him the 4
watchers did quake, and became as dead men. And 5
the angel answered and said unto the women, Fear not
ye: for I know that ye seek Jesus, which hath been
crucified. He is not here; for he is risen, even as he 6
said. Come, see the place where the Lord lay. And 7
go quickly, and tell his disciples, He is risen from the
dead; and lo, he goeth before you into Galilee; there

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**2. And behold, there was a great earthquake.** This is only in Matthew, from whose representation it would appear to have happened as the women drew near to the tomb.

**an angel of the Lord descended . . . his raiment white.** So the angels of the ascension: Acts i. 10. Mark mentions 'a young man sitting on the right side, arrayed in a white robe,' while Luke says that 'two men stood by them in dazzling apparel'; cf. John xx. 12.

**4. the watchers** are only mentioned here, following Matt. xxvii. 65.

**5.** The women had been anxious about the removal of the stone (Mark xvi. 3), but the angel had rolled it back 'and sat upon it.' Now he speaks to them: **Fear not ye: for I know that ye seek Jesus, which hath been crucified.** The tense (R. V.) intimates that the marks of crucifixion were still to be seen upon him.

**7. lo, he goeth before you into Galilee.** Matthew assumes that the appearances of the Lord to the collected disciples took place in Galilee. Luke xxiv. 6, on the contrary, refers to the earlier predictions of the resurrection as having been made in Galilee, but implies that the appearances took place in or near Jerusalem. John xx. 19, 26 also assumes that some appearances were in Jerusalem, while another notable instance occurred on the lake of Galilee, John xxi. 1-23. Mark xvi. 1-8 has substantially the same account as Matthew in verses 1-8. In the later part of the chapter, which is reckoned to be of doubtful authority, Mark refers to the two disciples whom Jesus met as they went to Emmaus, and to another appearance to the 'eleven' which seems to be the same as that recorded in John xx. 19-25 (Luke xxiv. 36-43).

8 shall ye see him: lo, I have told you. And they de-
parted quickly from the tomb with fear and great joy,
9 and ran to bring his disciples word. And behold, Jesus
met them, saying, All hail. And they came and took
10 hold of his feet, and worshipped him. Then saith Jesus
unto them, Fear not: go tell my brethren that they
depart into Galilee, and there shall they see me.

11 Now while they were going, behold, some of the guard
came into the city, and told unto the chief priests all the
12 things that were come to pass. And when they were
assembled with the elders, and had taken counsel, they
13 gave large money unto the soldiers, saying, Say ye, His
disciples came by night, and stole him away while we

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**8. with fear and great joy.** Mark xvi. 8 has 'for they were afraid,' which was the old ending of that gospel. Intimations of the fear caused by these supernatural visitations are frequent in the narratives; see Luke xxiv. 5, 37; John xxi. 12, &c.

**9. And behold, Jesus met them.** This may be another account of the appearance more fully described in John xx. 11–18; see also Mark xvi. 9, 10. In verse 7 the angel said, 'tell his disciples,' but Jesus says, **tell my brethren.** This is the first occasion on which our Lord used this term for the disciples: cf. John xx. 17; Heb. ii. 11.

xxviii. 11–15. *The guards report to the priests.* Money given to the soldiers to say that the body had been stolen by night.

**11.** The account of the flight of the guard, the dismay of the priests, and their bargain with the soldiers is only in Matthew.

**12.** The **large money** which the priests gave to the soldiers was probably silver, as xxvi. 15, xxvii. 3, 5, 9. The priests had not profited much by the return of the bribe from Judas.

**13.** The report that **His disciples came by night, and stole him away** continued to be circulated in Jewish circles; Just. Martyr, *Dial. c. Trypho.*, 108. Notwithstanding the fragmentary character of the various accounts of the resurrection, its historical reality seems to be established by the fact to which this Jewish insinuation refers, viz. that the disappearance of the body of Jesus cannot be otherwise accounted for. His enemies, intent on disproving a resurrection, would not have taken it away. His friends would not have been parties to a gigantic fraud such as would have been

slept. And if this come to the governor's ears, we will 14
persuade him, and rid you of care. So they took the 15
money, and did as they were taught: and this saying was
spread abroad among the Jews, *and continueth* until this
day.

But the eleven disciples went into Galilee, unto the 16
mountain where Jesus had appointed them. And when 17
they saw him, they worshipped *him*: but some doubted.
And Jesus came to them and spake unto them, saying, 18
All authority hath been given unto me in heaven and on

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involved in the transaction. Besides the testimony of Peter and John, and others whose character is beyond question, we have the remarkable witness of Paul, 1 Cor. xv. 6-9. He mentions five appearances, which partly agree with those mentioned by Luke and John. It is strange that he does not mention the appearances to the women who attended on Jesus.

**14. and rid you of care,** which is better than the A. V. 'secure you': cf. 1 Cor. vii. 32.

**15. was spread abroad among the Jews . . . until this day.** Dr. Westcott (*Study of the Four Gospels*, p. 229) suggests that this may be a later note; but the gospel might not be circulated for forty years or more after the event.

xxviii. 16-20. *Departure of the disciples into Galilee.* They see the Lord, and receive the great commission.

**16. But the eleven disciples went.** Matthew often speaks (v. 1, xiv. 23) of 'the mountain,' not 'a mountain,' as A. V. It may have been some place whither Jesus had often retired, and where his disciples expected to meet him.

**17. they worshipped** him: **but some doubted.** This may be a reference to the case of Thomas (John xx. 25: cf. Mark xvi. 11, 13; Luke xxiv. 11, 37). All had been at first incredulous about the resurrection. The same word is used in Matt. xiv. 31, 'Wherefore didst thou doubt?'

**18. All authority hath been given.** 'All power' (A. V.) has been replaced by the more correct expression 'all authority.' Neither 'is given' (A. V.) nor 'hath been given' (R. V.) corresponds to the tense (aorist) which denotes a definite past, 'was given': cf. Matt. xi. 27, 'All things were delivered'; Heb. i. 2, 'whom he appointed.' If this past is traced to the eternal purpose of God, then the form of the verb may find parallels in

19 earth. Go ye therefore, and make disciples of all the
nations, baptizing them into the name of the Father and
20 of the Son and of the Holy Ghost: teaching them to
observe all things whatsoever I commanded you: and

---

Matt. iii. 17, xi. 27; Phil. ii. 8–10. Meyer prefers to think that this investment came at the resurrection, when the *kenosis* (or humiliation) of the Son of man came to an end, and the glory (*doxa*) began.

**in heaven and on earth.** The Messiah had entered into his universal kingdom: cf. Acts ii. 36; Phil. ii. 10.

**19. make disciples of all the nations.** The verb 'to disciple' is found in Matt. xiii. 52, xxvii. 57; Acts xiv. 21 (cf. John iv. 1, 'Jesus made and baptized more disciples than John'). The A. V. had the right meaning in 'teach.' It was through the instruction (xiii. 52) which prepared for baptism that baptism itself came to be called 'illumination.' 'all the nations' must include both Jews and Gentiles, and receives confirmation in Mark xvi. 15, 'Go ye into all the world, and preach the gospel to the whole creation.'

**baptizing them into the name of the Father and of the Son and of the Holy Ghost.** In the cases mentioned in Acts ii. 38, vii. 16, x. 48, and xix. 5, baptism into the name of the Lord Jesus only is spoken of. No baptismal use of the full trinitarian formula occurs in the N. T. 1 Cor. i. 15 shews that Paul, when he baptized, practised it in the name of Jesus. The A. V. followed the Vulgate (*in nomine*) in its phrase 'in the name'; the R. V. 'into the name' means 'in reference to the name.' Baptism was not, as Meyer (*Matt.* vol. ii. p. 304) says, in accordance with the high sacramental doctrine of the Lutheran Church, 'the divine constituent factor in the work of redemption,' but the rite which admitted into the fellowship of believers. The inquirers are first taught, then on believing (Mark xvi. 16) are received into the church: cf. Acts ii. 41, x. 47.

**20. teaching them to observe all things.** After baptism the office of the 'teacher' was not in suspense. Paul describes (Col. i. 28, A. R.) the apostolic practice: 'admonishing every man and teaching every man in all wisdom.' Among the things to be taught to the Gentiles, nothing is said about the Jewish ritual. The condition of baptism in verse 19 is being instructed as disciples; in Mark xvi. 16, 'he that believeth and is baptized shall be saved.' The Jewish Christians who, according to Acts xv. 1, demanded circumcision from Gentile believers could scarcely have had these words of the Master before them.

lo, I am with you alway, even unto the end of the world.

---

**and lo, I am with you alway.** After the resurrection he was 'with them' in Jerusalem and in Galilee, 'appearing unto them by the space of forty days,' and they were not to doubt that his 'Real Presence' would be 'where two or three are gathered together' in his name. The Judaizers of the church have in every age sought to limit the promise to sacred places, or to special rites, or to select orders of men, but its universality defies them. The Gentile believers claimed that Jesus spoke to them as well as to their Jewish brethren, when he said, 'I am with YOU'; and 'alway,' or 'all the days,' brought down the promise to those who believed through the preaching of Paul as well as to those who followed the Twelve. All later restrictions, such as those which confine the Presence of Christ to the so-called 'Catholic Church,' become ridiculous in the light of history.

**unto the end of the world.** The Church of Christ is the only institution that has such a prospect: cf. Ps. xix. 9.

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# The Century Bible
A MODERN COMMENTARY

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# St. Mark

INTRODUCTION
AUTHORIZED VERSION
REVISED VERSION WITH NOTES
ILLUSTRATIONS

EDITED BY

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# THE GOSPEL OF ST. MARK

## INTRODUCTION

# THE GOSPEL OF ST. MARK

## INTRODUCTION

'A SUCCESSION of pictures in which a painter represents a complete history.' This description of the first three Gospels very fairly expresses what they are, and how they differ from the Fourth Gospel with its greater unity and more finished plan. They tell their story by pictures, and they are themselves a series of portraits exhibiting their great subject in so many different aspects. In this series the one that occupies the second place in the canonical order to which we are accustomed was, in all probability, the first in the actual order of production. That Mark's Gospel is the ground-sketch of the evangelical narratives is the opinion now generally entertained by scholars, and this means that it is looked at now from a new point of view. The change of sentiment which has taken place on the subject of the Second Gospel is indeed one of the most notable facts in the history of New Testament studies in our own day. In ancient times little was made of this Gospel in comparison with the others. Its genius was not sufficiently understood. Its value was not adequately recognized. Even the great Augustine could speak of Mark as only the 'follower and abbreviator of Matthew,' and while many pious and learned minds occupied themselves with the preparation of careful expositions of the other three, few seem to have done a similar service to this shortest of the Gospels. It was never held in anything else than honour indeed, but until recent times it was dealt with as if of subordinate importance.

Now, however, it is better appreciated. It is seen to have a very distinct character, and to stand in a remarkable relation to the other Gospels: its simplicity, the plain objective view which it gives of events, the vivid way in which it tells its story, the things in it which bespeak for it a very early date, make it a narrative, it is perceived, of singular interest and very special worth. Much depends upon the estimate we form of it and the way in which we use it. Everything relating to it—its age and its authorship, its sources and its plan, the place where it was written, the readers for whom it was intended, its peculiar qualities, the points of contact which it has with the other Gospels, the particulars in which it differs from them—has a claim upon our attention. Unless we begin with this Gospel according to Mark and study well its goodly words, we shall not be in the right position for looking into the face of him who is the central figure in the holy quaternion of the Gospels.

### I. Its Place in the Ancient Church.

We have a chain of witnesses connecting this Gospel with the earliest times, and speaking to the position which it had in the ancient Church. There is historical testimony sufficient to entitle us to say that it was in circulation by the middle of the second century, and that by the last quarter of that century it had an established place. It is found in the oldest of our Greek manuscripts, and the state of the readings indicates that the text must have been in existence for a length of time before it was transcribed in these manuscripts. It appears in the most ancient versions of the New Testament—Old Latin, Syriac, and Egyptian, and in the early lists of canonical books which have come down to us from both sides of the Church, Eastern and Western. There is little evidence of its existence, it is true, in the writings of the Apostolic Fathers. For the most part these are silent on the subject or are of uncertain import. All that can be said of them, then, is that it is possible Mark's Gospel may be referred to in some free quotations in Clement of Rome, the *Epistle of Barnabas*, and Polycarp's *Letter to the Philippians;* and that it is probably recognized in the *Shepherd of Hermas* (perhaps about 130 A. D.) and the writings of Justin Martyr (140–160 A. D.). In *Hermas*, e. g. we find words which recall the sentence peculiar to Mark, 'guilty of an eternal sin' (iii. 29). Justin, again, speaks of James and John as 'Boanerges, which is, Sons of thunder,' and of Christ as 'the carpenter,' as only Mark does (iii. 17, vi. 3).

When we come to Irenæus, Bishop of Lyons, however, we have a witness not only comparatively early (115–190 A. D.), but copious and unambiguous. He has much to say both of the writer and of the book. He gives a number of passages in the exact terms of the Gospel, and quotes the opening verse as Mark's. We have similar testimonies, more or less definite, in Athenagoras, the Muratorian Canon, Hippolytus, Tertullian, Clement of Alexandria, Eusebius the Church Historian, &c., extending from the latter part of the second century to the early part of the fourth. From various sources we gather also that the Second Gospel was known to the Gnostic and other early heretical schools. It is further to be noticed that this Gospel has always a place in the list of the four Gospels when such are mentioned. The description of the Gospel as 'the fourfold Gospel' takes us back to Irenæus, and in all probability to a still earlier period; while the idea of harmonizing the various narratives, and the formation of extended harmonies of the Gospels, come into clear view at least by the time of Tatian the Assyrian (a contemporary of Justin), and have probably to be recognized as of older date still. In all these connexions Mark's Gospel makes one of the four. Nor is there any reason to suppose that when it is referred to or used any other writing is intended than the one that has come down to us. Some indeed have imagined that our canonical Mark is not the original Mark, but a second form constructed on the basis of a still more primitive record. But there is no mention of any such archetype or primary edition in ancient literature, nor do the facts presented by the Gospel, as we have it, require us to regard it as a secondary version of a simpler narrative.

## 2. The Question of Authorship.

This Gospel is anonymous. It says nothing of its origin. It gives little or no indication, direct or indirect, of the hand that composed it. In determining its authorship we have to depend on tradition, and that connects it with two names—Mark and Peter.

Not a few of the testimonies which speak of the circulation of this writing also speak of its author as *Mark*. Who then is this Mark? The disciple, it is replied, who appears under that name in the New Testament as well as in early Christian literature. The person in view, however, is not called uniformly by that name in the New Testament, neither are the statements regarding him outside that limit all of one piece. In the New Testament itself, too, he appears in relation both to Peter and to Paul, as is the case also with the later writings. And there is the further peculiarity that in the New Testament his connexion is mostly with Paul, and his relation to Peter is subsidiary; while in tradition he is associated chiefly with Peter, and his relation to Paul passes into the background. Hence some have thought that we have to reckon with three different Marks, while others have contended for the existence of at least two—one who was the special companion of Paul, and another who was the particular associate of Peter. But it is the general view that the various references, however different in terms, are to one and the same person. The conditions of the case, especially when it is seen that in Barnabas we have the link of connexion between the two apostles in the story of Mark, do not require us to assume the existence of more than one of that name.

On this supposition we know something, though not much, of the reputed author of this Gospel. He is the person who is sometimes called simply Mark or Marcus (Acts xv. 39; Col. iv. 10; 2 Tim. iv. 11; Philem. 24; 1 Pet. v. 13), sometimes John (Acts xiii. 5, 13), sometimes 'John whose surname was Mark' (Acts xii. 25) or 'John, who was called Mark' (Acts xv. 37). In the Gospel itself there is, as we have said, no explicit reference to him, some indeed have imagined him to be the 'man bearing a pitcher of water' who is mentioned in connexion with the preparation for the passover (ch. xiv. 13), and others have identified him with the young man who followed Jesus on the night of the betrayal 'having a linen cloth cast about him, over *his* naked *body*' (ch. xiv. 51, 52). There is some plausibility in the latter supposition, for the episode is chronicled only in this Gospel, and if it concerns only some person unknown it is not easy to see why it should have been brought in. But if the writer of the Gospel is himself the young man in view, we can understand why the incident should have got a place in the narrative. For he must have remembered it with a vivid personal interest which would make it natural for him to record it.

Be it as it may, however, with these uncertain speculations regarding certain words of the Gospel, we get some reliable information from the Book of Acts and the Epistles. In Acts Mark comes before us first in connexion with the story of Peter's deliverance (ch. xii. 12). We see that he was the son of a certain Mary, a believer, a lady of some means and station, as we judge, who had a house in Jerusalem to which Christians gathered for prayer and to which the Apostle at once turned. He is next mentioned as having been taken by Barnabas and Saul on their return to Antioch, after their visit to Jerusalem with the relief sent by the disciples to the distressed brethren in Judæa (ch. xii. 25). Then we see him accompanying Barnabas and Paul as 'their attendant' on their first missionary journey, but breaking off from them at Perga in Pamphylia and returning to Jerusalem, while they went on to the Pisidian Antioch (ch. xiii. 3, 13, 14). We are not told why he took this step. Hence some have regarded his departure at this point as a culpable defection due to timidity or lukewarmness, while others have found an excuse for it in concern for his mother, or in a change in the programme of the journey originally contemplated and agreed to by him. In any case it so offended Paul, or shook his confidence in his former 'attendant,' that, though Barnabas wished to take Mark with them again when it was proposed to revisit the churches, he refused to have him, and a 'sharp contention' arose which separated the friends. Barnabas took Mark with him and sailed to Cyprus, while Paul chose Silas as his companion and went through Syria and Cilicia (ch. xv. 36–41). This estrangement, however, was afterwards healed, and Mark reappears in a different aspect in the story of Paul's later career. He is with Paul at the time of his first Roman imprisonment (Col. iv. 10; Philem. 24); and in his second imprisonment the Apostle, left alone but for Luke, asks Timothy to bring Mark with him as one 'useful to him for ministering' (2 Tim. iv. 11). From other references to him in the New Testament we gather that he was a Jew by birth, cousin (not 'sister's son') of Barnabas (Col. iv. 10); and that he stood in a peculiarly close relation to Peter, the latter speaking of him as his 'son' in the sense of spiritual convert, it may be, or at least in that of dear friend (1 Pet. v. 13).

This brief account of the author of the Second Gospel receives a great enlargement outside the New Testament. There he is described as an evangelist, as Peter's companion in Rome, as sent by Peter on a mission into Egypt, as the founder of the Alexandrian Church and its first bishop; and in the later forms of the tradition he is represented as suffering cruel martyrdom at Alexandria. The place where he was supposed to be buried became a favourite shrine, visited by multitudes of pilgrims for centuries. Early in the ninth century his reputed remains were removed by some merchants to Venice. There the great cathedral church was built in his honour. He became the patron saint of Venice, and the emblem of the lion, which had been mistakenly assigned to him by Christian art, was taken as the armorial ensign of the Venetian Senate.

### 3. RELATION OF THE WRITER TO PETER.

Ancient tradition, however, which speaks of Mark as author, also associates him with Peter in the composition of the Gospel. The tradition is very old, and in the main points remarkably consistent. It goes back to Papias, and is continued by Justin Martyr, Irenæus, Clement of Alexandria, Hippolytus, Tertullian, Origen, Eusebius, Epiphanius, Jerome, &c. It appears in different forms, at first simple, and then more definite and more complex. In Papias the Presbyter John is reported as speaking of Mark as Peter's *hermeneut*—a term of uncertain meaning, taken by some in the sense of *interpreter* or *dragoman*, by others rather in the sense of *amanuensis*. In the former case Mark's function would be that of rendering the Apostle's vernacular Aramaic into Greek; in the latter, that of committing to writing, with more or less freedom, oral communications made by Peter. On the same authority we are told that he wrote down the things that he remembered, both those said and those done by Christ, 'accurately, not however in order'; that he was not himself a hearer of the Lord, but owed his matter to Peter's instructions, which were not intended to give a connected account of the Lord's words; and that he was careful 'neither to omit anything he had heard nor to set down anything false' (Euseb.

*Ch. Hist.* iii. 39). Irenæus also says of Mark that he 'committed to writing the things preached by Peter,' although he seems to represent this as done after the death of Peter and Paul. Clement enlarges this, stating that when Peter had preached in Rome many urged Mark to write down what had been thus spoken, and that Peter 'neither forbad nor encouraged it.' Eusebius himself, who reports these traditions in his *History of the Church*, goes farther, and speaks of the Apostle as *confirming* or *authorizing* the writing at the request of the churches. Finally, Jerome describes Mark as being Peter's interpreter as Titus was Paul's, and refers to the Gospel as composed by Peter *narrating* and Mark *writing*. The tradition, therefore, varies, and in course of time becomes more circumstantial and precise. But the general view which it gives of the Gospel is that of a composition written by Mark on the basis of notes of Peter's discourses, and giving a faithful report of the Apostle's recollections of the words and deeds of the Lord.

The facts presented by the Gospel correspond very fairly with this. It is true that this has been disputed. It has been argued that the writing as we now have it does not answer to Papias's description; that Mark's work must have been something different from the composition which now bears his name, something less orderly; and that behind the present Mark we must suppose a more primitive record. But there is little either in ancient testimony or in the book itself to bear out these suppositions. Our Gospel has not the appearance of being a remodelled literary production, and it is hard to understand how an earlier work really by Mark himself should have vanished so completely, while this supposed secondary form has survived. Nor can it be said that the existing Mark contradicts Papias's description of the writing as 'not in order.' For while our Gospel has a certain arrangement, it does not amount to a record of events in their exact historical succession. There is much in it, on the other hand, that fits in with the view given of it by tradition. The general character of its narrative, so lifelike, so definite and assured in its statements, in the case even of small things, points an eye-witness as directly or indirectly its author. There are many touches in it that indicate first-hand knowledge, and such first-hand knowledge as Peter would have. It alone tells us that 'Simon and they that were with him followed after' Jesus when he withdrew to a solitary place at the beginning of his ministry (ch. i. 36); that it was Peter who called the Lord's attention to the withered fig-tree (ch. xi. 21); that it was he also, with his brother and the sons of Zebedee, who asked him on the Mount of Olives about the destruction of the temple (ch. xiii. 3). Many of the things which it records are things immediately concerning Peter, and such as would be personally known to him. Things in which Peter had a personal interest mark important stages in Christ's ministry, e. g. his call, his confession, the message sent him by the Risen Lord. There are omissions of things specially honourable to Peter, such as the great declaration that the Church was to be built upon him, the Rock (Matt. xvi. 18), which are explained perhaps by his relation to the composition of the Gospel. Narratives like those of the raising of the daughter of Jairus, the Transfiguration, and the Agony, have details and peculiarities as given by Mark which suggest a more immediate knowledge of the circumstances, and such a knowledge as Peter, an actor in all these scenes, might have had. There are certain resemblances also between the style of this Gospel and that of Peter as seen in his discourses in the Acts and in his Epistles. These things indeed, however interesting in themselves, might come far short of proving the Gospel to have such an origin. But they suit very well the account of it which has been transmitted to us from the second century.

### 4. SOURCES OF THE GOSPEL.

The matter of this Gospel, therefore, is taken mainly from those discourses of Peter, of which early Christian writers say so much, which embodied his recollections of his master's words and deeds, and were spoken by him with a view to the needs of those about him. But though these are the chief sources of the Gospel they do not account for all that is in it. There are some things which in all probability are Mark's own, such as the explanatory sentences about the Jewish washings (ch. vii. 3, 4); the statement, also in the form of an explanation, '*This he said*, making all meats clean' (vii. 19); and the episode of the young man already referred to. There are some paragraphs which seem to come from another source, perhaps a written source. These include the narrative of Herod in ch. vi, and the long discourse about the end in ch. xiii and the beginning of ch. xiv. It is difficult to say how much, if anything, is due to the hand of an editor, and still more difficult to say whether the *Logia* of Matthew—that collection of the sayings of Jesus which is supposed to be one of the two main foundations of the Gospels as we have them—must be reckoned among the sources. In a few passages, especially in ch. xiii, it is possible that Mark's Gospel is indebted to the *Logia.* But at most it can only be to a very small extent that Mark is dependent on that collection. His Gospel, more particularly in the parts occupied with the Galilean ministry, has all the appearance of a simple record of such recollections of the words and deeds of Christ as Peter might have had and which he might repeat in his discourses.

### 5. COMPASS AND CONTENTS OF THE GOSPEL.

This Gospel keeps within the limits of apostolic preaching given by Peter in his discourse before Cornelius (Acts x. 37-41). It begins with the Baptist's mission and ends with the Resurrection of Jesus. It has a brief preliminary section dealing with John's ministry, and with the preparation of Jesus for his official work by his Baptism and his Temptation (ch. i. 1-13); a central section of narrative forming the body of the composition (chs. i. 14—xv. 47); a conclusion reporting the Resurrection (ch. xv. 1-8); and an additional paragraph recording certain details of the Resurrection, and the circumstances of the Ascension (ch. xvi. 9-20). The central section itself falls into two great blocks, one given to the Galilean ministry, (chs. i. 14—ix. 50), the other to the last week in Jerusalem (chs. xi. 1—xvi. 8). The story of the intermediate events, covering the journeys into Peræa and Judæa, the words of Christ on divorce, reward, and his Coming, and such incidents as the blessing of the children, the rich man's question, the request of James and John, and the case of Bartimæus, is more briefly told.

The narrative, too, follows a particular order. It is arranged in certain more or less clearly defined sections. It gives us, first, the Galilean ministry in the eastern parts (chs. i. 14—vii. 23) and in the northern (chs. vii. 24—ix. 50), then the Peræan ministry (x. 1-31), and finally the journey to Jerusalem and the last events (chs. x. 32—xv. 47). The story of the ministry in Eastern Galilee falls itself, again, into three parts. Of these, the first is occupied with the announcement of the kingdom, the call of the first disciples, and the beginnings of opposition (chs. i. 14—iii. 12); the second, with the call of the apostles, and the events following that decisive act on to the rejection at Nazareth (chs. iii. 13—vi. 6); and the third, with the mission of the Twelve, and the subsequent events on to the retirement to the borders of Tyre and Sidon (chs. vi. 7—vii. 24). The story of the ministry in Northern Galilee in like manner is told in two sections—the one embracing all that happened on to Christ's withdrawal in the direction of Cæsarea Philippi (chs. vii. 24—viii. 27), and the other all that occurred from Peter's confession on to the words on self-denial (chs. viii.

27—ix. 50). The events of Passion Week are related with particular fullness and continuity, almost in the style of a diary filled in day by day and hour by hour.

### 6. PLAN OF THE GOSPEL.

We can discover, therefore, in Mark's Gospel a certain plan, but a simple one. It does not attempt much literary form, neither does it give events by any means in their strict chronological succession. Nor, again, does it follow to any large extent the method of grouping things which we see more clearly in Matthew. There are some instances of this, especially in the second and third chapters, but not many. There is, however, a certain orderly setting of the things that are recorded. They are arranged so as to shew us how in his teaching our Lord followed a certain method; how he began with the call to repentance, the announcement of the kingdom, and the enforcement of the great moral requirements, all in a simple way and as occasion offered, and proceeded in due time to the deeper things of his kingdom as a spiritual order, and the mysteries of his own Person, his Death and his Resurrection; how he delivered his message first in direct and obvious terms, and afterwards in the form of parabolic discourse; how he took for the scene of his first preaching the towns in the vicinity of the Sea of Galilee and the synagogues in those parts, and then went further afield, addressing his word to audiences of a different kind. What it gives is not a complete biography, far less a history, but rather an outline of a history for a particular purpose. And that is not a theoretical or ecclesiastical purpose but the plain, practical purpose of placing on record for edification the main events in the public life of Jesus, with a selection of his words and especially of his deeds. It takes his official ministry for its primary subject. It passes by, therefore, the preliminary history on to the period of most immediate preparation for that ministry. It omits the longer discourses, with the exception of certain parables and the great declaration on the End. It leaves even the Sermon on the Mount without report. It gives few parables—only four of the parables proper, together with three of the minor or germ parables. It deals with the acts of Jesus rather than his words. It has many more miracles than parables—no less than eighteen. Most of these are miracles of healing, and most belong to the period before the Transfiguration.

## 7. RELATION OF MARK TO MATTHEW AND LUKE IN RESPECT OF MATTER.

The three Synoptical Gospels have much in common as regards both the things recorded and the order in which they are given. But each has also its own peculiarities. Mark omits much that is found in Matthew and Luke, or in one or other of them: such sections of the former, e. g. as chs. i, ii, v. 7, and of the latter, such paragraphs as chs. i, ii, ix. 51—xviii. 14. On the other hand, Mark has some passages which the others have not. He has one parable peculiar to himself, that of the *Fruit-bearing Earth* (ch. iv. 26-29), and two miracles, those of the deaf mute (ch. vii. 31-37) and the blind man of Bethsaida (ch. viii. 22-26). He gives also certain things which are not reported by the others—the questions regarding the dullness of the disciples and their disputings (ch. viii. 17, 18, ix. 33), the incident of the young man (ch. xiv. 51, 52), the smiting of Jesus by the servants (ch. xiv. 65), Pilate's wonder, &c. (ch. xv. 44). Further, Mark has a certain proportion of matter which appears in Matthew but not in Luke, or in Luke but not in Matthew; and in narratives which are common to the three, or to Mark and one of the others, he adds in not a few cases considerably to our knowledge by his richer detail. This will appear if one compares his accounts of the *paralytic*, the *demoniac boy*, the *purgation of the Temple*, &c. with those of the others. In the matter of arrangement, too, he has a way of his own. In the case of the Galilean ministry, e.g. he differs considerably from Matthew's order on to the story of Herod (ch. vi. 13), after which there is more agreement. In the later chapters (x-xvi) Mark's order is very much the same as that of the others. The amount of divergence from Luke all through is less than from Matthew; but the blasphemy of the scribes, the parable of the Mustard Seed, and some other things are not given in the same connexion by Mark as by Luke.

## 8. Relation of Mark to Matthew and Luke in respect of time.

There are considerable differences, therefore, between Mark and the other Synoptical Gospels; but there is also considerable agreement. Nor is this agreement confined to the general selection and arrangement of matter: it extends to the minuter circumstances of word and phrase. There is often a remarkable verbal correspondence between Mark and the other Synoptists. In order to understand the nature and measure of these coincidences, one should carefully compare such passages in Mark as ch. iv. 3-9, viii. 27—ix. 9 with their equivalents in Matt. xiii. 3-9, xvi. 13-28, xvii. 1-10; or such passages as Mark i. 40-44 with Luke v. 12-16; Mark ii. 12-22 with Luke v. 27-39. The question therefore arises—How are these peculiarities to be explained? Is Mark dependent on Matthew and Luke, or is the opposite the case? Augustine, as we have seen, took Mark to be later than Matthew and dependent on it. Clement of Alexandria gave it as a fact, 'derived from the oldest presbyters,' that the Gospels which contain the genealogies of our Lord were the first written (Eusebius, *Church History*, vi. 14), and many in modern times have accepted in one form or other this ancient, traditional view of Mark as the latest of the three, or at least not the earliest, and as dependent on one of them or on both.

Elaborate schemes have also been constructed with the object of shewing how Mark's Gospel must have been put together by abridgement and combination of Matthew and Luke, or was composed with one of these, if not both, before its writer's eye. In ancient times this was argued for the most part on general considerations—on the ground of the improbability, e. g. that a Gospel containing comparatively so little of our Lord's discourses should have been the earliest, or that a Roman Gospel should have preceded a Palestinian. In modern times the argument has been based on a minute analysis of the contents.

But in neither case has the position been made good. The explanations which Mark gives from time to time of matters of history, geography, or custom are to be accounted for in a better way than by taking them for evidences of the secondary character of the writing. There are some things which are referred to as indicating that the author did not write independently. But they are not sufficient for the purpose, and many of them are used in an arbitrary way. It is true, for example, that in describing the restored demoniac Mark speaks of him as now 'clothed' (ch. v. 15), while Luke says of him that in his possessed condition 'he wore no clothes' (ch. viii. 27). But it surely does not follow that Mark must have had Luke's picture of the man before him when he wrote his account of him. On the other hand, the peculiarly lifelike character of Mark's narrative, the precision of his statements, the circumstantiality of his references to matters of geography, history, custom and the like, are not consistent with the way in which a secondary writer or a copyist goes to work.

In other directions, too, Mark must have chosen a very strange method of making up his Gospel if he was indeed a compiler or epitomist. For one thing we should have expected him in that case to have studied brevity. But it is not so. In many cases he is fuller than the others in his descriptions. Often in reporting incidents which are also given by Matthew or by Luke he enlarges the report by particulars of his own; and there are instances in which, on the supposition in question, he must be understood to have selected the fuller account of Luke in preference to the shorter account of Matthew. Besides, it is not easy to see why, when there were two Gospels, both of them comparatively short, already in existence, another Evangelist should have constructed another Gospel, still shorter, but following mostly the same plan and not giving any very large proportion of new matter. For some fifty verses will comprise the whole amount of matter that is peculiar to Mark. Hence opinion has now gone largely against the theory that this Gospel is the product of any process of curtailment and compilation. It is held by most that this is the earliest of the three Synoptical Gospels, and that it is one of the chief sources of the others.

### 9. LANGUAGE AND STYLE.

The Second Gospel contains some Latin words in Greek form. One or two manuscripts speak of it as written in the Roman tongue. There are also certain subscriptions and marginal notes in some of the ancient versions which refer to it in similar terms. Hence it has been thought by some that, though we have it now in Greek, it was written originally in Latin. This opinion used to prevail in particular among Roman Catholic theologians, and some men of great eminence committed themselves to it. It was even imagined that a part of the original copy in Latin was deposited in the Library of St. Mark's in Venice. But this opinion is now given up, and it has little indeed to support it. The manuscripts supposed to bear it out are of very late date. The late references in certain copies of the versions are of no importance. The supposed Venetian treasure proved to be only a portion of the Vulgate Version. If the Gospel, too, was meant specially for Roman readers, colloquial Greek would still have been the most natural language in which to write. Paul's Epistle to the Romans is written not in Latin, but in Greek.

More recently it has been taken to have been written originally in Aramaic, the vernacular of the Holy Land in the times of our Lord and his apostles. This opinion is based mostly on arguments drawn from the condition of the text and certain peculiarities in the contents. But these are precarious reasonings. Some of them may suggest that the writer availed himself to some extent of Aramaic sources. They do not prove that he wrote in Aramaic. The theory also fails to do justice to those very distinct qualities of the Gospel, as we now have it, which make it difficult to regard it as a translation or a secondary composition. Hence it is the almost universal opinion now that Mark's Gospel was written originally in the language in which it has come down to us, namely, Greek. With this the references to the Gospel in the early Christian writers entirely agree. The testimony of antiquity has nothing to say of an Aramaic or of a Latin original.

With this, too, the style best agrees. It is not the style of a translator. It is simple and direct, and at the same time free, unconstrained, forcible, and full of life. The sentences have no elaborated literary form, but are connected for the most part by the simplest terms, *and*, *now*, and the like. They are usually terse and pointed. Yet, when it is necessary for the purposes of clear, vigorous, vivid narration, Mark can use a more copious style. We see this in such instances of the adding of phrase to phrase as these—'He went out, and began to *publish it much*, and to *spread abroad* the matter' (ch. i. 45); 'I neither *know*, nor *understand* what thou sayest' (ch. xiv. 68).

## 10. PLACE OF COMPOSITION OR PUBLICATION.

The Gospel itself neither states nor indicates where it was written or where it was first given to the Church. Opinion, therefore, has varied on this question, and some very uncertain conjectures have been put forth. It has been supposed by an English scholar that the Second Gospel was written at Cæsarea, 'with a reference,' as he understands it, 'not only to Jewish believers, but to Gentile Roman converts, who would have multiplied there in seven or eight years from the conversion of Cornelius' (Birks, *Horæ Evangelicæ*, p. 238). A German scholar of older date, Professor G. C. Storr, of Tübingen, argued on behalf of Antioch as the place of publication. He pointed to the statement in Acts (ch. xi. 19, 20) that those who 'were scattered abroad upon the tribulation that arose about Stephen travelled as far as Phœnicia, and Cyprus, and Antioch, speaking the word to none save only to Jews,' with the explanation that some of them, 'men of Cyprus and Cyrene,' 'when they were come to Antioch, spake unto the Greeks also, preaching the Lord Jesus.' He connected this with what is said of Simon a *Cyrenian*, 'the father of Alexander and Rufus,' in the Gospel itself (ch. xv. 21), and thought it probable that Alexander and Rufus were among the men who went to Antioch, and that this was the reason why Mark introduced them into the paragraph about their father. This is all very ingenious, but also far from convincing.

Ancient testimony, so far as it bears on the question, is almost wholly on the side of Rome. Jerome, e. g., at the close of the fourth and the beginning of the fifth century, speaks of Mark, 'the disciple and interpreter of Peter,' as having written 'a brief Gospel at the request of the brethren in Rome, in accordance with what he had heard related by Peter.' Epiphanius, a little earlier, says that 'immediately after Matthew, Mark, having become an attendant of the holy Peter in Rome, had committed to him the task of setting forth the Gospel,' and that 'having completed his work, he was sent by the holy Peter into the country of the Egyptians.' Eusebius, the Church historian, who flourished about the end of the third century and the beginning of the fourth, makes this statement among others about Mark's Gospel—'When Peter had proclaimed the word publicly at Rome and declared the Gospel under the influence of the Spirit, as there was a great number present, they requested Mark, who had followed him from long time, and remembered well what he had said, to reduce these things to writing, and after composing the Gospel he gave it to those who requested it of him.' Origen, in the early part of the third century, refers to Mark as having composed his Gospel 'under the guidance of Peter,' and quotes in that connexion the words in 1 Pet. v. 13 rendered by our Revisers, 'She that is in Babylon, elect together with *you*, saluteth you, and *so doth* Mark my son.' If Babylon there stands for Rome, the quotation supplies another indication of ancient opinion on the question of place. Earlier still, Clement of Alexandria explains the occasion for writing the Gospel thus—'That after Peter had publicly preached the word in Rome, and declared the Gospel by the Spirit, many who were present entreated Mark, as one who had for long attended the Apostle, and who knew by heart what he had said, to reduce to writing what had been spoken to them; and that Mark, having composed the Gospel, made it over to those who asked him.' And Irenæus of Lyons, in the latter half of the second century, says that 'Peter and Paul went westward, and preached and founded the Church in Rome,' and adds that 'after the departure of these, Mark, the disciple and interpreter of Peter, even he, delivered to us in writing the things which were preached by Peter.'

These testimonies are not quite direct and definite, neither are they entirely consistent at all points. But they speak for Rome as the place of composition or of publication, and this is accepted by most scholars as the most probable conclusion. Confirmation of this has been sought in other directions. In the colophons of some of our later manuscripts of the text it is expressly stated that this Gospel was written in Rome. 'Here ends the Holy Gospel, the announcement of Mark,' it is said, e.g. in the colophon of the Peshito Syriac Version, 'which he spoke and preached at Rome in the Roman language.' But notes of this kind on the manuscripts are not of much weight. The passage in Paul's Epistle to the Romans—'Salute Rufus the chosen in the Lord, and his mother and mine' (ch. xvi. 13) is also appealed to. This Rufus, residing then, as it would appear, in Rome, is supposed to be the brother of the Alexander and the son of the Simon introduced in the passage of the Gospel already referred to (ch. xv. 21), and further to have been a person so well known in Rome that Mark might naturally make some mention of him and of his brother with him when writing in the metropolis. But this is all too uncertain an argument, however ingenious it may be.

There is, however, another place for which something is thought to be said in ancient tradition. That is Alexandria. Chrysostom observes that 'Mark is said to have composed his Gospel in Egypt at the solicitation of his disciples there,' and, as we have seen, tradition connects Mark the Evangelist and his ministry in particular with the Egyptian city Alexandria. But the statement made by Chrysostom is entirely without support elsewhere. Some, nevertheless, have suggested that the Gospel may have been published both in Rome and in Alexandria. And there are one or two passages in the writings of the Fathers, Eusebius and Jerome in particular, which have been taken to favour this idea. But these passages when looked into are seen to have no distinct statement to the effect that this Gospel was either composed in Alexandria or given to the Church of that city. So far, therefore, as the facts at our disposal go, the probabilities remain all on the side of Rome. The New Testament itself, too, shews that Mark was in Rome when Paul was a prisoner there (Col. iv. 10; Philem. 24). It also indicates that he was in Rome with Peter himself, if the *Babylon* in 1 Pet. v. 13 can be taken in the figurative sense it has in the Apocalypse.

### II. DESTINATION OF THE GOSPEL.

The Gospel is not addressed to any definite locality or any particular circle of readers, nor does it state for whom it was specially intended. Tradition, however, gives some indication of its destination. The terms in which Irenæus, Clement of Alexandria, Jerome, and others refer to it, point at least to Gentile readers as those more immediately in view. And this is what might be inferred from what is found in the Gospel itself. It is in the habit, for example, of interpreting the Aramaic terms which it occasionally introduces. So it is with the words *Boanerges*, *Talitha Cumi*, *Corban*, *Ephphatha*, *Abba* (iii. 17, v. 41, vii. 11, vii. 34, xiv. 30), with the cry from the Cross, *Eloi*, *Eloi*, *lama sabachthani?* (xv. 34), and with the name *Bartimæus* (x. 46). Such reproductions of the vernacular might not be understood by Gentiles. So, too, it is accustomed to explain Jewish customs, seasons, localities, and the like. This is the case with what it says of the 'defiled' hands, the peculiar Jewish washings, the first day of unleavened bread, the two mites, the position of the Mount of Olives, the 'Preparation' or 'the day before the Sabbath,' &c. (vii. 32, vii. 3, 4, xii. 42, xiii. 3, xv. 42). To explain such things to Jewish readers would have been superfluous.

The way in which the Old Testament is treated has also its significance. It has a much smaller place in Mark than it has in the other Evangelists. In Matthew the references to it are so numerous that the whole Gospel has a Hebraic aspect. In Mark there are in all some twenty-three quotations of one kind or other. Most of these follow the text of the Greek Septuagint Version.

These also belong almost entirely to the reports of our Lord's sayings, or those of others given in the narrative, and not to the Evangelist himself. The quotation in ch. xv. 28 which is given in the A. V. is omitted by the R. V., and there remains, therefore, the solitary case of ch. i. 2, 3 as a quotation made by Mark himself. In like manner the Jewish Law is strange to Mark's Gospel. While it appears some eight times in Matthew, nine times in Luke, and eighteen times in John, it does not occur at all in Mark. This Gospel speaks, indeed, of the 'Commandment' repeatedly (vii. 8, x. 19, &c.), but not of the 'Law.'

It has been thought that we can be more specific, and conclude that this Gospel was addressed to *Roman* readers in particular. But there is not enough to bear this out. It is true that some of the early Christian writers, such as Clement of Alexandria and Jerome, connect Rome with the request which they record to have been made to Mark to commit his recollections to writing, and that this might suggest that the destination of the Gospel was Rome. But the historical testimony is scarcely adequate. It is supposed, indeed, to be strengthened by things that are found in the writing itself. But neither are these sufficiently clear and decisive. It has been thought, for example, that the Latinisms which occur in Mark are witnesses in point. It is true that this Gospel adopts certain Latin idioms, and that it uses a number of Latin words—*legion*, *centurion*, *census*, and others, of which some are found in it alone. But such Latinisms occur, though in smaller proportion, in the other Gospels also, and in Jewish writings of both older and later date. Other hints of a Roman circle of readers have been discovered in the way in which Pilate is introduced, which is supposed to mean that he was known to those addressed; in the fact that the 'two mites' are explained by a Roman coin (xii. 42), and in a few incidental occurrences of a similar kind. But these are precarious indications, and it cannot be said that we have facts enough to connect this Gospel specifically with a Roman destination.

### 12. DATE OF THE GOSPEL.

The question of the date of composition or of publication is left in an indeterminate position by the Gospel itself, nor does ancient historical testimony speak with any precision on the subject. With considerable probability the date may be placed within a certain term of years, but the facts at our disposal are not sufficient to take us much beyond that. There has been much conjecture, however, and opinion has gone from one extreme to another. Some scholars have contended for a very early date, even as early as 42 or 43 A.D., or at least somewhere between these years and 57 or 58 A.D.; and in support of this they have pointed to the fact that the colophons of some of our ancient manuscripts speak of the book as published ten or twelve years after our Lord's Ascension. Those who argue for Antioch or for Cæsarea as the place of composition or publication are also of opinion that the reasons which point to that conclusion hold in like manner for the very early date.

Others have sought to carry it far into the second century. This is the case with those, like Baur and his most consistent followers, who do not look upon this Gospel as a plain historical narrative, but think it is more a work of art composed with the special object of harmonizing two antagonistic parties in the Church, a strict Petrine party, and a free Pauline party, the one taking a legalistic, Judaic view of the Gospel, and the other a more liberal and catholic view of the same. Those, too, who suppose that this Gospel as we have it is not the original Mark, but that it has a more primitive version of the Evangelist's narrative behind it, as also those who are of opinion that Mark's Gospel came after those of Matthew and Luke, or at least after that of Matthew, naturally argue for a somewhat later date. This conclusion is thought to be favoured by certain general considerations as well as by some particular points in the Gospel itself. It is urged, for example, that it is very unlikely that anything like a finished, formal Gospel history should have been given to the Church before the fall of Jerusalem. It is also argued that Mark's references to the Coming of the Son of Man and the tribulation of the last times (chs. ix. 1, xiii. 24) differ somewhat from those in Matthew, and seem to contemplate these events as further in the future, as when Mark, e.g. uses the more general phrase, 'in those days,' where Matthew gives the more definite, 'immediately.' But these are slender foundations on which to build a theory.

How does the case stand, then, in the matter of ancient historical testimony? That testimony cannot be said to be either much in amount or very certain in its import. Eusebius in his *Chronicle* connects Mark's Gospel with the third year of the Emperor Claudius (A.D. 43). Clement of Alexandria, Origen, Epiphanius, and Jerome speak of it as written when Peter was yet alive, and as it would seem, after he had come to Rome. Irenæus, in the third book of his treatise *Against Heresies*, puts it somewhat differently. He speaks of Matthew as having gone 'eastward to those of Hebrew descent'; while he says, as we have seen, that 'Peter and Paul went westward, and preached, and founded the Church, in Rome,' stating further that 'after the departure of these,' Mark 'delivered to us in writing the things which were preached by Peter.' As the words 'after the departure of these' are usually understood, the composition of the Gospel, according to Irenæus, did not take place till after the decease of Peter and Paul. There is this amount of difference between Irenæus on the one hand, and Clement and those mentioned along with him on the other. It is not sufficient, however, to invalidate the testimony of the former, which otherwise seems to be of importance, nor does it affect the question by more than a few years. The death of Peter took place, in all probability, somewhere within the seventh decade of the Christian era, and both sets of testimony may be said, therefore, to point to that as the period within which the date of the Gospel is to be placed.

Whether we can be more precise depends on the interpretation we put on a few things on the writing itself. Of these the most important are the declarations made on the things of the end in ch. xiii, especially those in vers. 13, 14, 24, 30, 33. These are understood most naturally to contemplate the end as yet in the future, though it may be the near future. There is, indeed, nothing in this Gospel that can be said to point distinctly to the destruction of Jerusalem as a thing in the past, and it is difficult to imagine that an event of such moment as the overthrow of the Jewish state and its religious centre, if it had recently occurred, could have had no place, or only an obscure and ambiguous place, in a narrative like this. The date suggested by the statement of Irenæus would be 63 A. D. or a little later, and the date of our Gospel, therefore, may be placed within these limits—before 70 A. D., but probably not much before it.

### 13. OBJECT AND AIM OF THE GOSPEL.

Both the third Gospel and the fourth declare the object with which they were written (Luke i. 1–5 ; John xx. 31). The second Gospel, on the other hand, proceeds with its narrative without giving any explanation of its design. Advantage has been taken, therefore, of the field thus left open to conjecture, and some elaborate theories have been constructed as to what the writer had in view. It has been supposed, for example, that he wrote with particular reference to the expectation of Christ's Second Coming, and was moved especially by consideration of the effect which the delay of that event might have on those who had looked for the speedy fulfilment of the promise. He saw that hope might die out, and that faith and courage might decline. He felt that it was necessary to do something to meet such a state of mind, and he wrote this Gospel, it is supposed, with the view of shewing the Christians of his time and circle that, whatever difficulty there might be with the date of their Lord's promised return, there was ample witness otherwise to the reality of his Messianic claims and mission.

A much more important theory, worked out with remarkable ingenuity, and involving more serious issues, is the one associated with the name of Baur and the Tübingen School of critics in Germany. According to them, this Gospel is not a simple, historical narrative, but a composition of a somewhat elaborate order, a tendency-writing undertaken with a definite dogmatic or ecclesiastical object, and involving a skilful selection and manipulation of materials with that in view. The author's intention was to bring together two sharply contrasted parties in the Church, one holding by Peter and the more Jewish conception of Christianity, and the other adhering to Paul and the freer Gentile ideas. He constructed his Gospel, therefore, in the spirit of conciliation, choosing and shaping his matter so as to offend neither the one side nor the other. Some who have not been able to accept this theory as a whole, have taken this Gospel to be an essentially Pauline writing, intended to be in some manner an answer in behalf of Pauline Christianity to the claims understood to be made in the Book of Revelation and elsewhere in the interest of the original apostles.

But these theories of definite doctrinal or ecclesiastical objects ruling this Gospel, determining the use which the writer made of the materials at his disposal, and implying that he took great liberties with these materials are at variance with the simple, unstudied, matter-of-fact character of the writing, and give it an elaborate and artificial aspect that is alien to it. This Gospel bears witness, no doubt, in its own way, as the others do in theirs, to Jesus as the true Messiah. But it is to push matters too far when it is pronounced to be dominated by the idea of counteracting the unhappy effects produced by the delay of Christ's return. The theory of Baur rests on the supposition of a radical difference of principle between two sections of the primitive Church which is not made historically good. And the peculiar Pauline character asserted for the Gospel is not sustained by any sufficient body of facts. It is founded on precarious inferences drawn from the prominence given in Mark to certain shortcomings on the part of the original disciples, their dullness in spiritual discernment, their lack of power on certain occasions, and things of that kind which are frankly recorded (cf. ch. ix. 10–12, 18, 19, 32, 38, &c.). There is nothing in such doubtful and overdriven methods of construing this Gospel to lead us to think of it as anything else than what it appears *prima facie* to be, or to attribute to its author any other object than to give a plain reliable account of things as he knew them to have occurred—such a record in short of the deeds and words of the Lord Jesus and the events of his life as he had received in the main from Peter, and had been asked, according to tradition, to prepare for the edification of the Church, when the living testimony of the apostles was no more available.

## 14. THE INTEGRITY OF THE GOSPEL.

We have ample reason for accepting this Gospel in the form in which we have it as in all essential points a trustworthy representation of the original text. The documentary evidence makes this clear. There are a good many passages in which our authorities, manuscripts versions, and quotations in early Christian literature, shew variations of reading. But none of these are of serious moment, though some of them are of great interest. Instances of the latter will be found in the following, among other readings and renderings accepted by the R. V. in preference to those of the A. V.—'in Isaiah the prophet,' instead of 'in the prophets' (i. 2); 'guilty of an eternal sin,' instead of 'in danger of eternal damnation' (iii. 29); 'not heeding the word spoken,' instead of 'heard the word that was spoken' (v. 36); 'he was much perplexed,' instead of 'he did many things' (vi. 20); '*This he said*, making all meats clean,' instead of 'purging all meats' (vii. 19); 'by nothing, save by prayer,' in place of 'by nothing, but by prayer and fasting' (ix. 29). The only question, however, that affects the right of any considerable section to be received as part of the original text is in connexion with the closing paragraph (xvi. 9-20). This question is raised by the circumstance that in ancient documents the conclusion appears in three different forms. There is the longer form which is represented in our A. V. There is the shorter form, ending with the words 'for they were afraid' (xvi. 8), to which, as shewn in the R. V., the following verses are an appendix. There is also an intermediate form, which runs somewhat as follows—'But they reported briefly the things that were given in charge to Peter and those with him; and after these things Jesus himself also appeared to them, and from the East and even to the West he sent forth through them the holy and incorruptible message of the eternal salvation.'

This intermediate conclusion may at once be set aside. It is not given by any of the Fathers. It is otherwise insufficiently attested, and we have nothing to shew that it was ever very widely current. On the other hand there is a large body of evidence for each of the other forms. The conclusion as it stands in the A. V. is supported by a large majority of manuscripts and versions, including some of very ancient date and acknowledged importance, as well as by many of the Fathers. It has also in its favour, it is urged, that it brings the narrative to a natural and intelligible close. On the other hand, the conclusion preferred by the R. V. has on its side the voice of the two oldest and most important manuscripts; and the testimony of other documents, both manuscripts and versions, which are of weight, though fewer in number than the longer conclusion can claim. It is supported also by some notable statements in early Christian literature. Eusebius, e. g., speaks of vers. 9–20 as not found 'in all the copies,' or 'in the accurate copies.' It is a remarkable fact, too, that in many of the Fathers, in whom some reference to these verses might have been expected, they are left unnoticed. There are also certain things in the paragraph itself which point to the action of a different hand. The style is less vivid, and the connexion of the sentences is less simple. Mary Magdalene is mentioned with the particular note of identification 'from whom he had cast out seven devils,' although she has been introduced already by name in the opening verse. Jesus is reported to have risen 'early,' although it has been already stated that it was 'very early' when the women came to the empty tomb. There is also a considerable difference in the choice of terms. The phrase 'the Lord' is introduced twice, which is not used elsewhere by Mark; and words are selected to express *going*, *following*, *hurting*, *working together*, *confirming*, &c., which are not found in the body of the Gospel. For these and other reasons, therefore, the shorter ending, notwithstanding its abruptness, is preferred by the majority of scholars, and it is accepted by the American Revisers as well as by the English.

The paragraph in question, however, does not lose its value. Though it may not have belonged to the original form of the Gospel, it must have been added to it at a very early date, by the original hand, or by some other competent witness—some informed companion or disciple of Mark. It has been supposed, indeed, that a clue to the authorship is furnished by an old Armenian manuscript discovered a few years ago, which speaks of the section as being 'Of the presbyter Ariston.' This Ariston may be, it is thought, the Aristion who is mentioned by Papias as one of the disciples of the Lord. Be this as it may, the paragraph remains an independent and historically credible account of the events of the Forty Days, of very ancient date, and of primitive authority. It may have been added in order to complete the original draft of the Gospel, or to make good a loss which the original conclusion somehow had sustained.

### 15. CHARACTERISTICS OF THE GOSPEL.

No careful reader can fail to be conscious of a certain note of difference between Mark and the companion Gospels. This Gospel has qualities which distinguish it very clearly from the others. These qualities are of great interest. They give the book a genius which is quite its own, and make it full of charm. Among the most noticeable is the *plain*, *direct*, *business-like* character of its narrative. There is little of the writer's own notions of things in it, little of the imprint of his own mind. In this respect it differs greatly from the Fourth Gospel, in which the narrative bears so much the stamp of the author's own ways of thought and forms of speech. What Mark gives us is a simple, objective report of things as he saw them himself or heard them from others. It is not the product of art, nor is it the work of reflection. It is a record of facts as they literally and really were.

But while all is simple, and there is in it nothing of the laboured effort of the stylist or the theorist, the Gospel has a natural *vividness*, a sharpness and colour in its description, which might challenge comparison with the best achievements of the art that conceals art. The peculiarly graphic, life-like quality of its narrative at once arrests attention. It makes us see things as if they were beneath our own eye in all their sharpness. Thus it is that it chooses so often the direct form of speech—'Peace, be still' (iv. 39); 'Come forth, thou unclean spirit, out of the man' (v. 8); 'Send us into the swine' (v. 12); 'Come ye yourselves apart' (vi. 31); 'Thou dumb and deaf spirit, I command thee, come out of him, and enter no more into him' (ix. 25).

Thus it is, too, that in many cases a single word or phrase contains a picture in itself, and makes a scene peculiarly real to us. Look, for example, at the descriptions of the Baptist 'stooping down' like a slave to unloose the shoe-latchet of Jesus (i. 7); of the heavens in the act of 'rending asunder' (i. 10); of the *mooring* of the boat to the Gennesaret shore (vi. 53); of the maid coming on Peter warming himself (xiv. 66). And so it is that the longer narratives are brightened by a series of vivid touches, one here and another there, and always in the right place, which illumine them and bring them home to the imagination. We see this in the story of the paralytic, with its pictures of the crowd about the door, the sick man borne of four, the breaking up of the roof, the sufferer arising straightway, taking up his bed, and going forth in sight of all cured (ii. 1–12). We see it in the description of the storm on the lake—the winds roaring, the waves dashing upon the small vessel and beginning to fill it, the Master on the pillow in the deep sleep of utter weariness, the terror of the disciples, the waking of the Lord, the authoritative word, the instant peace (iv. 35–41). The same is the case with the narratives of the Gadarene demoniac (v. 1–20); the feeding of the five thousand, with the characteristic mention of the fresh greenness of the grass on which the hungry people were made to sit down by companies and in ranks (vi. 39-40); the healing of the blind man

(viii. 22–26); the description of the dumb spirit *crying out* and *tearing* the child, and so *coming out* of him (ix. 26). Nor should we omit Mark's version of the story of the Transfiguration, with its characteristic representations of the dazzling, lucent robes and the scenes of tumult and anguish beneath. 'As you gaze,' says Dean Farrar, 'on Raffaelle's immortal picture of the Transfiguration, you will see at once that it is from the narrative of St. Mark that it derives most of its intensity, its movement, its colouring, its contrast, and its power.'

This Gospel is remarkable also for a certain quality which, for lack of a better term, may be called its *realism*. Its statements of events are not merely descriptive, but realistic. Things are given as if the eye of the writer were upon the objects and his pen followed his eye. His narrative has a circumstantial character which shews itself not merely in its large effects, but in a multitude of minute touches. It is reproduction rather than representation. There is a constant, careful regard for those smaller points which help to make a scene definite and distinct. It is the Gospel of minuteness and detail. It gives the particulars of persons, times, numbers, positions, and the like. It speaks of Simon of Cyrene as 'the father of Alexander and Rufus' (xv. 21); of Joseph of Arimathæa as 'a councillor of honourable estate, who also himself was looking for the kingdom of God' (xv. 43); of Peter as 'warming himself' at the fire, and going out 'into the porch' immediately before the cock crew (xiv. 67, 68). It shews us the swine rushing 'down the steep into the sea' and tells us they were 'about two thousand' in number (v. 13). It notices how the healed demoniac preached 'in Decapolis' (v. 20); how the disciples were sent forth 'two and two' (vi. 7); how the centurion 'stood by over against Jesus' (xv. 39); how the young man was seen 'sitting on the right side' in the tomb (xvi. 5). It describes how, on the occasion of the miracle of the feeding of the five thousand, the people were made to sit down 'in ranks, by hundreds, and by fifties' (vi. 40). It gives precise indications of the times of most solemn moment in our Lord's life—how he went to pray, rising up 'a great while before day' (i. 35); how it was 'the third hour when they crucified him' (xv. 25); how it was 'very early on the first day of the week,' . . . 'when the sun was risen,' that the women came to his sepulchre (xvi. 2). It is not less exact in its statements of the places he frequented and the situations in which he appeared. It tells us how he withdrew 'to the sea' (iii. 7); how he 'sat in the sea' (iv. 1); how he was 'in the stern, asleep on the cushion' (iv. 38); how he 'sat down over against the treasury' (xii. 41); how he 'sat on the mount of Olives, over against the temple' (xiii. 3).

Nor is it only the incidents themselves that Mark's Gospel reproduces in this distinct and circumstantial way; it does the same in many cases with the effects produced by the events. It makes us sensible of the impressions left upon the spectators and hearers. It depicts the *wonder* and *awe* with which Christ's words were listened to and his mighty deeds witnessed. It shews us the *fear*, the *astonishment*, the *sore amazement* of the disciples (iv. 41, vi. 51, x. 24, 26). It shews us, too, the *eagerness*, the *impetuosity*, the unrestrained *insistence* of the people as they *thronged* and *pressed* him till they left him and those with him *scarce room to stand*, or *sit down*, or *even to eat* (ii. 2, iii. 10, 20, 32, iv. 1, v. 21, 31, vi. 31, 33, viii. 1).

Its narrative has also the qualities of movement and activity. Though it does not confine itself entirely to the works of Jesus, but retains a certain place for his words, its chief concern, nevertheless, is with what he did and what he experienced. It is the Gospel primarily of his acts, and in reporting these acts it proceeds from one to another in a rapid and direct way. It has little in the form of episode. The one large example of that is the explanatory account which is given of Herod and his relations with John the Baptist (vi. 17-29). It has little or nothing in the way of reflection. It makes very little attempt to shew the connexions of things, or to link one part of its narrative to another by any device of the literary craftsman's art. It begins its recital with little in the way of preface, and takes up at once its proper subject—the public ministry of Christ. And its report of the events in that ministry is always straight and swift. It takes us from one thing to another by transitions which seem at times abrupt. One of its most characteristic terms is the word 'immediately.' For one occurrence of that word in Luke we have five in Mark.

This Gospel also gives a special view of him who is the subject of all the Gospels. Each of the four Gospels makes its characteristic contribution to the great picture of the Saviour of Israel and the world. Each has its own way of setting forth his personality and his life, and Mark has his. It is the simplest and the most objective. He does not dwell, as Matthew does, on the Messianic relations of Jesus and the fulfilment of Old Testament prophecy in his life and ministry. Neither does he make it his primary object, as Luke does, to keep before us those aspects of the life of Jesus and his intercourse with different types of humanity which shew him to be a Redeemer suited to all kinds of sinners, a friend meant for men of all ranks, nationalities, and characters. Far less does he exhibit him in the eternal antecedents of his life and the higher mysteries of his person, as John does. All these things are in his Gospel, but they are not there in the proportions which they have in the others. He is content to set Jesus before us just as he had been seen moving about in Galilee and Judæa, a man among men, mixing freely with the different classes of Jewish people to be found in these parts, doing good continually, performing mighty deeds, and speaking words of grace which impressed them with the sense that he was a prophet, nay more than a prophet—the Son of God.

The story of this sacred life, as it is told in the Second Gospel, has certain features which are less prominent in the others. It has a special interest, for example, in our Lord's periods of retirement. It notices, one after another, a series of retreats which took place at important points in his public ministry. It tells us how he withdrew to 'a desert place' after the first deeds of healing (i 35); to 'desert places' after the cleansing of the leper (i. 45); to the lake after the restoration of the man with the withered hand (iii. 7–13); to the villages after his rejection at Nazareth (vi. 6); to 'a desert place' after the murder of the Baptist (vi. 30–32); to 'the borders of Tyre and Sidon' after the opposition of the party of the Pharisees (vii. 24); to the neighbourhood of Cæsarea Philippi after the restoration of sight to the blind man (viii. 27); to the range of Hermon after the first open announcement of his coming Passion (ix. 2); and to Bethany after his triumphal entry into the Holy City (xi. 11), and after the purging of the Temple (xi. 19).

It preserves for us also more of the words of Jesus in the original vernacular than we have in any of the other Gospels. The list includes these—*Boanerges* (iii. 17), *Talitha cumi* (v. 41), *Corban* (vii. 11), *Ephphatha* (vii. 34), *Bartimæus* (x. 46), *Abba* (xiv. 36), *Golgotha* (xv. 22), *Eloi! Eloi! lama sabachthani?* (xv. 34). And further, it has a peculiar fondness for noticing how our Lord acted, looked, and comported himself. On not a few occasions it carefully records his attitudes, gestures, and movements. It brings him before us as he 'looked round about' on the people in the synagogue (iii. 5); as he 'turned him about in the crowd' (v. 30); and again as he was 'turning about, and seeing his disciples' (viii. 33); and yet again as he 'looked round about upon all things' in the profaned temple (xi. 11). It tells us, too, how he 'sat down, and called the Twelve' (ix. 35); how he 'looked up to heaven' when he took the loaves and the fishes on the occasion of the miracle of the five thousand (vi. 41), and again when he healed the deaf man who had the impediment in his speech (vii. 34). When it relates the incident of the rich young ruler, it tells us how Jesus 'looking upon him loved him,' and 'looked round about' when he spoke to his disciples (x. 21, 23). And when it speaks of the Lord's regard for children it tells us how on one occasion he 'took a little child' and set him before the disputing disciples, and 'taking him in his arms,' spoke to them (ix. 36); and how on another occasion he took the little children who had been brought to him that he might touch them 'in his arms, and blessed them, laying his hands upon them' (x. 16).

This Gospel, therefore, presents Jesus in the reality of his proper and complete *humanity*. It exhibits him as the bearer of a nature identical with our own, as seen in the sense of hunger (xi. 12), the need of rest (iv. 38), the recoil from death (xiv. 36); and not in these things only, but also in the feelings which he had in common with us—his compassion (vi. 34, viii. 2), his love (x. 21), his serene composure in danger and in trial (iv. 37-40, xv. 5), his longing for solitude (i. 35, vi. 30-32), his wonder (vi. 6), his grief (iii. 5), his sighing (vii. 34, viii. 12), his anger and displeasure (iii. 5, x. 14).

But it also presents him in his *superhuman power*. It gives a large place to his deeds of might. It sets him before us as one endowed with the gift of miracle. It shews us how he exercised that gift on suitable occasion; what an impression was produced by it both upon the people and upon his disciples (i. 27, ii. 12, vii. 37); how the multitudes recognized it, and believed in it, and were eager to avail themselves of it, bringing their sick and distressed ones to him, not doubting that he was able to relieve and heal; how they were so certain indeed of this that they thought it enough if they could but get him to notice them, or could even touch his garments (i. 32, iii. 10, v. 28, vi. 56).

It does not do this at the cost of other facts which appear in the course of his ministry. It frankly records things which speak rather of infirmity and a limitation of power. It reports how in the beginning of his work the unclean spirits resisted him (i. 24). It tells us that in Nazareth he could 'do no mighty work' (vi. 5). But it brings into clear relief the *reality* and the *energy* of a power resident in him which was of more than man's measure. If Matthew presents him as the son of David and the son of Abraham, in whom all Israel's hopes are made good; if Luke gives us to see in him the son of Adam, the perfect Man, the Redeemer for all mankind; and if John reveals to us in him the Eternal Word in whom is the fullness of the Godhead, this Second Gospel presents him as the 'man approved of God unto you by mighty works and wonders and signs, which God did by him' of whom Peter spoke (Acts ii. 22), 'the Son of God with power' whom Paul declared to be the subject of his gospel and the promise of the prophets (Rom. i. 1-4).

## 16. ANCIENT TESTIMONIES TO MARK'S GOSPEL.

Reference has been made in the above to the statements which have come down to us from early Christian literature on the subject of Mark and his Gospel. It will be of advantage to the English reader to have the more important of these before him in their fullness. We give them in their historical order.

1. *Papias.* Bishop of Hierapolis in Phrygia, very early in the second century. From his five books which had the title of *Expositions of Oracles of the Lord.* The sentences are preserved for us in the *Ecclesiastical History of Eusebius*, iii. 39. They run as follows:—

'Papias also gives in his own work other accounts of the words of the Lord on the authority of Aristion who has been mentioned above, and traditions of the Elder John. To these we refer the curious, and for our present purpose we shall merely add to his words, which have been quoted above, a tradition which has been set forth through these sources concerning Mark who wrote the Gospel:—

"And the Elder said this also: Mark, having become the interpreter of Peter, wrote down accurately everything that he remembered, without however recording in order what was either said or done by Christ. For neither did he hear the Lord, nor did he follow him; but afterwards, as I said, [attended] Peter, who adapted his instructions to the needs [of his hearers], but had no design of giving a connected account of the Lord's oracles. So then Mark made no mistake, while he thus wrote down some things as he remembered them; for he made it his own care not to omit anything that he heard, or to set down any false statement therein." Such then is the account given by Papias concerning Mark' (see Gwatkin's *Selections from Early Christian Writers*, pp. 42, 43).

2. *Justin Martyr.* First half of the second century. From his *Dialogue with Trypho the Jew.* He refers to the fact that our Lord gave the name *Peter* to one of his Apostles, and the name *Boanerges* to two others, namely, James and John; of which two facts the latter is mentioned by Mark alone. In doing this he proceeds as follows:—

'And when it is said that he imposed on one of the Apostles the name Peter, and when this is recorded in his "Memoirs," with this other fact that he named the two sons of Zebedee Boanerges, which means Sons of Thunder, this is a sign that it was he by whom Jacob was called Israel and Auses, Jesus (Oshea, Joshua).' As Justin elsewhere speaks of the 'Memoirs of the Apostles,' the expression 'his Memoirs' in the above statement is taken to mean '*Peter's* Memoirs.'

3. *Irenæus.* Bishop of Lyons. The latter half of the second century. From the third book of his treatise *Against Heresies*, Chapter I.

He says of the Apostles, that, when they had been clothed with the power of the Holy Spirit and fully furnished for the work of evangelization everywhere, they 'went out to the ends of the earth, preaching the Gospel.' He then mentions how 'Matthew went eastward to those of Hebrew descent, and preached to them in their own tongue, in which he also published a writing of the Gospel,' and how Peter and Paul 'went westward and preached, and founded the church in Rome.' He then proceeds thus:—

'But after the departure of these, Mark the disciple and interpreter of Peter, even he, delivered to us in writing the things which were preached by Peter.'

4. *Clement of Alexandria.* End of the second century and beginning of the third. From his book entitled *Hypotyposes* or *Outlines*. The passage is preserved by Eusebius, *Eccles. Hist.* vi. 14. It is in these terms:—

'The occasion for writing the Gospel according to Mark was as follows: That after Peter had publicly preached the word in Rome, and declared the Gospel by the Spirit, many who were present entreated Mark, as one who had followed the Apostle for long time and remembered what had been spoken, to commit to writing the things said; and that he, having composed the Gospel, made it over to those who asked him; and that Peter, when he came to know this, did nothing in the way of exhortation either to prevent or to encourage it.'

5. *Tertullian.* Of Carthage. About the same time as Clement. From his book *Against Marcion*, iv. 5; published about 207 or 208 A.D.

He mentions the four Gospels, and refers to two of them as being from 'apostles' and two from 'apostolical men.' Then, having affirmed the authority of Luke's Gospel, he continues thus:—

'The same authority of the Apostolic Churches will likewise endorse the other Gospels which we have in the same manner by their means and according to them —I mean those of John and Matthew—while that which Mark published may be affirmed to be Peter's, whose interpreter Mark was. For even Luke's form of the Gospel men usually ascribe to Paul. And it may well seem that the works which disciples publish belong to their masters.'

6. *Origen.* Of Alexandria. The early part of the third century. From his *Commentary on the Gospel according to Matthew.*

He speaks of four unchallenged and unchallengeable Gospels as received throughout the Church, and with reference to the one in question he expresses himself thus:—

'The second of them is that according to Mark, who composed it under the guidance of Peter, who, therefore, in his Catholic Epistle acknowledged the evangelist as his son, saying, *The co-elect in Babylon saluteth you, and Mark my son.*'

7. *Eusebius.* The Church historian of Cæsarea. About the close of the third century and the beginning of the fourth. From his *Evangelical Demonstration*, iii. 5.

He says that though the Apostle Peter, 'by reason of excess of modesty, did not undertake to write a Gospel, it had yet all along been currently reported that Mark, who had become his familiar acquaintance and attendant, made memoirs of his discourses concerning the doings of Jesus.' Then, referring to the fact that Mark's Gospel gives a detailed and exact account of Peter's denial of his Lord, he proceeds thus:—

'It is Mark indeed who writes these things. But it is Peter who testifies them concerning himself; for all the contents of Mark's Gospel are regarded as memoirs of Peter's discourses.'

In his *Ecclesiastical History*, Book II. ch. xv, the same writer makes this statement:—

'So greatly, however, did the splendour of piety enlighten the minds of Peter's hearers that it was not sufficient to hear but once, nor to receive the unwritten doctrine of the Gospel of God, but they persevered in every variety of entreaties to solicit Mark, as the companion of Peter, and whose Gospel we have, that he should leave them a monument of the doctrine thus orally communicated in writing. Nor did they cease their solicitations until they had prevailed with the man, and thus become the means of that history which is called the Gospel according to Mark. They say also that the Apostle (Peter), having ascertained what was done by the revelation of the Spirit, was delighted with the zealous ardour expressed by these men, and that the history obtained his authority for the purpose of being read in the churches. This account is given by Clement in the sixth book of his *Institutions*, whose teaching is corroborated also by that of Papias, Bishop of Hierapolis. But Peter makes mention of Mark in his first Epistle, which he is also said to have composed at the same city of Rome, and that he shews this fact by calling the city by an unusual trope, Babylon; thus: "The Church at Babylon elected together with you, saluteth you, as also my son Marcus"' (Bohn's Tr.).

And in the sixteenth chapter of the same book of his *History* Eusebius expresses himself further as follows:—

'The same Mark, they also say, being the first that was sent to Egypt, proclaimed the Gospel there which he had written, and first established churches at the city of Alexandria. And so great a multitude of believers, both of men and women, were collected there at the very outset, that in consequence of their extreme philosophical discipline and austerity, Philo has considered their pursuits, their assemblies, and entertainments, and in short their whole manner of life, as deserving a place in his descriptions.'

8. *Epiphanius*. Bishop of Constantia, the ancient Salamis of Cyprus, an opponent of Origen. Born early in the fourth century, died early in the fifth. From his *Panarion* or *Drugchest*, a work in which he described and refuted a multitude of heresies. His testimony is this:—

'But immediately after Matthew, Mark, having become an attendant of the holy Peter in Rome, had committed to him the task of setting forth the Gospel. Having completed his work, he was sent by the holy Peter into the country of the Egyptians' (see Morrison's *Practical Commentary on the Gospel according to St. Mark*, p. 20).

9. *Jerome.* Born at Stridon on the border between Dalmatia and Pannonia, about 340–342 A. D.; died at Bethlehem 420 A. D. From his *Catalogue of Illustrious Men* and his *Letter to Hedibia.*

In the latter he says that Paul had 'Titus as interpreter, as also the blessed Peter had Mark, whose Gospel was composed, Peter narrating and he writing.' In the former he speaks to this effect:—

'Mark, the disciple and interpreter of Peter, wrote a brief Gospel, at the request of the brethren in Rome, in accordance with what he had heard related by Peter. This Gospel, when it was read over to Peter, was approved of and published by his authority, to be read in the churches.'

10. *Augustine.* Bishop of Hippo. Born at Tagaste in Numidia 353 A. D.; died at Hippo in North Africa 430 A. D. From his treatise on *The Harmony of the Evangelists.*

In the second chapter of the first book of the treatise he discusses the order of the Evangelists and the principles on which they wrote. Having spoken of Matthew he proceeds thus:—

'Mark follows him closely, and looks like his attendant and epitomizer. For in his narrative he gives nothing in concert with John apart from the others; by himself separately, he has little to record; in conjunction with Luke, as distinguished from the rest, he has still less; but in concord with Matthew, he has a very large number of passages. Much, too, he narrates in words almost numerically and identically the same as those used by Matthew, where the agreement is either with that evangelist alone, or with him in conjunction with the rest.'

## 17. LITERATURE.

In addition to the well-known works on New Testament Introduction, Articles in the Bible Dictionaries, &c., the following books may be recommended as useful for English readers. Those entirely in English are marked with an asterisk.

MEYER, *Critical and Exegetical Handbook to the Gospels of Mark and Luke.* T. & T. Clark's translation.

ALFORD, *Greek Testament*, vol. i.

*RIDDLE, *The Gospel of Mark.* (Schaff's *Popular Commentary on the New Testament.*)

*The Expositor's Greek Testament.* Vol. i, The Synoptic Gospels, by Professor BRUCE.

*MORRISON, *A Practical Commentary on the Gospel according to St. Mark.*

*PLUMPTRE, *The Gospel according to St. Matthew, St. Mark, and St. Luke.* (Ellicott's *New Testament for English Readers*, vol. i.)

SWETE, *The Gospel according to St. Mark.*

GOULD, *A Critical and Exegetical Commentary on the Gospel according to St. Mark.* (International Critical Commentary.)

*CLARKE, *Commentary on the Gospel of Mark.* (American Baptist Publication Society.)

*LYMAN ABBOTT, *The New Testament with Notes and Comments.* Vol. i, Matthew and Mark.

*MACLEAR, *Gospel according to St. Mark.* (The Cambridge Bible for Schools and Colleges.)

*LINDSAY, *The Gospel according to St. Mark.* (T. & T. Clark, Handbooks for Bible Classes.)

*SOLLY, *The Gospel according to Mark.* (Carpenter's Bible Manuals.)

ALLAN MENZIES, *The Earliest Gospel.*

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Healing of the Syrophœnician woman's daughter. Return to the Sea of Galilee. Cure of a deaf man having an impediment of speech. Feeding of the Four Thousand. Demand of the Pharisees for a sign. Warnings against the leaven of the Pharisees and the leaven of Herod. Cure of the blind man at Bethsaida.

**V. viii. 27—ix. 50. Withdrawal to the parts about Cæsarea Philippi, and Return to North-Eastern Galilee.**

Cæsarea Philippi and Peter's confession. Jesus speaks of his sufferings, death, and resurrection. Peter rebuking and being rebuked. Words on denial of self and saving of the soul. The Transfiguration. Descent from the Mount, and words on the coming of Elijah. Cure of a boy possessed of a dumb spirit. Further announcement by Jesus of his death and resurrection. The Twelve and the little child in Capernaum. Rebuke of John. Warnings against causes of stumbling.

**VI. x. 1–52. Withdrawal into Peræa, and Journey into Judæa.**

Jesus in the parts beyond Jordan. Words on marriage and divorce. Rebuke of the disciples, and the blessing of little children. The rich young ruler. Words on riches and the Kingdom, and on sacrifice and reward. Jesus on the way to Jerusalem. More particular intimations of his passion and resurrection. Ambitious request of the sons of Zebedee, and indignation of the disciples. The glory of service. At Jericho. Healing of blind Bartimæus.

**VII. xi. 1—xiii. 37. Ministry in Jerusalem.**

Jesus at the Mount of Olives. Dispatch of two disciples to fetch a colt. The triumphal entry into Jerusalem. Cursing of the barren fig-tree. Purging of the Temple. Words on the might of faith. Conflict with the Jewish leaders. Challenge of his authority in the Temple. Parable of the Vineyard. Entangling questions regarding tribute and the resurrection. The Scribe's question as to the first of all the Commandments. The question of Jesus concerning David's son. Warning against the Scribes. The widow's mites. Prophetic discourse regarding the fate of the Temple and the City. The things of the end and the coming of the Son of Man. Exhortations to watchfulness.

**VIII. xiv. 1—xv. 47. Events of Passion Week.**

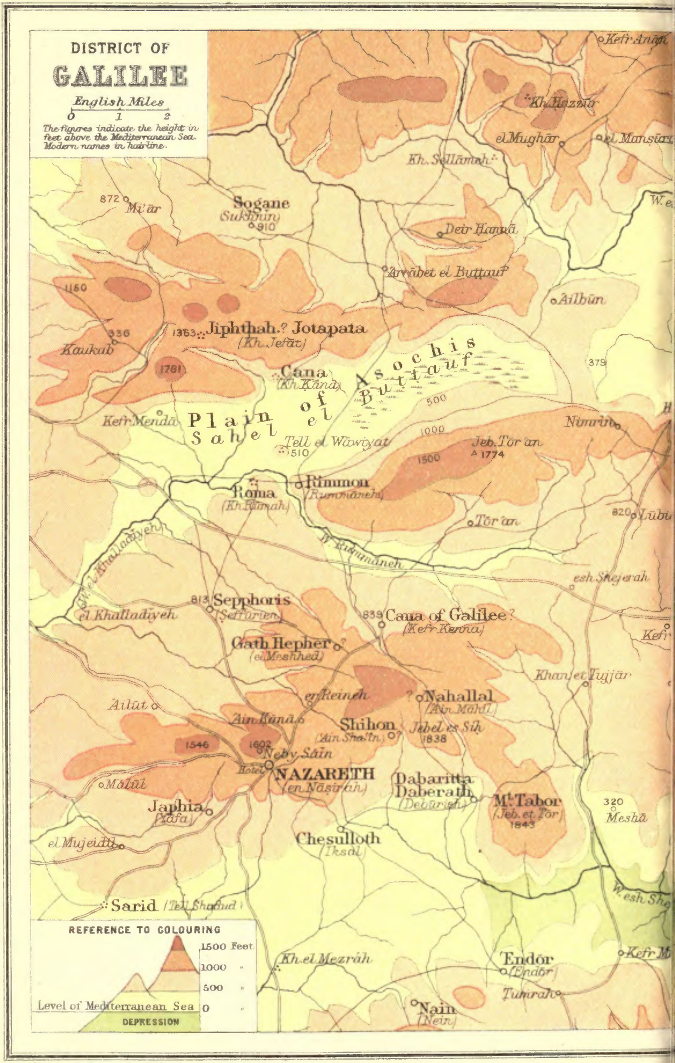
Plot of the Chief Priests and Scribes. The anointing in the house of Simon the Leper. The bargain between Judas and the Chief Priests. The preparation for the Passover. Intimation of his betrayal. The Lord's Supper. Prediction of Peter's faithlessness. The agony in Gethsemane. The Betrayal. The incident of the young man. Jesus before the High Priest. Peter's denials. Jesus before Pilate. Jesus and Barabbas. The purple robe and the crown of thorns. Simon the Cyrenian. Golgotha and the Crucifixion. The darkness over the land, and the death of Jesus. Joseph of Arimathæa and the burial.

**IX. xvi. 1-8. The Resurrection.**

The women at the tomb. Christ risen. The message to the disciples and Peter.

**X. xvi. 9-20.** APPENDIX : **The appearances of the risen Lord.**

Appearance to Mary. Appearance to two disciples on the way. Appearance to the Eleven at meat. The Ascension.


DISTRICT OF
GALILEE
English Miles
0 1 2
The figures indicate the height in feet above the Mediterranean Sea. Modern names in hairline.
Kefr Anan
Kh. Hazzur
el Mughar
el Mansura
Kh. Sellameh
W. e
872 Mi'ar
Sogane
(Sukhnin)
910
Deir Hanna
'Arrabet el Buttauf
'Ailbun
1150
336
Kaukab
1363 Jiphthah ? Jotapata
(Kh. Jefat)
1781
Cana
(Kh. Kana)
Plain of Asochis
Sahel el Buttauf
379
500
Kefr Menda
Tell el Wawiyat
510
1000
Nimrin
Jeb. Tor'an
1774
1500
Rimmon
(Rummaneh)
Roma
(Kh. Rumah)
Tor'an
820 Lubi
W. el Khalladiyeh
W. Rummaneh
esh Shejerah
813 Sepphoris
(Seffurieh)
el Khalladiyeh
839 Cana of Galilee ?
(Kefr Kenna)
Kefr
Gath Hepher ?
(el Meshhed)
Khan et Tujjar
er Reineh
? Nahallal
(Ain Mahil)
'Ailut
'Ain Kana
Shihon
('Ain Sha'in) ?
Jebel es Sih
1838
1546
1602
Neby Sa'in
Hotel
NAZARETH
(en Nasirah)
Dabaritta
Daberath
(Deburieh)
Mt. Tabor
(Jeb. et Tor)
1843
320
Mesha
Malul
Japhia
(Yafa)
el Mujeidil
Chesulloth
(Iksal)
W. esh Sh
Sarid (Tell Shadud)
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Endor
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Tumrah
Nain
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REFERENCE TO COLOURING
1500 Feet
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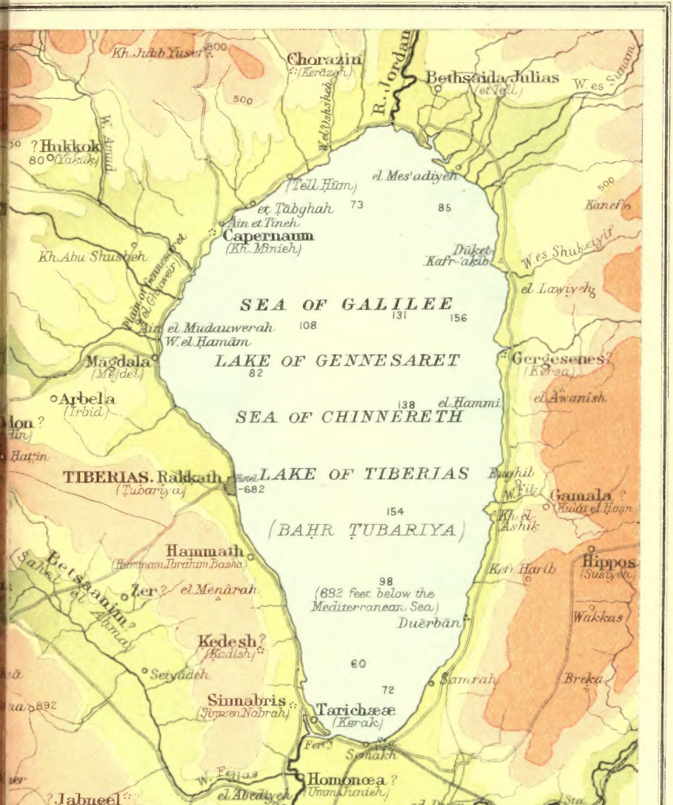
500 "
0 "
Level of Mediterranean Sea
DEPRESSION

The Edinburgh Geographical Institute

T.C. & E.C


Kh. Jubb Yusef
800
Chorazin
(Kerāzeh)
R. Jordan
Bethsaida Julias
(et Tell)
W. es Sunam
500
W. el Ushsheh
W. Amud
?Hukkok
80
(Yakūk)
(Tell Hūm)
el Mes'adiyeh
500
et Tābghah
73
85
Kanef
Ain et Tineh
Capernaum
(Kh. Minieh)
Kh. Abu Shusheh
Plain of Gennesaret
el Ghuweir
Dūket
Kafr-'akib
W. es Shukeiyif
el Lawiyeh
SEA OF GALILEE
131
156
108
Ain el Mudauwerah
W. el Hamām
Magdala
(Mejdel)
LAKE OF GENNESARET
82
Gergesenes?
(Kersa)
Arbela
(Irbid)
138
el Hammi
el Awanish
SEA OF CHINNERETH
Hattin
TIBERIAS. Rakkath
Hotel
(Tubariya)
-682
LAKE OF TIBERIAS
Baghib
W. Fik
Gamala?
(Kulat el Hosn)
154
Kh. el Ashik
(BAHR TUBARIYA)
Hammath
(Hammam Ibrahim Basha)
Betsaanim?
(Sahel el Ahma)
Ker Harib
Hippos
(Susiyeh)
98
(682 feet below the Mediterranean Sea)
Zer?
el Menārah
Duērbān
Wakkas
Kedesh?
(Kadish)
60
Seiyadeh
Samrah
Breka
72
892
Sinnabris
(Sinn en Nabrah)
Tarichææ
(Kerak)
Semakh
W. Fejjas
Homonœa?
(Umm Junieh)
?Jabneel
(Yemma)
el Abediyeh
Kh. Shemsin
ed Duer
Sta.
Sharîat el Menadireh
Aulam
el Adesiye
Gadara
Barbara
R. Yarmuk
570
Sirin
1118
Kh. el Mikyal
Adami??
(Kh. Adma)
Jisr el Mujāmiâ
-845

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# THE GOSPEL ACCORDING TO
# ST. MARK

AUTHORIZED VERSION

# THE GOSPEL ACCORDING TO ST. MARK

**Chap. 1**

**Ministry of John.**

1 THE beginning of the gospel of Jesus Christ,
2 the Son of God; as it is written in the prophets,
Behold, I send my messenger before thy face,
3 which shall prepare thy way before thee. The
voice of one crying in the wilderness, Prepare ye
the way of the Lord, make his paths straight.
4 John did baptize in the wilderness, and preach
the baptism of repentance for the remission of
5 sins. And there went out unto him all the land
of Judæa, and they of Jerusalem, and were all
baptized of him in the river of Jordan, confessing
6 their sins. And John was clothed with camel's
hair, and with a girdle of a skin about his loins;
7 and he did eat locusts and wild honey; and
preached, saying, There cometh one mightier than
I after me, the latchet of whose shoes I am not
8 worthy to stoop down and unloose. I indeed
have baptized you with water: but he shall baptize
you with the Holy Ghost.

**Baptism of Jesus**

9 And it came to pass in those days, that Jesus
came from Nazareth of Galilee, and was baptized
10 of John in Jordan. And straightway coming up
out of the water, he saw the heavens opened, and
11 the Spirit like a dove descending upon him: and

**Chap. 1**

there came a voice from heaven, *saying*, Thou art
my beloved Son, in whom I am well pleased.

**Temptation of Jesus.**

And immediately the spirit driveth him into the 12
wilderness. And he was there in the wilderness 13
forty days, tempted of Satan; and was with the
wild beasts; and the angels ministered unto him.

**Beginning of Ministry of Jesus.**

Now after that John was put in prison, Jesus 14
came into Galilee, preaching the gospel of the
kingdom of God, and saying, The time is fulfilled, 15
and the kingdom of God is at hand: repent ye,
and believe the gospel.

**Call of disciples.**

Now as he walked by the sea of Galilee, he saw 16
Simon and Andrew his brother casting a net into
the sea: for they were fishers. And Jesus said 17
unto them, Come ye after me, and I will make
you to become fishers of men. And straightway 18
they forsook their nets, and followed him. And 19
when he had gone a little farther thence, he saw
James the son of Zebedee, and John his brother,
who also were in the ship mending their nets.
And straightway he called them—and they left 20
their father Zebedee in the ship with the hired
servants, and went after him.

**Cure of a demoniac.**

And they went into Capernaum; and straightway 21
on the sabbath day he entered into the synagogue,
and taught. And they were astonished at his 22
doctrine: for he taught them as one that had
authority, and not as the scribes. And there was 23
in their synagogue a man with an unclean spirit;
and he cried out, saying, Let us alone; what have 24
we to do with thee, thou Jesus of Nazareth? art
thou come to destroy us? I know thee who thou
art, the Holy One of God. And Jesus rebuked 25

him, saying, Hold thy peace, and come out of him.
26 And when the unclean spirit had torn him, and
27 cried with a loud voice, he came out of him. And
they were all amazed, insomuch that they questioned
among themselves, saying, What thing is this? what
new doctrine is this? for with authority commandeth
he even the unclean spirits, and they do obey him.
28 And immediately his fame spread abroad throughout
all the region round about Galilee.

**Peter's mother-in-law.**

29 And forthwith, when they were come out of the
synagogue, they entered into the house of Simon
30 and Andrew, with James and John. But Simon's
wife's mother lay sick of a fever, and anon they
31 tell him of her. And he came and took her by
the hand, and lifted her up; and immediately the
fever left her, and she ministered unto them.

**Divers healings.**

32 And at even, when the sun did set, they brought
unto him all that were diseased, and them that
33 were possessed with devils. And all the city was
34 gathered together at the door. And he healed
many that were sick of divers diseases, and cast
out many devils; and suffered not the devils to
speak, because they knew him.

**Withdrawal to a solitary place.**

35 And in the morning, rising up a great while
before day, he went out, and departed into a solitary
36 place, and there prayed. And Simon and they
37 that were with him followed after him. And when
they had found him, they said unto him, All men
38 seek for thee. And he said unto them, Let us go
into the next towns, that I may preach there also:
39 for therefore came I forth. And he preached in
their synagogues throughout all Galilee, and cast
out devils.

**Chap. 1**

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**Healing of a leper.**

And there came a leper to him, beseeching him, 40
and kneeling down to him, and saying unto him,
If thou wilt, thou canst make me clean. And 41
Jesus, moved with compassion, put forth his hand,
and touched him, and saith unto him, I will; be
thou clean. And as soon as he had spoken, 42
immediately the leprosy departed from him, and
he was cleansed. And he straitly charged him, 43
and forthwith sent him away; and saith unto him, 44
See thou say nothing to any man: but go thy way,
shew thyself to the priest, and offer for thy cleansing
those things which Moses commanded, for a
testimony unto them. But he went out, and began 45
to publish it much, and to blaze abroad the matter,
insomuch that Jesus could no more openly enter
into the city, but was without in desert places:
and they came to him from every quarter.

**Cure of a paralytic.**

And again he entered into Capernaum after **2**
some days; and it was noised that he was in the
house. And straightway many were gathered 2
together, insomuch that there was no room to
receive *them*, no, not so much as about the door:
and he preached the word unto them. And they 3
come unto him, bringing one sick of the palsy,
which was borne of four. And when they could 4
not come nigh unto him for the press, they
uncovered the roof where he was: and when they
had broken it up, they let down the bed wherein
the sick of the palsy lay. When Jesus saw their 5
faith, he said unto the sick of the palsy, Son, thy
sins be forgiven thee. But there were certain of 6
the scribes sitting there, and reasoning in their
hearts, Why doth this man thus speak blasphemies? 7

**Chap. 2**

8 who can forgive sins but God only? And
immediately when Jesus perceived in his spirit
that they so reasoned within themselves, he said
unto them, Why reason ye these things in your
9 hearts? Whether is it easier to say to the sick of
the palsy, Thy sins be forgiven thee; or to say,
10 Arise, and take up thy bed, and walk? But that
ye may know that the Son of man hath power
on earth to forgive sins, (he saith to the sick of
11 the palsy,) I say unto thee, Arise, and take up
12 thy bed, and go thy way into thine house. And
immediately he arose, took up the bed, and went
forth before them all; insomuch that they were
all amazed, and glorified God, saying, We never
saw it on this fashion.

**Call of Levi.**

13 And he went forth again by the sea side; and
all the multitude resorted unto him, and he taught
14 them. And as he passed by, he saw Levi the son
of Alphæus sitting at the receipt of custom, and
said unto him, Follow me. And he arose and
15 followed him. And it came to pass, that, as
Jesus sat at meat in his house, many publicans
and sinners sat also together with Jesus and his
disciples: for there were many, and they followed
16 him. And when the scribes and Pharisees saw
him eat with publicans and sinners, they said
unto his disciples, How is it that he eateth and
17 drinketh with publicans and sinners? When Jesus
heard it, he saith unto them, They that are whole
have no need of the physician, but they that are
sick: I came not to call the righteous, but sinners
to repentance.

**Question of fasting.**

18 And the disciples of John and of the Pharisees

**Chap. 2**

used to fast: and they come and say unto him,
Why do the disciples of John and of the Pharisees
fast, but thy disciples fast not? And Jesus said 19
unto them, Can the children of the bridechamber
fast, while the bridegroom is with them? as long
as they have the bridegroom with them, they
cannot fast. But the days will come, when the 20
bridegroom shall be taken away from them, and
then shall they fast in those days. No man also 21
seweth a piece of new cloth on an old garment:
else the new piece that filled it up taketh away
from the old, and the rent is made worse. And 22
no man putteth new wine into old bottles: else
the new wine doth burst the bottles, and the wine
is spilled, and the bottles will be marred: but new
wine must be put into new bottles.

**Question of the Sabbath law.**

AND it came to pass, that he went through the 23
corn fields on the sabbath day; and his disciples
began, as they went, to pluck the ears of corn.
And the Pharisees said unto him, Behold, why 24
do they on the sabbath day that which is not
lawful? And he said unto them, Have ye never 25
read what David did, when he had need, and was
an hungred, he, and they that were with him?
How he went into the house of God in the days 26
of Abiathar the high priest, and did eat the
shewbread, which is not lawful to eat but for the
priests, and gave also to them which were with
him? And he said unto them, The sabbath was 27
made for man, and not man for the sabbath:
therefore the Son of man is Lord also of the 28
sabbath.

**Man with withered hand.**

And he entered again into the synagogue; and **3**

there was a man there which had a withered hand.
2 And they watched him, whether he would heal
him on the sabbath day; that they might accuse
3 him. And he saith unto the man which had the
4 withered hand, Stand forth. And he saith unto
them, Is it lawful to do good on the sabbath days,
or to do evil? to save life, or to kill? But they
5 held their peace. And when he had looked round
about on them with anger, being grieved for the
hardness of their hearts, he saith unto the man,
Stretch forth thine hand. And he stretched *it*
out: and his hand was restored whole as the
6 other. And the Pharisees went forth, and straightway took counsel with the Herodians against him,
how they might destroy him.

**Extending fame of Jesus.**

7 But Jesus withdrew himself with his disciples
to the sea: and a great multitude from Galilee
8 followed him, and from Judæa, and from Jerusalem,
and from Idumæa, and from beyond Jordan; and
they about Tyre and Sidon, a great multitude,
when they had heard what great things he did,
9 came unto him. And he spake to his disciples,
that a small ship should wait on him because of
10 the multitude, lest they should throng him. For
he had healed many; insomuch that they pressed
upon him for to touch him, as many as had plagues.
11 And unclean spirits, when they saw him, fell down
before him, and cried, saying, Thou art the Son
12 of God. And he straitly charged them that they
should not make him known.

**Choice of the Twelve.**

13 And he goeth up into a mountain, and calleth
unto him whom he would: and they came unto
14 him. And he ordained twelve, that they should

**Chap. 3**

be with him, and that he might send them forth
to preach, and to have power to heal sicknesses, 15
and to cast out devils: and Simon he surnamed 16
Peter; and James *the son* of Zebedee, and John 17
the brother of James; and he surnamed them
Boanerges, which is, The sons of thunder: and 18
Andrew, and Philip, and Bartholomew, and Matthew,
and Thomas, and James *the son* of Alphæus, and
Thaddæus, and Simon the Canaanite, and Judas 19
Iscariot, which also betrayed him: and they went
into an house.

**Fears of friends and opposition of Scribes.**

And the multitude cometh together again, so 20
that they could not so much as eat bread. And 21
when his friends heard *of it*, they went out to lay
hold on him: for they said, He is beside himself.
And the scribes which came down from Jerusalem 22
said, He hath Beelzebub, and by the prince of the
devils casteth he out devils. And he called them 23
unto him, and said unto them in parables, How
can Satan cast out Satan? And if a kingdom be 24
divided against itself, that kingdom cannot stand.
And if a house be divided against itself, that house 25
cannot stand. And if Satan rise up against himself, 26
and be divided, he cannot stand, but hath an end.
No man can enter into a strong man's house, and 27
spoil his goods, except he will first bind the strong
man; and then he will spoil his house. Verily I 28
say unto you, All sins shall be forgiven unto the
sons of men, and blasphemies wherewith soever
they shall blaspheme: but he that shall blaspheme 29
against the Holy Ghost hath never forgiveness, but
is in danger of eternal damnation: because they 30
said, He hath an unclean spirit.

**Chap. 3**

**Question of kinship to Jesus.**

31 There came then his brethren and his mother,
and, standing without, sent unto him, calling him.
32 And the multitude sat about him, and they said
unto him, Behold, thy mother and thy brethren
33 without seek for thee. And he answered them,
34 saying, Who is my mother, or my brethren? And
he looked round about on them which sat about
him, and said, Behold my mother and my brethren!
35 For whosoever shall do the will of God, the same
is my brother, and my sister, and mother.

**Parable of Sower.**

4 And he began again to teach by the sea side:
and there was gathered unto him a great multitude,
so that he entered into a ship, and sat in the sea;
and the whole multitude was by the sea on the
2 land. And he taught them many things by parables,
3 and said unto them in his doctrine, Hearken;
4 Behold, there went out a sower to sow: and it
came to pass, as he sowed, some fell by the way
side, and the fowls of the air came and devoured
5 it up. And some fell on stony ground, where it
had not much earth; and immediately it sprang
6 up, because it had no depth of earth: but when
the sun was up, it was scorched; and because it
7 had no root, it withered away. And some fell
among thorns, and the thorns grew up, and choked
8 it, and it yielded no fruit. And other fell on good
ground, and did yield fruit that sprang up and
increased; and brought forth, some thirty, and
9 some sixty, and some an hundred. And he said
unto them, He that hath ears to hear, let him
hear.

**Explanation of Parable of Sower.**

10 And when he was alone, they that were about
him with the twelve asked of him the parable.

**Chap. 4**

And he said unto them, Unto you it is given to 11
know the mystery of the kingdom of God: but
unto them that are without, all these things are
done in parables: that seeing they may see, and 12
not perceive; and hearing they may hear, and
not understand; lest at any time they should be
converted, and their sins should be forgiven them.
And he said unto them, Know ye not this parable? 13
and how then will ye know all parables? The 14
sower soweth the word. And these are they by 15
the way side, where the word is sown; but when
they have heard, Satan cometh immediately, and
taketh away the word that was sown in their hearts.
And these are they likewise which are sown on 16
stony ground; who, when they have heard the
word, immediately receive it with gladness; and 17
have no root in themselves, and so endure but for
a time: afterward, when affliction or persecution
ariseth for the word's sake, immediately they are
offended. And these are they which are sown 18
among thorns; such as hear the word, and the 19
cares of this world, and the deceitfulness of riches,
and the lusts of other things entering in, choke
the word, and it becometh unfruitful. And these 20
are they which are sown on good ground; such as
hear the word, and receive it, and bring forth fruit,
some thirtyfold, some sixty, and some an hundred.

**The lamp and the measure.**

And he said unto them, Is a candle brought to 21
be put under a bushel, or under a bed? and not
to be set on a candlestick? For there is nothing 22
hid, which shall not be manifested; neither was
any thing kept secret, but that it should come
abroad. If any man have ears to hear, let him 23

24 hear. And he said unto them, Take heed what ye hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall
25 more be given. For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath.

**Parable of fruit-bearing earth.**

26 And he said, So is the kingdom of God, as if
27 a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not
28 how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn
29 in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

**Parable of mustard seed.**

30 And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall
31 we compare it? It is like a grain of mustard seed, which, when it is sown in the earth, is less than
32 all the seeds that be in the earth: but when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.

**Use of parables.**

33 And with many such parables spake he the word unto them, as they were able to hear it.
34 But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples.

**Stilling of storm on the lake.**

35 And the same day, when the even was come, he saith unto them, Let us pass over unto the
36 other side. And when they had sent away the multitude, they took him even as he was in

Chap. 4

the ship. And there were also with him other
little ships. And there arose a great storm of 37
wind, and the waves beat into the ship, so that it
was now full. And he was in the hinder part of 38
the ship, asleep on a pillow: and they awake him,
and say unto him, Master, carest thou not that we
perish? And he arose, and rebuked the wind, and 39
said unto the sea, Peace, be still. And the wind
ceased, and there was a great calm. And he said 40
unto them, Why are ye so fearful? how is it that
ye have no faith? And they feared exceedingly, 41
and said one to another, What manner of man is
this, that even the wind and the sea obey him?

**Case of the Gerasene demoniac.**

AND they came over unto the other side of **5**
the sea, into the country of the Gadarenes. And 2
when he was come out of the ship, immediately
there met him out of the tombs a man with an
unclean spirit, who had his dwelling among the 3
tombs; and no man could bind him, no, not with
chains: because that he had been often bound 4
with fetters and chains, and the chains had been
plucked asunder by him, and the fetters broken
in pieces: neither could any man tame him. And 5
always, night and day, he was in the mountains,
and in the tombs, crying, and cutting himself with
stones. But when he saw Jesus afar off, he ran 6
and worshipped him, and cried with a loud voice, 7
and said, What have I to do with thee, Jesus, thou
Son of the most high God? I adjure thee by God,
that thou torment me not. For he said unto him, 8
Come out of the man, thou unclean spirit. And 9
he asked him, What is thy name? And he answered,
saying, My name is Legion: for we are many.

10 And he besought him much that he would not
11 send them away out of the country. Now there
was there nigh unto the mountains a great herd
12 of swine feeding. And all the devils besought
him, saying, Send us into the swine, that we may
13 enter into them. And forthwith Jesus gave them
leave. And the unclean spirits went out, and
entered into the swine: and the herd ran violently
down a steep place into the sea, (they were about
14 two thousand;) and were choked in the sea. And
they that fed the swine fled, and told it in the city,
and in the country. And they went out to see
15 what it was that was done. And they come to
Jesus, and see him that was possessed with the
devil, and had the legion, sitting, and clothed,
and in his right mind: and they were afraid.
16 And they that saw it told them how it befell to
him that was possessed with the devil, and also
17 concerning the swine. And they began to pray
18 him to depart out of their coasts. And when he
was come into the ship, he that had been possessed
with the devil prayed him that he might be with
19 him. Howbeit Jesus suffered him not, but saith
unto him, Go home to thy friends, and tell them
how great things the Lord hath done for thee, and
20 hath had compassion on thee. And he departed,
and began to publish in Decapolis how great things
Jesus had done for him: and all men did marvel.

**Appeal of Jairus.**

21 And when Jesus was passed over again by ship
unto the other side, much people gathered unto
22 him: and he was nigh unto the sea. And, behold,
there cometh one of the rulers of the synagogue,
Jairus by name; and when he saw him, he fell at

his feet, and besought him greatly, saying, My 23
little daughter lieth at the point of death: *I pray
thee*, come and lay thy hands on her, that she may
be healed; and she shall live. And Jesus went 24
with him; and much people followed him, and
thronged him.

**Woman with issue of blood.**

And a certain woman, which had an issue of 25
blood twelve years, and had suffered many things 26
of many physicians, and had spent all that she
had, and was nothing bettered, but rather grew
worse, when she had heard of Jesus, came in the 27
press behind, and touched his garment. For she 28
said, If I may touch but his clothes, I shall be
whole. And straightway the fountain of her blood 29
was dried up; and she felt in her body that she
was healed of that plague. And Jesus, immediately 30
knowing in himself that virtue had gone out of him,
turned him about in the press, and said, Who
touched my clothes? And his disciples said unto 31
him, Thou seest the multitude thronging thee, and
sayest thou, Who touched me? And he looked 32
round about to see her that had done this thing.
But the woman fearing and trembling, knowing 33
what was done in her, came and fell down before
him, and told him all the truth. And he said 34
unto her, Daughter, thy faith hath made thee
whole; go in peace, and be whole of thy plague.

**Raising of daughter of Jairus.**

While he yet spake, there came from the ruler 35
of the synagogue's *house* certain which said, Thy
daughter is dead: why troublest thou the Master
any further? As soon as Jesus heard the word 36
that was spoken, he saith unto the ruler of the
synagogue, Be not afraid, only believe. And he 37

suffered no man to follow him, save Peter, and
38 James, and John the brother of James. And he
cometh to the house of the ruler of the synagogue,
and seeth the tumult, and them that wept and
39 wailed greatly. And when he was come in, he
saith unto them, Why make ye this ado, and
weep? the damsel is not dead, but sleepeth.
40 And they laughed him to scorn. But when he
had put them all out, he taketh the father and
the mother of the damsel, and them that were
with him, and entereth in where the damsel was
41 lying. And he took the damsel by the hand,
and said unto her, *Talitha cumi;* which is, being
42 interpreted, Damsel, I say unto thee, arise. And
straightway the damsel arose, and walked; for she
was of the age of twelve years. And they were
43 astonished with a great astonishment. And he
charged them straitly that no man should know
it; and commanded that something should be
given her to eat.

**Rejection in his own country.**

**6** And he went out from thence, and came into
his own country; and his disciples follow him.
2 And when the sabbath day was come, he began
to teach in the synagogue: and many hearing
him were astonished, saying, From whence hath
this man these things? and what wisdom *is* this
which is given unto him, that even such mighty
3 works are wrought by his hands? Is not this the
carpenter, the son of Mary, the brother of James,
and Joses, and of Juda, and Simon? and are not
his sisters here with us? And they were offended
4 at him. But Jesus said unto them, A prophet is
not without honour, but in his own country, and

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among his own kin, and in his own house. And 5
he could there do no mighty work, save that he
laid his hands upon a few sick folk, and healed
them. And he marvelled because of their unbelief. 6
And he went round about the villages, teaching.

**Mission of the Twelve.**

And he called unto him the twelve, and began 7
to send them forth by two and two; and gave
them power over unclean spirits; and commanded 8
them that they should take nothing for their
journey, save a staff only; no scrip, no bread, no
money in their purse: but be shod with sandals; 9
and not put on two coats. And he said unto 10
them, In what place soever ye enter into an house,
there abide till ye depart from that place. And 11
whosoever shall not receive you, nor hear you,
when ye depart thence, shake off the dust under
your feet for a testimony against them. Verily I
say unto you, It shall be more tolerable for Sodom
and Gomorrha in the day of judgment, than for
that city. And they went out, and preached that 12
men should repent. And they cast out many 13
devils, and anointed with oil many that were sick,
and healed them.

**Herod and the murder of the Baptist.**

And king Herod heard *of him;* (for his name 14
was spread abroad:) and he said, That John the
Baptist was risen from the dead, and therefore
mighty works do shew forth themselves in him.
Others said, That it is Elias. And others said, 15
That it is a prophet, or as one of the prophets.
But when Herod heard *thereof*, he said, It is John, 16
whom I beheaded: he is risen from the dead.
For Herod himself had sent forth and laid hold 17
upon John, and bound him in prison for Herodias'

sake, his brother Philip's wife: for he had married
18 her. For John had said unto Herod, It is not
19 lawful for thee to have thy brother's wife. Therefore Herodias had a quarrel against him, and
20 would have killed him; but she could not: for Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard
21 him gladly. And when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and chief estates of
22 Galilee; and when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt,
23 and I will give it thee. And he sware unto her, Whatsoever thou shalt ask of me, I will give it
24 thee, unto the half of my kingdom. And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the
25 Baptist. And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John
26 the Baptist. And the king was exceeding sorry; *yet* for his oath's sake, and for their sakes which
27 sat with him, he would not reject her. And immediately the king sent an executioner, and commanded his head to be brought: and he went
28 and beheaded him in the prison, and brought his head in a charger, and gave it to the damsel:
29 and the damsel gave it to her mother. And when his disciples heard *of it*, they came and took up his corpse, and laid it in a tomb.

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Feeding of the 5,000.

And the apostles gathered themselves together 30
unto Jesus, and told him all things, both what
they had done, and what they had taught. And 31
he said unto them, Come ye yourselves apart
into a desert place, and rest a while: for there
were many coming and going, and they had no
leisure so much as to eat. And they departed 32
into a desert place by ship privately. And the 33
people saw them departing, and many knew him,
and ran afoot thither out of all cities, and outwent
them, and came together unto him. And Jesus, 34
when he came out, saw much people, and was
moved with compassion toward them, because
they were as sheep not having a shepherd: and
he began to teach them many things. And when 35
the day was now far spent, his disciples came unto
him, and said, This is a desert place, and now the
time is far passed: send them away, that they 36
may go into the country round about, and into
the villages, and buy themselves bread: for they
have nothing to eat. He answered and said unto 37
them, Give ye them to eat. And they say unto
him, Shall we go and buy two hundred pennyworth
of bread, and give them to eat? He saith unto 38
them, How many loaves have ye? go and see.
And when they knew, they say, Five, and two
fishes. And he commanded them to make all 39
sit down by companies upon the green grass.
And they sat down in ranks, by hundreds, and 40
by fifties. And when he had taken the five 41
loaves and the two fishes, he looked up to heaven,
and blessed, and brake the loaves, and gave them
to his disciples to set before them; and the two

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42 fishes divided he among them all. And they
43 did all eat, and were filled. And they took up
twelve baskets full of the fragments, and of the
44 fishes. And they that did eat of the loaves were
about five thousand men.

Walking on the sea.

45 And straightway he constrained his disciples to
get into the ship, and to go to the other side
before unto Bethsaida, while he sent away the
46 people. And when he had sent them away, he
47 departed into a mountain to pray. And when
even was come, the ship was in the midst of the
48 sea, and he alone on the land. And he saw them
toiling in rowing; for the wind was contrary unto
them: and about the fourth watch of the night
he cometh unto them, walking upon the sea, and
49 would have passed by them. But when they
saw him walking upon the sea, they supposed
50 it had been a spirit, and cried out: for they all
saw him, and were troubled. And immediately he
talked with them, and saith unto them, Be of
51 good cheer: it is I; be not afraid. And he went
up unto them into the ship; and the wind ceased:
and they were sore amazed in themselves beyond
52 measure, and wondered. For they considered not
*the miracle* of the loaves: for their heart was
hardened.

Works of healing in Gennesaret.

53 And when they had passed over, they came
into the land of Gennesaret, and drew to the
54 shore. And when they were come out of the ship,
55 straightway they knew him, and ran through that
whole region round about, and began to carry
about in beds those that were sick, where they
56 heard he was. And whithersoever he entered,

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into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole.

**Questions of washings.**

Then came together unto him the Pharisees, **7**
and certain of the scribes, which came from
Jerusalem. And when they saw some of his 2
disciples eat bread with defiled, that is to say,
with unwashen, hands, they found fault. For 3
the Pharisees, and all the Jews, except they wash
their hands oft, eat not, holding the tradition of
the elders. And when they come from the market, 4
except they wash, they eat not. And many other
things there be, which they have received to hold,
*as* the washing of cups, and pots, brasen vessels,
and of tables. Then the Pharisees and scribes 5
asked him, Why walk not thy disciples according
to the tradition of the elders, but eat bread with
unwashen hands? He answered and said unto 6
them, Well hath Esaias prophesied of you
hypocrites, as it is written, This people honoureth
me with their lips, but their heart is far from me.
Howbeit in vain do they worship me, teaching 7
for doctrines the commandments of men. For 8
laying aside the commandment of God, ye hold
the tradition of men, as the washing of pots and
cups: and many other such like things ye do.
And he said unto them, Full well ye reject the 9
commandment of God, that ye may keep your
own tradition. For Moses said, Honour thy 10
father and thy mother; and, Whoso curseth
father or mother, let him die the death: but ye 11

say, If a man shall say to his father or mother,
It is Corban, that is to say, a gift, by whatsoever
thou mightest be profited by me; *he shall be free.*
12 And ye suffer him no more to do ought for his
13 father or his mother; making the word of God
of none effect through your tradition, which
ye have delivered: and many such like things
14 do ye. And when he had called all the people
unto him, he said unto them, Hearken unto me
15 every one of you, and understand: there is nothing
from without a man, that entering into him can
defile him: but the things which come out of
16 him, those are they that defile the man. If any
17 man have ears to hear, let him hear. And when
he was entered into the house from the people,
his disciples asked him concerning the parable.
18 And he saith unto them, Are ye so without
understanding also? Do ye not perceive, that
whatsoever thing from without entereth into the
19 man, it cannot defile him; because it entereth
not into his heart, but into the belly, and goeth
20 out into the draught, purging all meats? And
he said, That which cometh out of the man, that
21 defileth the man. For from within, out of the
heart of men, proceed evil thoughts, adulteries,
22 fornications, murders, thefts, covetousness, wickedness,
deceit, lasciviousness, an evil eye, blasphemy,
23 pride, foolishness: all these evil things come from
within, and defile the man.

**Syro-phœnician woman's daughter.**

24 And from thence he arose, and went into the
borders of Tyre and Sidon, and entered into an
house, and would have no man know it: but he
25 could not be hid. For a certain woman, whose

**Chap. 7** young daughter had an unclean spirit, heard of
him, and came and fell at his feet: the woman 26
was a Greek, a Syrophenician by nation; and she
besought him that he would cast forth the devil
out of her daughter. But Jesus said unto her, 27
Let the children first be filled: for it is not meet
to take the children's bread, and to cast *it* unto
the dogs. And she answered and said unto him, 28
Yes, Lord: yet the dogs under the table eat of
the children's crumbs. And he said unto her, 29
For this saying go thy way; the devil is gone out
of thy daughter. And when she was come to 30
her house, she found the devil gone out, and her
daughter laid upon the bed.

**Healing of deaf and dumbman.**

And again, departing from the coasts of Tyre 31
and Sidon, he came unto the sea of Galilee,
through the midst of the coasts of Decapolis.
And they bring unto him one that was deaf, and 32
had an impediment in his speech; and they
beseech him to put his hand upon him. And 33
he took him aside from the multitude, and put
his fingers into his ears, and he spit, and touched
his tongue; and looking up to heaven, he sighed, 34
and saith unto him, Ephphatha, that is, Be opened.
And straightway his ears were opened, and the 35
string of his tongue was loosed, and he spake
plain. And he charged them that they should 36
tell no man: but the more he charged them, so
much the more a great deal they published *it;*
and were beyond measure astonished, saying, He 37
hath done all things well: he maketh both the
deaf to hear, and the dumb to speak.

**Feeding of the 4,000.**

In those days the multitude being very great, **8**

and having nothing to eat, Jesus called his disciples
2 unto him, and saith unto them, I have compassion
on the multitude, because they have now been
with me three days, and have nothing to eat:
3 and if I send them away fasting to their own
houses, they will faint by the way: for divers
4 of them came from far. And his disciples answered
him, From whence can a man satisfy these men
5 with bread here in the wilderness? And he asked
them, How many loaves have ye? And they said,
6 Seven. And he commanded the people to sit
down on the ground: and he took the seven
loaves, and gave thanks, and brake, and gave to
his disciples to set before them; and they did
7 set them before the people. And they had a few
small fishes: and he blessed, and commanded to
8 set them also before them. So they did eat, and
were filled: and they took up of the broken *meat*
9 that was left seven baskets. And they that had
eaten were about four thousand: and he sent
10 them away. And straightway he entered into
a ship with his disciples, and came into the
parts of Dalmanutha.

**Question of signs.**

11 And the Pharisees came forth, and began to
question with him, seeking of him a sign from
12 heaven, tempting him. And he sighed deeply
in his spirit, and saith, Why doth this generation
seek after a sign? verily I say unto you, There
13 shall no sign be given unto this generation. And
he left them, and entering into the ship again
departed to the other side.

**The evil leaven.**

14 Now the disciples had forgotten to take bread,
neither had they in the ship with them more than

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one loaf. And he charged them, saying, Take 15
heed, beware of the leaven of the Pharisees, and
*of* the leaven of Herod. And they reasoned 16
among themselves, saying, *It is* because we have
no bread. And when Jesus knew *it*, he saith 17
unto them, Why reason ye, because ye have no
bread? perceive ye not yet, neither understand?
have ye your heart yet hardened? having eyes, 18
see ye not? and having ears, hear ye not? and
do ye not remember? When I brake the five 19
loaves among five thousand, how many baskets
full of fragments took ye up? They say unto him,
Twelve. And when the seven among four thou- 20
sand, how many baskets full of fragments took ye
up? And they said, Seven. And he said unto 21
them, How is it that ye do not understand?

**Healing of blind man at Bethsaida.**

And he cometh to Bethsaida; and they bring 22
a blind man unto him, and besought him to touch
him. And he took the blind man by the hand, 23
and led him out of the town; and when he had
spit on his eyes, and put his hands upon him, he
asked him if he saw ought. And he looked up, 24
and said, I see men as trees, walking. After that 25
he put his hands again upon his eyes, and made
him look up: and he was restored, and saw every
man clearly. And he sent him away to his house, 26
saying, Neither go into the town, nor tell *it* to any
in the town.

**Peter's confession.**

And Jesus went out, and his disciples, into the 27
towns of Cæsarea Philippi: and by the way he
asked his disciples, saying unto them, Whom do
men say that I am? And they answered, John 28
the Baptist: but some say, Elias; and others,

29 One of the prophets. And he saith unto them,
But whom say ye that I am? And Peter answereth
30 and saith unto him, Thou art the Christ. And he
charged them that they should tell no man of him.

**Jesus predicts his death and rebukes Peter.**

31 And he began to teach them, that the Son of
man must suffer many things, and be rejected of
the elders, and *of* the chief priests, and scribes, and
32 be killed, and after three days rise again. And
he spake that saying openly. And Peter took
33 him, and began to rebuke him. But when he
had turned about and looked on his disciples,
he rebuked Peter, saying, Get thee behind me,
Satan: for thou savourest not the things that be
34 of God, but the things that be of men. And
when he had called the people unto him with his
disciples also, he said unto them, Whosoever will
come after me, let him deny himself, and take up
35 his cross, and follow me. For whosoever will save
his life shall lose it; but whosoever shall lose his
life for my sake and the gospel's, the same shall
36 save it. For what shall it profit a man, if he
shall gain the whole world, and lose his own
37 soul? Or what shall a man give in exchange for
38 his soul? Whosoever therefore shall be ashamed
of me and of my words in this adulterous and
sinful generation; of him also shall the Son of
man be ashamed, when he cometh in the glory
9 of his Father with the holy angels. And he said
unto them, Verily I say unto you, That there be
some of them that stand here, which shall not
taste of death, till they have seen the kingdom
of God come with power.

**The transfiguration.**

2 And after six days Jesus taketh with him Peter,

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and James, and John, and leadeth them up into
an high mountain apart by themselves: and he
was transfigured before them. And his raiment 3
became shining, exceeding white as snow; so as
no fuller on earth can white them. And there 4
appeared unto them Elias with Moses: and they
were talking with Jesus. And Peter answered and 5
said to Jesus, Master, it is good for us to be
here: and let us make three tabernacles; one
for thee, and one for Moses, and one for Elias.
For he wist not what to say; for they were sore 6
afraid. And there was a cloud that overshadowed 7
them: and a voice came out of the cloud, saying,
This is my beloved Son: hear him. And suddenly, 8
when they had looked round about, they saw no
man any more, save Jesus only with themselves.

**Questions regarding the resurrection.**

And as they came down from the mountain, he 9
charged them that they should tell no man what
things they had seen, till the Son of man were
risen from the dead. And they kept that saying 10
with themselves, questioning one with another
what the rising from the dead should mean. And 11
they asked him, saying, Why say the scribes that
Elias must first come? And he answered and told 12
them, Elias verily cometh first, and restoreth all
things; and how it is written of the Son of man,
that he must suffer many things, and be set at
nought. But I say unto you, That Elias is indeed 13
come, and they have done unto him whatsoever
they listed, as it is written of him.

**Healing of a demoniac boy.**

And when he came to his disciples, he saw a 14
great multitude about them, and the scribes
questioning with them. And straightway all the 15

people, when they beheld him, were greatly amazed,
16 and running to him saluted him. And he asked
17 the scribes, What question ye with them? And
one of the multitude answered and said, Master,
I have brought unto thee my son, which hath
18 a dumb spirit; and wheresoever he taketh him,
he teareth him: and he foameth, and gnasheth
with his teeth, and pineth away: and I spake
to thy disciples that they should cast him out;
19 and they could not. He answereth him, and
saith, O faithless generation, how long shall I
be with you? how long shall I suffer you? bring
20 him unto me. And they brought him unto him:
and when he saw him, straightway the spirit tare
him; and he fell on the ground, and wallowed
21 foaming. And he asked his father, How long
is it ago since this came unto him? And he said,
22 Of a child. And ofttimes it hath cast him into
the fire, and into the waters, to destroy him: but if
thou canst do any thing, have compassion on us,
23 and help us. Jesus said unto him, If thou canst
believe, all things are possible to him that believeth.
24 And straightway the father of the child cried out,
and said with tears, Lord, I believe; help thou
25 mine unbelief. When Jesus saw that the people
came running together, he rebuked the foul spirit,
saying unto him, *Thou* dumb and deaf spirit, I
charge thee, come out of him, and enter no more
26 into him. And the *spirit* cried, and rent him sore,
and came out of him: and he was as one dead;
27 insomuch that many said, He is dead. But Jesus
took him by the hand, and lifted him up; and
28 he arose. And when he was come into the house,

**The father's appeal.**

his disciples asked him privately, Why could not we cast him out? And he said unto them, This 29 kind can come forth by nothing, but by prayer and fasting.

**Further announcement of his death and resurrection.**

And they departed thence, and passed through 30 Galilee; and he would not that any man should know it. For he taught his disciples, and said 31 unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day. But 32 they understood not that saying, and were afraid to ask him.

**Rebuke of the ambition of the disciples.**

And he came to Capernaum: and being in the 33 house he asked them, What was it that ye disputed among yourselves by the way? But they held their 34 peace: for by the way they had disputed among themselves, who *should be* the greatest. And he 35 sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all. And he took 36 a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them, Whosoever shall receive one of such children 37 in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.

**Questions of discipleship and offences.**

And John answered him, saying, Master, we 38 saw one casting out devils in thy name, and he followeth not us: and we forbad him, because he followeth not us. But Jesus said, Forbid him 39 not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For 40 he that is not against us is on our part. For whoso- 41 ever shall give you a cup of water to drink in my

name, because ye belong to Christ, verily I say
42 unto you, he shall not lose his reward. And
whosoever shall offend one of *these* little ones that
believe in me, it is better for him that a millstone
were hanged about his neck, and he were cast
43 into the sea. And if thy hand offend thee, cut
it off: it is better for thee to enter into life maimed,
than having two hands to go into hell, into the fire
44 that never shall be quenched: where their worm
45 dieth not, and the fire is not quenched. And if
thy foot offend thee, cut it off: it is better for thee
to enter halt into life, than having two feet to
be cast into hell, into the fire that never shall be
46 quenched: where their worm dieth not, and the
47 fire is not quenched. And if thine eye offend
thee, pluck it out: it is better for thee to enter
into the kingdom of God with one eye, than having
48 two eyes to be cast into hell fire: where their
worm dieth not, and the fire is not quenched.
49 For every one shall be salted with fire, and every
50 sacrifice shall be salted with salt. Salt is good:
but if the salt have lost his saltness, wherewith
will ye season it? Have salt in yourselves, and
have peace one with another.

**Questions of marriage and divorce.**

**10** And he arose from thence, and cometh into the
coasts of Judæa by the farther side of Jordan: and
the people resort unto him again; and, as he was
2 wont, he taught them again. And the Pharisees
came to him, and asked him, Is it lawful for a
3 man to put away his wife? tempting him. And he
answered and said unto them, What did Moses
4 command you? And they said, Moses suffered
to write a bill of divorcement, and to put her away.

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And Jesus answered and said unto them, For the 5
hardness of your heart he wrote you this precept.
But from the beginning of the creation God made 6
them male and female. For this cause shall a man 7
leave his father and mother, and cleave to his wife;
and they twain shall be one flesh: so then they 8
are no more twain, but one flesh. What therefore 9
God hath joined together, let not man put asunder.
And in the house his disciples asked him again of 10
the same matter. And he saith unto them, Whoso- 11
ever shall put away his wife, and marry another,
committeth adultery against her. And if a woman 12
shall put away her husband, and be married to
another, she committeth adultery.

**Blessing little children.**

And they brought young children to him, that 13
he should touch them: and his disciples rebuked
those that brought them. But when Jesus saw *it*, 14
he was much displeased, and said unto them, Suffer
the little children to come unto me, and forbid them
not: for of such is the kingdom of God. Verily 15
I say unto you, Whosoever shall not receive the
kingdom of God as a little child, he shall not enter
therein. And he took them up in his arms, put 16
his hands upon them, and blessed them.

**The rich young ruler.**

And when he was gone forth into the way, there 17
came one running, and kneeled to him, and asked
him, Good Master, what shall I do that I may
inherit eternal life? And Jesus said unto him, 18
Why callest thou me good? there is none good
but one, *that is*, God. Thou knowest the com- 19
mandments, Do not commit adultery, Do not kill,
Do not steal, Do not bear false witness, Defraud
not, Honour thy father and mother. And he 20

answered and said unto him, Master, all these
21 have I observed from my youth. Then Jesus
beholding him loved him, and said unto him,
One thing thou lackest: go thy way, sell whatsoever
thou hast, and give to the poor, and thou
shalt have treasure in heaven: and come, take
22 up the cross, and follow me. And he was sad
at that saying, and went away grieved: for he
had great possessions.

**Law of entrance into the kingdom.**

23 And Jesus looked round about, and saith unto
his disciples, How hardly shall they that have
24 riches enter into the kingdom of God! And the
disciples were astonished at his words. But Jesus
answereth again, and saith unto them, Children,
how hard is it for them that trust in riches to
25 enter into the kingdom of God! It is easier for
a camel to go through the eye of a needle, than
for a rich man to enter into the kingdom of God.
26 And they were astonished out of measure, saying
27 among themselves, Who then can be saved? And
Jesus looking upon them saith, With men *it is*
impossible, but not with God: for with God all
28 things are possible. Then Peter began to say
unto him, Lo, we have left all, and have followed
29 thee. And Jesus answered and said, Verily I
say unto you, There is no man that hath left
house, or brethren, or sisters, or father, or mother,
or wife, or children, or lands, for my sake, and the
30 gospel's, but he shall receive an hundredfold now
in this time, houses, and brethren, and sisters, and
mothers, and children, and lands, with persecutions;
31 and in the world to come eternal life. But
many that are first shall be last; and the last first.

**Chap. 10**

**Announcement of death and resurrection.**

And they were in the way going up to Jerusalem; 32
and Jesus went before them: and they were amazed;
and as they followed, they were afraid. And he
took again the twelve, and began to tell them
what things should happen unto him, saying, 33
Behold, we go up to Jerusalem; and the Son
of man shall be delivered unto the chief priests,
and unto the scribes; and they shall condemn
him to death, and shall deliver him to the
Gentiles: and they shall mock him, and shall 34
scourge him, and shall spit upon him, and shall
kill him: and the third day he shall rise again.

**Rebuke of sons of Zebedee.**

And James and John, the sons of Zebedee, 35
come unto him, saying, Master, we would that
thou shouldest do for us whatsoever we shall
desire. And he said unto them, What would 36
ye that I should do for you? They said unto 37
him, Grant unto us that we may sit, one on thy
right hand, and the other on thy left hand, in
thy glory. But Jesus said unto them, Ye know 38
not what ye ask: can ye drink of the cup that
I drink of? and be baptized with the baptism
that I am baptized with? And they said unto 39
him, We can. And Jesus said unto them, Ye
shall indeed drink of the cup that I drink of;
and with the baptism that I am baptized withal
shall ye be baptized: but to sit on my right 40
hand and on my left hand is not mine to give;
but it shall be given to them for whom it is
prepared. And when the ten heard it, they began 41
to be much displeased with James and John.
But Jesus called them to him, and saith unto 42
them, Ye know that they which are accounted

to rule over the Gentiles exercise lordship over **Chap. 10**
them; and their great ones exercise authority
43 upon them. But so shall it not be among you:
but whosoever will be great among you, shall
44 be your minister: and whosoever of you will be
45 the chiefest, shall be servant of all. For even
the Son of man came not to be ministered unto,
but to minister, and to give his life a ransom for
many.

**Blind Bartimæus made to see.**

46 And they came to Jericho: and as he went
out of Jericho with his disciples and a great
number of people, blind Bartimæus, the son of
47 Timæus, sat by the highway side begging. And
when he heard that it was Jesus of Nazareth, he
began to cry out, and say, Jesus, thou son of
48 David, have mercy on me. And many charged
him that he should hold his peace: but he cried
the more a great deal, Thou son of David, have
49 mercy on me. And Jesus stood still, and commanded
him to be called. And they call the
blind man, saying unto him, Be of good comfort,
50 rise; he calleth thee. And he, casting away his
51 garment, rose, and came to Jesus. And Jesus
answered and said unto him, What wilt thou
that I should do unto thee? The blind man
said unto him, Lord, that I might receive my
52 sight. And Jesus said unto him, Go thy way;
thy faith hath made thee whole. And immediately
he received his sight, and followed Jesus
in the way.

**Triumphal entry of Jesus into Jerusalem.**

**11** AND when they came nigh to Jerusalem, unto
Bethphage and Bethany, at the mount of Olives,
2 he sendeth forth two of his disciples, and saith

Chap. 11

unto them, Go your way into the village over
against you: and as soon as ye be entered into it,
ye shall find a colt tied, whereon never man sat;
loose him, and bring him. And if any man say 3
unto you, Why do ye this? say ye that the Lord
hath need of him; and straightway he will send
him hither. And they went their way, and found 4
the colt tied by the door without in a place where
two ways met; and they loose him. And certain 5
of them that stood there said unto them, What do
ye, loosing the colt? And they said unto them 6
even as Jesus had commanded: and they let them
go. And they brought the colt to Jesus, and cast 7
their garments on him; and he sat upon him.
And many spread their garments in the way: and 8
others cut down branches off the trees, and strawed
them in the way. And they that went before, and 9
they that followed, cried, saying, *Hosanna;* Blessed
is he that cometh in the name of the Lord:
Blessed be the kingdom of our father David, that 10
cometh in the name of the Lord: *Hosanna* in the
highest. And Jesus entered into Jerusalem, and 11
into the temple: and when he had looked round
about upon all things, and now the eventide was
come, he went out unto Bethany with the twelve.

**Cursing of the barren fig tree.**

AND on the morrow, when they were come 12
from Bethany, he was hungry: and seeing a fig 13
tree afar off having leaves, he came, if haply he
might find any thing thereon: and when he came
to it, he found nothing but leaves; for the time
of figs was not *yet.* And Jesus answered and said 14
unto it, No man eat fruit of thee hereafter for
ever. And his disciples heard *it.*

**Cleansing of the temple.**

15 And they come to Jerusalem: and Jesus went
into the temple, and began to cast out them that
sold and bought in the temple, and overthrew the
tables of the moneychangers, and the seats of
16 them that sold doves; and would not suffer that
any man should carry *any* vessel through the
17 temple. And he taught, saying unto them, Is it
not written, My house shall be called of all nations
the house of prayer? but ye have made it a den
18 of thieves. And the scribes and chief priests heard
*it,* and sought how they might destroy him: for
they feared him, because all the people was
19 astonished at his doctrine. And when even was
come, he went out of the city.

**Counsels on faith, prayer, and forgiveness.**

20 AND in the morning, as they passed by, they
21 saw the fig tree dried up from the roots. And
Peter calling to remembrance saith unto him,
Master, behold, the fig tree which thou cursedst
22 is withered away. And Jesus answering saith unto
23 them, Have faith in God. For verily I say unto
you, That whosoever shall say unto this mountain,
Be thou removed, and be thou cast into the sea;
and shall not doubt in his heart, but shall believe
that those things which he saith shall come to
24 pass; he shall have whatsoever he saith. Therefore
I say unto you, What things soever ye desire,
when ye pray, believe that ye receive *them,* and
25 ye shall have *them.* And when ye stand praying,
forgive, if ye have ought against any: that your
Father also which is in heaven may forgive you
26 your trespasses. But if ye do not forgive, neither
will your Father which is in heaven forgive your
trespasses.

**Chap. 11**

**Questions of authority.**

And they come again to Jerusalem: and as he 27
was walking in the temple, there come to him the
chief priests, and the scribes, and the elders, and 28
say unto him, By what authority doest thou these
things? and who gave thee this authority to do
these things? And Jesus answered and said unto 29
them, I will also ask of you one question, and
answer me, and I will tell you by what authority
I do these things. The baptism of John, was *it* 30
from heaven, or of men? answer me. And they 31
reasoned with themselves, saying, If we shall say,
From heaven; he will say, Why then did ye not
believe him? But if we shall say, Of men; they 32
feared the people: for all men counted John, that
he was a prophet indeed. And they answered 33
and said unto Jesus, We cannot tell. And Jesus
answering saith unto them, Neither do I tell you
by what authority I do these things.

**Parable of the vineyard.**

And he began to speak unto them by parables. **12**
A certain man planted a vineyard, and set an
hedge about it, and digged a place for the winefat,
and built a tower, and let it out to husbandmen,
and went into a far country. And at the season 2
he sent to the husbandmen a servant, that he
might receive from the husbandmen of the fruit
of the vineyard. And they caught him, and beat 3
him, and sent him away empty. And again he 4
sent unto them another servant; and at him they
cast stones, and wounded him in the head, and
sent him away shamefully handled. And again 5
he sent another; and him they killed, and many
others; beating some, and killing some. Having 6
yet therefore one son, his wellbeloved, he sent him

also last unto them, saying, They will reverence
7 my son. But those husbandmen said among
themselves, This is the heir; come, let us kill
8 him, and the inheritance shall be our's. And
they took him, and killed him, and cast him out
9 of the vineyard. What shall therefore the lord
of the vineyard do? he will come and destroy
the husbandmen, and will give the vineyard unto
10 others. And have ye not read this scripture; The
stone which the builders rejected is become the
11 head of the corner: this was the Lord's doing,
12 and it is marvellous in our eyes? And they sought
to lay hold on him, but feared the people: for
they knew that he had spoken the parable against
them: and they left him, and went their way.

**Questions of tribute.**

13 And they send unto him certain of the Pharisees
and of the Herodians, to catch him in his words.
14 And when they were come, they say unto him,
Master, we know that thou art true, and carest for
no man: for thou regardest not the person of men,
but teachest the way of God in truth: Is it lawful
15 to give tribute to Cæsar, or not? Shall we give,
or shall we not give? But he, knowing their
hypocrisy, said unto them, Why tempt ye me?
16 bring me a penny, that I may see it. And they
brought *it*. And he saith unto them, Whose is this
image and superscription? And they said unto
17 him, Cæsar's. And Jesus answering said unto them,
Render to Cæsar the things that are Cæsar's,
and to God the things that are God's. And they
marvelled at him.

**Questions of the resurrection.**

18 Then come unto him the Sadducees, which say
there is no resurrection; and they asked him,

**Chap. 12** saying, Master, Moses wrote unto us, If a man's 19
brother die, and leave his wife behind him, and
leave no children, that his brother should take his
wife, and raise up seed unto his brother. Now 20
there were seven brethren: and the first took
a wife, and dying left no seed. And the second 21
took her, and died, neither left he any seed: and
the third likewise. And the seven had her, and left 22
no seed: last of all the woman died also. In the 23
resurrection therefore, when they shall rise, whose
wife shall she be of them? for the seven had her
to wife. And Jesus answering said unto them, Do 24
ye not therefore err, because ye know not the
scriptures, neither the power of God? For when 25
they shall rise from the dead, they neither marry,
nor are given in marriage; but are as the angels
which are in heaven. And as touching the dead, that 26
they rise: have ye not read in the book of Moses,
how in the bush God spake unto him, saying, I *am*
the God of Abraham, and the God of Isaac, and the
God of Jacob? He is not the God of the dead, but 27
the God of the living: ye therefore do greatly err.

**Question of the great commandment.**

And one of the scribes came, and having heard 28
them reasoning together, and perceiving that he
had answered them well, asked him, Which is the
first commandment of all? And Jesus answered 29
him, The first of all the commandments *is*, Hear,
O Israel; The Lord our God is one Lord: and 30
thou shalt love the Lord thy God with all thy
heart, and with all thy soul, and with all thy mind,
and with all thy strength: this is the first commandment.
And the second is like, *namely* this, Thou 31
shalt love thy neighbour as thyself. There is none

32 other commandment greater than these. And the
scribe said unto him, Well, Master, thou hast said
the truth: for there is one God; and there is none
33 other but he: and to love him with all the heart,
and with all the understanding, and with all the
soul, and with all the strength, and to love *his*
neighbour as himself, is more than all whole burnt
34 offerings and sacrifices. And when Jesus saw that
he answered discreetly, he said unto him, Thou art
not far from the kingdom of God. And no man
after that durst ask him *any question.*

**Question concerning David's Son.**

35 And Jesus answered and said, while he taught
in the temple, How say the scribes that Christ is
36 the Son of David? For David himself said by the
Holy Ghost, The LORD said to my Lord, Sit thou
on my right hand, till I make thine enemies thy
37 footstool. David therefore himself calleth him
Lord; and whence is he then his son? And the
common people heard him gladly.

**Warning against the scribes.**

38 And he said unto them in his doctrine, Beware
of the scribes, which love to go in long clothing,
39 and *love* salutations in the marketplaces, and the
chief seats in the synagogues, and the uppermost
40 rooms at feasts: which devour widows' houses,
and for a pretence make long prayers: these shall
receive greater damnation.

**The widow's offering.**

41 And Jesus sat over against the treasury, and
beheld how the people cast money into the treasury:
42 and many that were rich cast in much. And there
came a certain poor widow, and she threw in two
43 mites, which make a farthing. And he called *unto*
him his disciples, and saith unto them, Verily I say
unto you, That this poor widow hath cast more in,

**Chap. 12**

than all they which have cast into the treasury: for all they did cast in of their abundance; but 44 she of her want did cast in all that she had, *even* all her living.

**Destruction of the temple foretold.**

AND as he went out of the temple, one of his 13 disciples saith unto him, Master, see what manner of stones and what buildings *are here!* And Jesus 2 answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down.

**Announcement of beginnings of travail.**

And as he sat upon the mount of Olives over 3 against the temple, Peter and James and John and Andrew asked him privately, Tell us, when shall 4 these things be? and what shall be the sign when all these things shall be fulfilled? And Jesus answer- 5 ing them began to say, Take heed lest any *man* deceive you: for many shall come in my name, 6 saying, I am *Christ;* and shall deceive many. And when ye shall hear of wars and rumours of 7 wars, be ye not troubled: for such things must needs be; but the end *shall* not *be* yet. For 8 nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these are the beginnings of sorrows.

**Announcement of persecutions.**

But take heed to yourselves: for they shall 9 deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them. And the gospel must first be pub- 10 lished among all nations. But when they shall 11 lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye

premeditate: but whatsoever shall be given you
in that hour, that speak ye: for it is not ye that
12 speak, but the Holy Ghost. Now the brother
shall betray the brother to death, and the father
the son; and children shall rise up against their
parents, and shall cause them to be put to death.
13 And ye shall be hated of all men for my name's
sake: but he that shall endure unto the end, the
same shall be saved.

**Days of suffering.**

14 But when ye shall see the abomination of
desolation, spoken of by Daniel the prophet,
standing where it ought not, (let him that readeth
understand,) then let them that be in Judæa flee
15 to the mountains: and let him that is on the
housetop not go down into the house, neither
enter *therein*, to take any thing out of his house:
16 and let him that is in the field not turn back
17 again for to take up his garment. But woe to
them that are with child, and to them that give
18 suck in those days! And pray ye that your flight
19 be not in the winter. For *in* those days shall
be affliction, such as was not from the beginning
of the creation which God created unto this time,
20 neither shall be. And except that the Lord had
shortened those days, no flesh should be saved:
but for the elect's sake, whom he hath chosen,
21 he hath shortened the days. And then if any
man shall say to you, Lo, here is Christ; or,
22 lo, *he is* there; believe him not: for false Christs
and false prophets shall rise, and shall shew signs
and wonders, to seduce, if it were possible, even
23 the elect. But take ye heed: behold, I have
foretold you all things.

**Chap. 13**

**Coming of the Son of man.**

But in those days, after that tribulation, the sun 24
shall be darkened, and the moon shall not give
her light, and the stars of heaven shall fall, and 25
the powers that are in heaven shall be shaken.
And then shall they see the Son of man coming 26
in the clouds with great power and glory. And 27
then shall he send his angels, and shall gather
together his elect from the four winds, from the
uttermost part of the earth to the uttermost part
of heaven.

**Need of watchfulness.**

Now learn a parable of the fig tree; When her 28
branch is yet tender, and putteth forth leaves, ye
know that summer is near: so ye in like manner, 29
when ye shall see these things come to pass, know
that it is nigh, even at the doors. Verily I say 30
unto you, that this generation shall not pass, till
all these things be done. Heaven and earth shall 31
pass away: but my words shall not pass away.
But of that day and that hour knoweth no man, 32
no, not the angels which are in heaven, neither
the Son, but the Father. Take ye heed, watch 33
and pray: for ye know not when the time is. *For* 34
*the Son of man is* as a man taking a far journey, who
left his house, and gave authority to his servants,
and to every man his work, and commanded the
porter to watch. Watch ye therefore: for ye 35
know not when the master of the house cometh,
at even, or at midnight, or at the cockcrowing,
or in the morning: lest coming suddenly he find 36
you sleeping. And what I say unto you I say 37
unto all, Watch.

**Council of chief priests**

AFTER two days was *the feast of* the passover, **14**
and of unleavened bread: and the chief priests

**and scribes.**

and the scribes sought how they might take him by
2 craft, and put him to death. But they said, Not on
the feast day, lest there be an uproar of the people.

**The anointing in Simon's house.**

3 And being in Bethany in the house of Simon
the leper, as he sat at meat, there came a woman
having an alabaster box of ointment of spikenard
very precious; and she brake the box, and poured
4 *it* on his head. And there were some that had
indignation within themselves, and said, Why was
5 this waste of the ointment made? for it might
have been sold for more than three hundred
pence, and have been given to the poor. And
6 they murmured against her. And Jesus said, Let
her alone; why trouble ye her? she hath wrought
7 a good work on me. For ye have the poor with
you always, and whensoever ye will ye may do
8 them good: but me ye have not always. She hath
done what she could: she is come aforehand to
9 anoint my body to the burying. Verily I say unto
you, Wheresoever this gospel shall be preached
throughout the whole world, *this* also that she hath
done shall be spoken of for a memorial of her.

**Treachery of Judas.**

10 And Judas Iscariot, one of the twelve, went unto
11 the chief priests, to betray him unto them. And
when they heard *it*, they were glad, and promised
to give him money. And he sought how he might
conveniently betray him.

**Preparation for the Passover.**

12 And the first day of unleavened bread, when
they killed the passover, his disciples said unto him,
Where wilt thou that we go and prepare that thou
13 mayest eat the passover? And he sendeth forth
two of his disciples, and saith unto them, Go ye
into the city, and there shall meet you a man

**Chap. 14** bearing a pitcher of water: follow him. And 14
wheresoever he shall go in, say ye to the goodman
of the house, The Master saith, Where is the
guestchamber, where I shall eat the passover
with my disciples? And he will shew you a large 15
upper room furnished and prepared: there make
ready for us. And his disciples went forth, and 16
came into the city, and found as he had said unto
them: and they made ready the passover.

**Indication of the traitor.** AND in the evening he cometh with the twelve. 17
And as they sat and did eat, Jesus said, Verily I say 18
unto you, One of you which eateth with me shall
betray me. And they began to be sorrowful, and 19
to say unto him one by one, Is it I? and another
*said*, Is it I? And he answered and said unto them, 20
It is one of the twelve, that dippeth with me in
the dish. The Son of man indeed goeth, as it is 21
written of him: but woe to that man by whom the
Son of man is betrayed! good were it for that man
if he had never been born.

**The Lord's Supper.** And as they did eat, Jesus took bread, and 22
blessed, and brake *it*, and gave to them, and said,
Take, eat: this is my body. And he took the cup, 23
and when he had given thanks, he gave *it* to them:
and they all drank of it. And he said unto them, 24
This is my blood of the new testament, which is
shed for many. Verily I say unto you, I will 25
drink no more of the fruit of the vine, until that
day that I drink it new in the kingdom of God.
And when they had sung an hymn, they went out 26
into the mount of Olives.

**Prediction of Peter's fall.** And Jesus saith unto them, All ye shall be offend- 27
ed because of me this night: for it is written, I will

smite the shepherd, and the sheep shall be scattered.
28 But after that I am risen, I will go before you into
29 Galilee. But Peter said unto him, Although all
30 shall be offended, yet *will* not I. And Jesus saith
unto him, Verily I say unto thee, That this day,
even in this night, before the cock crow twice, thou
31 shalt deny me thrice. But he spake the more
vehemently, If I should die with thee, I will not
deny thee in any wise. Likewise also said they all.

**The agony in Gethsemane.**

32 And they came to a place which was named
Gethsemane: and he saith to his disciples, Sit ye
33 here, while I shall pray. And he taketh with him
Peter and James and John, and began to be sore
34 amazed, and to be very heavy; and saith unto
them, My soul is exceeding sorrowful unto death:
35 tarry ye here, and watch. And he went forward a
little, and fell on the ground, and prayed that, if it
36 were possible, the hour might pass from him. And
he said, Abba, Father, all things are possible unto
thee; take away this cup from me: nevertheless
37 not what I will, but what thou wilt. And he
cometh, and findeth them sleeping, and saith unto
Peter, Simon, sleepest thou? couldest not thou
38 watch one hour? Watch ye and pray, lest ye enter
into temptation. The spirit truly *is* ready, but the
39 flesh is weak. And again he went away, and
40 prayed, and spake the same words. And when
he returned, he found them asleep again, (for
their eyes were heavy,) neither wist they what
41 to answer him. And he cometh the third time,
and saith unto them, Sleep on now, and take your
rest: it is enough, the hour is come; behold, the
Son of man is betrayed into the hands of sinners.

Rise up, let us go; lo, he that betrayeth me is at 42
hand.

**The betrayal and arrest.**

And immediately, while he yet spake, cometh 43
Judas, one of the twelve, and with him a great
multitude with swords and staves, from the chief
priests and the scribes and the elders. And he 44
that betrayed him had given them a token, saying,
Whomsoever I shall kiss, that same is he; take
him, and lead him away safely. And as soon as 45
he was come, he goeth straightway to him, and
saith, Master, master; and kissed him. And they 46
laid their hands on him, and took him. And one 47
of them that stood by drew a sword, and smote a
servant of the high priest, and cut off his ear.
And Jesus answered and said unto them, Are ye 48
come out, as against a thief, with swords and with
staves to take me? I was daily with you in the 49
temple teaching, and ye took me not: but the
scriptures must be fulfilled. And they all forsook 50
him, and fled.

**Incident of the young man.**

And there followed him a certain young man, 51
having a linen cloth cast about his naked body;
and the young men laid hold on him: and he left 52
the linen cloth, and fled from them naked.

**Jesus before the Jewish Council.**

And they led Jesus away to the high priest: and 53
with him were assembled all the chief priests and
the elders and the scribes. And Peter followed 54
him afar off, even into the palace of the high
priest: and he sat with the servants, and warmed
himself at the fire. And the chief priests and all 55
the council sought for witness against Jesus to put
him to death; and found none. For many bare 56
false witness against him, but their witness agreed

57 not together. And there arose certain, and bare
58 false witness against him, saying, We heard him
say, I will destroy this temple that is made with
hands, and within three days I will build another
59 made without hands. But neither so did their
60 witness agree together. And the high priest stood
up in the midst, and asked Jesus, saying, Answerest
thou nothing? what *is it which* these witness against
61 thee? But he held his peace, and answered nothing.
Again the high priest asked him, and said unto him,
62 Art thou the Christ, the Son of the Blessed? And
Jesus said, I am: and ye shall see the Son of man
sitting on the right hand of power, and coming in
63 the clouds of heaven. Then the high priest rent
his clothes, and saith, What need we any further
64 witnesses? Ye have heard the blasphemy: what
think ye? And they all condemned him to be
65 guilty of death. And some began to spit on him,
and to cover his face, and to buffet him, and to
say unto him, Prophesy: and the servants did
strike him with the palms of their hands.

**Peter's denials.**

66 And as Peter was beneath in the palace, there
67 cometh one of the maids of the high priest: and
when she saw Peter warming himself, she looked
upon him, and said, And thou also wast with Jesus
68 of Nazareth. But he denied, saying, I know not,
neither understand I what thou sayest. And he
69 went out into the porch; and the cock crew. And
a maid saw him again, and began to say to them
70 that stood by, This is one of them. And he denied
it again. And a little after, they that stood by
said again to Peter, Surely thou art one of them:
for thou art a Galilæan, and thy speech agreeth

**Chap. 14**

*thereto.* But he began to curse and to swear, 71
*saying*, I know not this man of whom ye speak.
And the second time the cock crew. And Peter 72
called to mind the word that Jesus said unto him,
Before the cock crow twice, thou shalt deny me
thrice. And when he thought thereon, he wept.

**Jesus before Pilate.**

And straightway in the morning the chief priests **15**
held a consultation with the elders and scribes and
the whole council, and bound Jesus, and carried
him away, and delivered him to Pilate. And Pilate 2
asked him, Art thou the King of the Jews? And
he answering said unto him, Thou sayest it. And 3
the chief priests accused him of many things: but
he answered nothing. And Pilate asked him again, 4
saying, Answerest thou nothing? behold how many
things they witness against thee. But Jesus yet 5
answered nothing; so that Pilate marvelled.

**Release of Barabbas.**

Now at that feast he released unto them one 6
prisoner, whomsoever they desired. And there 7
was one named Barabbas, which lay bound with
them that had made insurrection with him, who
had committed murder in the insurrection. And 8
the multitude crying aloud began to desire *him*
*to do* as he had ever done unto them. But Pilate 9
answered them, saying, Will ye that I release unto
you the King of the Jews? For he knew that the 10
chief priests had delivered him for envy. But 11
the chief priests moved the people, that he should
rather release Barabbas unto them. And Pilate 12
answered and said again unto them, What will ye
then that I shall do unto him whom ye call the
King of the Jews? And they cried out again, 13
Crucify him. Then Pilate said unto them, Why, 14

what evil hath he done? And they cried out the
15 more exceedingly, Crucify him. And so Pilate,
willing to content the people, released Barabbas
unto them, and delivered Jesus, when he had
scourged him, to be crucified.

**Jesus mocked and scourged.**

16 And the soldiers led him away into the hall,
called Prætorium; and they call together the whole
17 band. And they clothed him with purple, and
platted a crown of thorns, and put it about his
18 *head*, and began to salute him, Hail, King of the
19 Jews! And they smote him on the head with
a reed, and did spit upon him, and bowing their
20 knees worshipped him. And when they had mocked
him, they took off the purple from him, and put his
own clothes on him, and led him out to crucify him.

**The crucifixion between two robbers.**

21 And they compel one Simon a Cyrenian, who
passed by, coming out of the country, the father of
22 Alexander and Rufus, to bear his cross. And they
bring him unto the place Golgotha, which is, being
23 interpreted, The place of a skull. And they gave
him to drink wine mingled with myrrh: but he
24 received it not. And when they had crucified him,
they parted his garments, casting lots upon them,
25 what every man should take. And it was the third
26 hour, and they crucified him. And the superscription
of his accusation was written over, THE
27 KING OF THE JEWS. And with him they
crucify two thieves; the one on his right hand,
28 and the other on his left. And the scripture was
fulfilled, which saith, And he was numbered with
29 the transgressors. And they that passed by railed
on him, wagging their heads, and saying, Ah, thou
that destroyest the temple, and buildest *it* in three

H 2

Chap. 15

days, save thyself, and come down from the cross. 30
Likewise also the chief priests mocking said among 31
themselves with the scribes, He saved others; himself he cannot save. Let Christ the King of Israel 32
descend now from the cross, that we may see and
believe. And they that were crucified with him
reviled him.

**The darkness, and the death of Jesus.**

And when the sixth hour was come, there was 33
darkness over the whole land until the ninth hour.
And at the ninth hour Jesus cried with a loud 34
voice, saying, Eloi, Eloi, lama sabachthani? which
is, being interpreted, My God, my God, why hast
thou forsaken me? And some of them that stood 35
by, when they heard it, said, Behold, he calleth
Elias. And one ran and filled a spunge full of 36
vinegar, and put it on a reed, and gave him to
drink, saying, Let alone; let us see whether Elias
will come to take him down. And Jesus cried 37
with a loud voice, and gave up the ghost. And 38
the veil of the temple was rent in twain from the
top to the bottom.

**The centurion and the women.**

And when the centurion, which stood over 39
against him, saw that he so cried out, and gave
up the ghost, he said, Truly this man was the Son
of God. There were also women looking on afar 40
off: among whom was Mary Magdalene, and Mary
the mother of James the less and of Joses, and
Salome; (who also, when he was in Galilee, followed 41
him, and ministered unto him;) and many other
women which came up with him unto Jerusalem.

**The burial of Jesus.**

And now when the even was come, because it 42
was the preparation, that is, the day before the
sabbath, Joseph of Arimathæa, an honourable 43

counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, **Chap. 15**
44 and craved the body of Jesus. And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked him whether he had
45 been any while dead. And when he knew *it* of
46 the centurion, he gave the body to Joseph. And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.
47 And Mary Magdalene and Mary the mother of Joses beheld where he was laid.

**The women and the empty tomb.**

16 AND when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come
2 and anoint him. And very early in the morning the first day of the week, they came unto the
3 sepulchre at the rising of the sun. And they said among themselves, Who shall roll us away
4 the stone from the door of the sepulchre? And when they looked, they saw that the stone was
5 rolled away: for it was very great. And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment;
6 and they were affrighted. And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here:
7 behold the place where they laid him. But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as
8 he said unto you. And they went out quickly, and fled from the sepulchre; for they trembled

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and were amazed: neither said they any thing to any man; for they were afraid.

**The risen Christ seen of Mary.**

Now when *Jesus* was risen early the first day of 9
the week, he appeared first to Mary Magdalene,
out of whom he had cast seven devils. And she 10
went and told them that had been with him, as
they mourned and wept. And they, when they 11
had heard that he was alive, and had been seen
of her, believed not.

**Seen of two disciples.**

After that he appeared in another form unto 12
two of them, as they walked, and went into the
country. And they went and told it unto the 13
residue: neither believed they them.

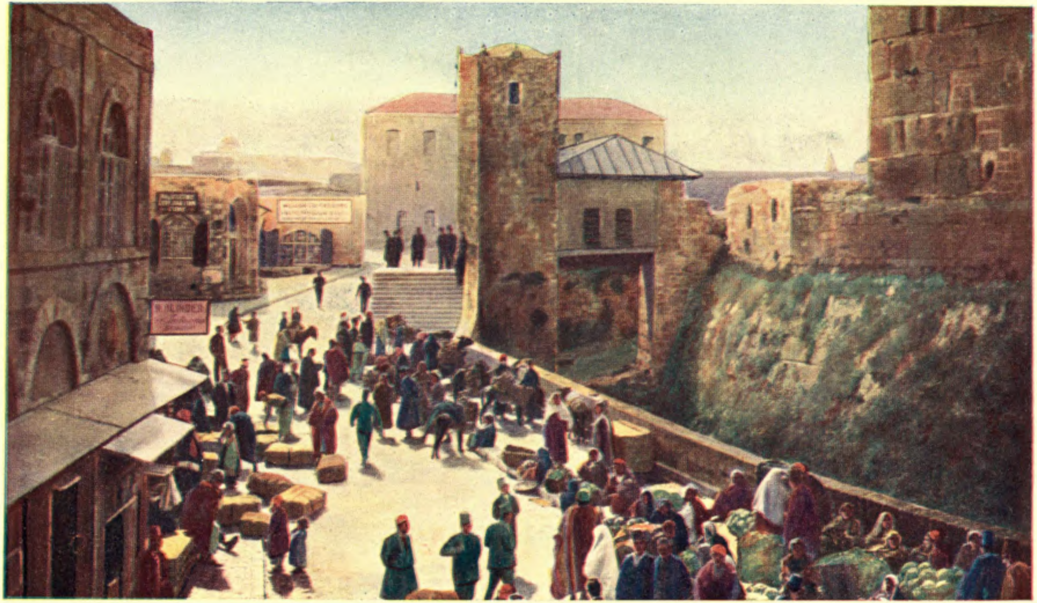
**Seen of the Eleven.**

Afterward he appeared unto the eleven as they 14
sat at meat, and upbraided them with their unbelief
and hardness of heart, because they believed not
them which had seen him after he was risen. And 15
he said unto them, Go ye into all the world, and
preach the gospel to every creature. He that 16
believeth and is baptized shall be saved; but he
that believeth not shall be damned. And these 17
signs shall follow them that believe; In my name
shall they cast out devils; they shall speak with new
tongues; they shall take up serpents; and if they 18
drink any deadly thing, it shall not hurt them; they
shall lay hands on the sick, and they shall recover.

**The great commission.**

So then after the Lord had spoken unto them, 19
he was received up into heaven, and sat on the
right hand of God. And they went forth, and 20
preached every where, the Lord working with them,
and confirming the word with signs following.
Amen.

**The Ascension; the preaching of the disciples.**



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JERUSALEM—STREET OF THE TOWER OF DAVID

# THE GOSPEL ACCORDING TO
# ST. MARK

REVISED VERSION WITH ANNOTATIONS

# THE GOSPEL ACCORDING TO

# ST. MARK

THE beginning of the gospel of Jesus Christ, the Son of God. 1

*Title.* The title which this book bears in ancient documents appears in different forms. In the oldest of our Greek MSS. it is simply 'According to Mark'; in those a little later it is 'The Gospel according to Mark'; in others later still it is 'The Holy Gospel according to Mark.' We do not know when the records of Christ's life first came to have the distinctive name of 'Gospels.' It may have been at a very early period, not very long indeed after they got into circulation; as may be gathered perhaps from the way in which they are spoken of in ancient lists of the N. T. books, and by writers like Irenæus of Lyons, Tertullian of Carthage, and Clement of Alexandria, belonging to the end of the second century or the beginning of the third. We have no reason to suppose that it was given them by their authors; nor can we say that it was believed by early Christian writers to have been so given. One of the best of the Greek Fathers, Chrysostom of Antioch, declares that Matthew, Mark, Luke, and John did not 'write their names.' The designation was attached to the books by the scribes to whom we owe the MSS.; and it expresses their belief, or the traditional belief, regarding the authorship of these records. In the present case it means not that the book was composed after Mark's manner merely, or on the basis of matter furnished by Mark, but that Mark himself was the author of the Gospel in this particular written form.

i. 1-8. *Introduction.* The second Gospel is the Gospel of *action*, and it has that character from its first statement. It opens in a way remarkable for its brevity, simplicity, and directness. It takes the shortest course to the heart of its subject—the good news of the actual advent of Messiah. It dispenses with all but the briefest and most obvious introduction. In the eight verses which serve that purpose it gives the historical event in which the fulfilment of the Divine promise began to declare itself, and in which the writer finds the point of issue for his narrative.

There is a difference therefore, which at once catches the eye, between this Gospel and the other three in the way in which their common theme is approached. Matthew starts with our Lord's genealogy, birth, and infancy. Luke likewise takes in hand the question of his descent, and reports both the circumstances of his birth and the incidents of his childhood and youth. John begins with his pre-existence, and carries us back to the eternal antecedents of his mission in the flesh. Mark, on the other hand, does not take us behind the appearance of the Forerunner.

In what he says of this Forerunner, too, he follows his own course. Matthew gives with some circumstance not only the burden, but also the effects of John's preaching. With considerable detail Luke reports the incidents of the Baptist's birth. In like manner John sets the career of the second Elias in the front of his version of the Gospel, expounding both the purpose for which he was sent by God and the testimony which he bore to Jesus. But Mark passes by most of these things, as he passes by the story of our Lord's earliest years, and fixes at once on the Baptist's preaching. Having it in view to give an account of Christ's public ministry and official work, he seeks no other starting-point than the immediately antecedent event, viz. his baptism at the hands of John. It is as a preparation for this that he gives his picture in small compass of the man, his mission, and his doings in the wilderness of Judæa.

**1.** The opening verse stands by itself. It forms the heading for the narrative as a whole, or, it may be, for the paragraph occupied with the Forerunner. It announces the subject with which the book is to be engaged, and the point at which it has its historical commencement. The subject is 'the gospel of Jesus Christ,' that is, the good news concerning Jesus Christ, the Messiah, long looked for, but now come and seen of men in the fulfilment of his Divine vocation. When John made his appearance, proclaiming one mightier than himself who came after him, the glad tidings of the realization of God's promise and Israel's hope began to be made good.

**gospel.** This familiar word, with all its dear associations, comes to us from the Anglo-Saxon 'Godspell,' which means *God-story*. It represents a Greek word which signifies in the oldest literature a *present* or *reward* given for good news, later a *sacrifice* or *thank-offering* for the same, and later still the *good news* itself. In the Greek translation of the O. T. it is applied generally to any kind of 'good news' (e. g. 2 Sam. iv. 10; 2 Kings vii. 9), and specifically to the prophetic announcement of the coming of the Messianic kingdom (e. g. Isa. lxi. 1–2). In the N.T. it is closely related to the great idea of the *kingdom of God*, and means definitely 'the good news of Messiah's kingdom' (Matt. iv. 23, ix. 35, xxiv. 14, &c.). The present passage is the only one in the four evangelic narratives in which the particular phrase 'the gospel of Jesus Christ' is found. Elsewhere in these records it is simply 'the gospel,' or 'the gospel of God' (Mark i. 14, R.V.), or 'the gospel of the kingdom.' In the Gospels themselves the prevailing idea of the phrase 'the gospel' is that of the good news *proclaimed* or *brought in* by Christ. In the Epistles it is that of the good news *about* Christ. But even in the Gospels the term is at times connected in a significant way with the person of Christ, as e.g. in the words 'for my sake and the gospel's' (Mark viii. 35; cf. x. 29); and in this opening verse of Mark we see the transition from 'the good news brought by Christ' to 'the good news regarding Christ.' The word is used by Paul more frequently and with greater variety of application than by any other N.T. writer. It occurs but once in Peter (1 Pet. iv. 17), once in the Apocalypse (xiv. 6), twice in Acts (xv. 7, xx. 24), four times in Matthew, eight times in Mark, never in James, never in Luke's Gospel, never in John's Gospel or Epistles, never in Hebrews, but some fifty-eight times in the Epistles ascribed to Paul.

**of Jesus Christ.** The person whose ministry is to be the subject of Mark's narrative is designated at the outset with some fullness. He has first the *personal* name 'Jesus'—a name common enough among the Jews, identical with the O.T. Jehoshua (Num. xiii. 16 A.V.), Joshua (Exod. xxiv. 13, &c.), or Jeshua, the form which it had after the Exile (Neh. vii. 7), which means probably 'Jehovah-salvation.' This is followed by the *official* name 'Christ,' the N.T. representative of the Hebrew word for 'Anointed One,' 'Messiah.' Those who held office in Israel were anointed to it, e.g. the priest (Lev. iv. 3, v. 16, vi. 15; Ps. cv. 15). But in the O.T. the *king* is specially spoken of as *anointed* (1 Sam. xxiv. 7, 11; Ps. ii. 2; Isa. xliv. 1, &c.), and in Daniel (ix. 25) Messiah is described as 'prince.' So the term 'Messiah' or 'Christ' became a theocratic name, expressing the idea that he who was to come to restore Israel was to come in the character of a king, and one of David's line. In the *Book of Enoch*, perhaps about the close of the second century B.C., and in the later non-canonical literature of Judaism, it is used of the Messianic king. This official sense, however, gradually fell away, and the term 'Christ' became a personal or proper name like *Jesus*. As such it is used for the most part in Acts and the Epistles. In the Gospels, except in a few passages, especially in the beginnings, it still retains its technical sense, and is best rendered '*the* Christ.'

**Son of God.** To the personal and official names is added

2 Even as it is written in Isaiah the prophet,

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a third designation, not 'Son of David' or 'Son of Abraham' as in the opening of Matthew's Gospel, but 'Son of God.' This is omitted indeed in some very ancient MSS., but the testimony in its favour is strong enough to entitle us to regard it as a part of the genuine text. It is an important title. It occurs (not to speak of equivalent forms, 'the Son,' 'the only begotten Son,' 'my beloved Son,' &c.) some nine times in Matthew, four times in Mark, six times in Luke, and ten times in John. It is used of Christ both by others and by himself. In the first three Gospels there is but one case in which the definite phrase 'the Son of God' is applied by him directly to himself (Matt. xxvii. 43); but there are various instances in which it is applied indirectly, or in terms of similar meaning. It expresses his peculiar relation to God, a relation of oneness, yet with a difference; just as the title 'the Son of man' expresses his peculiar relation to man. These two names, as used in the N. T., have their roots in the O. T., the one in the figure of the 'Son of man' in Daniel, the other in the son of Jehovah addressed in the second Psalm. Both occur also in the non-canonical writings, and are to be interpreted in their light.

In this opening statement the evangelist gives his own view of the great subject of his narrative. Here, therefore, the title designates that subject as the Messiah, but (as Meyer rightly puts it) 'in the believing consciousness of the *metaphysical* sonship of God.' To Mark, writing after the ministry, the death, and the resurrection, the person whose life he records is the Messiah, but also one related to God by nature, having his being from God as a son has his being from his father.

2–4. How are these verses to be connected with each other and with the first verse? Some take the first three verses together as forming the title to the book or to its first section, and suppose the narrative proper to begin with verse 4. But this gives a cumbrous superscription. Others link verses 1 and 4 together, and deal with verses 2, 3 as a parenthesis. In that case the form of the statement would be—'The beginning of the gospel (and all in accordance with ancient prophecy as seen in Malachi and Isaiah) took place when John came baptizing and preaching.' This arrangement is even more awkward than the former. Others solve the difficulty by inserting a 'was' for which there is no warrant, as if the paragraph ran thus—'The beginning of the gospel *was* as it is written in prophecy.' But the verses run in orderly succession, and are to be arranged as in the R. V., not as in the A. V. The first verse stands by itself as title. The narrative then begins at once with verse 2, and

Behold, I send my messenger before thy face,
Who shall prepare thy way;
The voice of one crying in the wilderness, 3
Make ye ready the way of the Lord,

proceeds connectedly and continously thus—'Just as it is written in ancient prophecy that one should come before the Messiah to prepare the way for him, so did John appear baptizing and preaching.'

**2. in Isaiah the prophet.** Unlike Matthew, Mark seldom introduces the word of prophecy. Here, however, he departs from his usual practice, and brings in two quotations. This he does with the view of shewing that the events in which he recognizes 'the beginning of the gospel' took place in accordance with the voice of prophecy, and formed part of the Divine plan. The true reading here, as the testimony of ancient documents decisively proves, is not 'in the prophets,' as the A. V. has it, but 'in the prophet Isaiah,' as the R. V. puts it. While Mark gives two distinct quotations, one from Malachi and another from Isaiah, he names only the latter prophet as authority or source. So in Matt. xxi. 4, 5 we find a quotation referred to 'the prophet,' which combines words of Zechariah with words of Isaiah (Zech. ix. 9; Isa. lxii. 11).

**Behold, I send my messenger before thy face, Who shall prepare thy way.** Omit with the R. V. the words 'before thee' in the A. V. The first quotation is from Mal. iii. 1. In adapting it to his purpose here the evangelist makes certain changes in it. The 'before me' of Malachi becomes 'before thy face,' and is transferred from the second clause to the first. Thus the 'messenger' who, according to the prophet, is sent before *Jehovah*, is said here to be sent before the *Messiah*. What is spoken in Malachi by Jehovah regarding himself, is spoken here by the Lord concerning His anointed. The work ascribed to the 'messenger' in the prophecy is a work of preparation for the sudden coming of Jehovah in judgement to His temple. The work ascribed to the Forerunner in the Gospel is that of religious preparation for the advent of the object of Israel's hope. In the words 'who shall prepare thy way' we have a figure taken from the custom, necessary in days when roads were few and ill kept, of sending on an official to make the ways passable, when a monarch was to go on a journey or to make a royal progress. As officers of state made roads ready for the visits of kings, so the 'messenger' was to make spiritual preparation for the coming of the Lord's anointed.

**3. The voice of one crying in the wilderness, Make ye ready**

Make his paths straight;

4 John came, who baptized in the wilderness and preached

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**the way of the Lord, Make his paths straight.** The second quotation is from Isa. xl. 3. It gives the same idea as the former, but with greater fullness, and again with some modification of the original. The definition of locality, which in the prophecy describes the scene of the preparation of the Lord's ways, is omitted here. In the prophecy the voice is that of a herald of Jehovah; in the Gospel it is the voice of John with reference to Christ. The passage in Isaiah has the return from Babylon in view. It proclaims the glorious news of that deliverance, and gives the call to have all things ready for Jehovah when He brings His people out of exile through the desert to their land. The kingdom of God in Israel was to have its completer realization in the Messianic kingdom, and events in the history of Israel became typical or representative of events in the history of Christ and his kingdom. So the great national deliverance was taken to point forward to the greater Messianic deliverance, and the incident of the call to a material preparation in the former case is interpreted here as typical or representative of the Forerunner's summons of the Jews to a spiritual preparation in the latter.

**4.** The best reading here is that which is represented neither by the 'John did baptize . . . and preach' of the A. V., nor by the R. V. as above, but by this—'John who baptized (John the baptizer) came upon the scene in the wilderness preaching.' This, which is on the whole the best accredited reading, is most in harmony with the fact that the quotations have nothing to say of a baptism. It also puts the preaching and the baptizing in their proper relations; whereas 'baptized and preached' puts that first which was second. Thus the sentence designates John by the thing which distinguished him from others, viz. his *baptizing*, and proceeds to state how he performed the part of forerunner, viz. by *preaching*.

**John:** the Hebrew *Johanan*, which means probably 'Jehovah-grace,' 'the Lord is gracious.' John was kinsman to Jesus and older by some six months.

**came:** the word so poorly rendered '*did* baptize' in the A. V. means 'appeared,' 'came upon the scene.' Till now John had lived in seclusion 'in the deserts' (Luke i. 80). At last he comes forth, 'the time of his shewing unto Israel' having arrived, and his emergence marks a great stage in the history of the kingdom of God.

**in the wilderness.** Thus simply is the scene of John's ministry described. It was well enough known to need no more precise definition. In Matthew it is 'the wilderness of Judæa'

the baptism of repentance unto remission of sins. And 5
there went out unto him all the country of Judæa, and

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(iii. 1). In the O. T. it is 'the wilderness' (Joshua xv. 61), or 'the wilderness of Judah' (Judges i. 16), its eastern side along the Dead Sea being also called *Jeshimon*, the 'desolation,' the 'horror,' the 'devastation' (1 Sam. xxiii. 19, 24). The name seems to have been given to the stretch of territory extending from Tekoa to the Dead Sea, having the Jordan on its outskirts—a tract of country not utterly bare and profitless, but useful in parts as pasture-ground and suitable for the nomad, yet generally broken, barren, rugged, treeless, and waterless save for a well here and there, and in parts dreary, savage, and forbidding.

**preached:** the word means literally *proclaimed*, announced like a herald, and it may have this sense in verse 7.

**the baptism of repentance,** that is, the baptism *characterized by* or *implying* repentance. 'Repentance' was the great word on John's lips, and what he pressed on men was not baptism generally or for its own sake, but the kind of baptism which befitted the approach of the Messianic kingdom and prepared men for the Messiah himself (cf. Matt. iii. 7–10). In the belief of the more spiritual Jews, the sin of the people was the cause of the delay of Messiah's advent; and John's baptism was a baptism that involved the sense and confession of sin and carried with it the obligation to repent. The 'repentance' here in view is expressed by a different word from that used in a few passages elsewhere, viz. Matt. xxi. 29, 32, xxvii. 3; 2 Cor. vii. 10, &c.; Heb. vii. 21. In these the word (*metameleia*) means sorrow for sin. Here the term (*metanoia*) means much more than that—neither on the one hand mere grief or regret for sin, nor on the other only a change of life which need be no more than outward reformation, but a change of mind, a change of one's views of himself and God and all things, carrying with it a change of life. It is one of the many words which received a new, deeper, more spiritual significance in Christianity.

**unto remission of sins:** John's baptism, therefore, was not administered for its own sake, but with a view to forgiveness. Nor again is it said that it effected forgiveness by some virtue in itself, but that it looked to remission of sins as its end. It is to be observed, too, that John's idea of repentance was essentially the O. T. idea, not yet the Christian—a repentance which meant a change in harmony with the moral requirements of the law, not the spiritual renewal connected with *faith* as faith is explained in the N. T.

**5. And there went out unto him all the country of Judæa, and all they of Jerusalem.** Mark's picture of the man and his work all they of Jerusalem; and they were baptized of him

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is less complete than Matthew's or Luke's. But it is very graphic, and it has some points of its own. It fixes attention on the *success* of John's ministry by enlarging on the crowds attracted by it. It speaks as if the whole population—and not only the country-folk from all parts of the Judæan territory, but even the people of Jerusalem—had come to him *collectively* (the 'all' belongs to this sentence, as in the R. V., not to the 'were baptized,' as in the A. V.), meaning by that strong statement that the mass of the people had done so. We see by Matthew and Luke with what intrepid faithfulness he spoke to their consciences.

**and they were baptized of him in the river Jordan.** Matthew says simply 'in Jordan'; Mark, writing for those not familiar with the Holy Land, is more precise. In most cases the name is '*the* Jordan,' and it is usually taken etymologically to mean 'the descender.' Other explanations, however, are given. In ancient times some thought it meant 'the river Dan,' or 'the river of two sources, Jor and Dan,' and some now understand it to mean 'watering-place.' Earth's surface can shew few rivers to match this one, either in historical associations or in peculiarity of physical features. The Jordan has been connected with the greatest events in the story of Israel—with memorable passages in the careers of Gideon, Elijah, Elisha, David and others, and with the crowning consecration of the baptism of our Lord. It flows through one of the most singular depressions—'a rift more that 160 miles long, and from 2 to 15 broad, which falls from the sea-level to as deep as 1,292 feet below it at the coast of the Dead Sea, while the bottom of the latter is 1,300 feet deeper still' (G. A. Smith, *Historical Geography of the Holy Land*, p. 468). Its course is so sinuous that it travels at least 200 miles in a direct line of sixty-five miles. It is thus described by one who made his adventurous way along it by boat. 'The river . . . curved and twisted north, south, east, and west, turning in the short space of half an hour to every quarter of the compass, seeming as if desirous to prolong its luxuriant meanderings in the calm and silent valley, and reluctant to pour its sweet and sacred waters into the accursed waters of the bitter sea' (Lynch, *Narrative*, p. 211).

**baptized.** The term was a familiar one in ancient Greek, and was used in a variety of applications. It means literally to *dip in* or *under* water, to *immerse*, but also to *lave*, *wash*, &c. The usual form of baptism in ancient times and in these Eastern countries was by immersion. In some cases something short of total immersion may have been employed, as perhaps in the instance of the 3,000 on the day of Pentecost. At an early period in the history of the Church, as we gather from the interesting writing known as the *Didaché* or *Teaching of the Twelve Apostles*,

in the river Jordan, confessing their sins. And John 6
was clothed with camel's hair, and *had* a leathern girdle
about his loins, and did eat locusts and wild honey.

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it was allowable to *pour* water upon the head when facilities for immersion failed; and at an early period *pouring*, *affusion*, or *aspersion* was practised in the case of the sick. This became the established custom for all in the Western Church after the thirteenth century. But in the Eastern Church immersion has been the general practice from the first on to our own day. In that vast communion generally, and in the orthodox churches of Russia in particular, *triple* immersion is the order, that is, three distinct acts of dipping, in the names severally of Father, Son, and Holy Ghost. To these churches baptism by a *single* immersion, whether in the case of modern Baptist, Roman Catholic, or any other, is no baptism.

**confessing their sins.** The verb is a strong one, expressing perhaps the freedom and the openness of the act. It was not a private confession to John himself.

**6. And John was clothed with camel's hair.** Everything about John was in keeping with his ascetic character, his likeness to Elijah, and the seriousness of the call to repentance which he addressed to stiff-necked Jews. His attire consisted of a short, coarse tunic made of a rough cloth woven of camel's hair (not of camel's skin), such as is still used in the East for raiment and for the covering of tents. It was the sort of garment that was worn by the prophets of old (Zech. xiii. 4), and by Elijah in particular (2 Kings i. 8).

and had **a leathern girdle about his loins.** The girdle was needed to keep the loose robe right for purposes of toil or rapid movement. It was a part of their attire on which men laid much store. It was often made of costly material, silk, cotton, fine linen, and ornamented with silver or gold. In John's case the girdle corresponded with the coat. It was of skin, like the girdle of rough, untanned leather which is still worn by the Bedouin, the poor labourer, and the dervish.

**and did eat locusts.** His food was only what the desert could provide. These locusts have been mistakenly supposed to be the luscious pods of the locust-bean, called by the monks of Palestine 'St. John's bread.' They are the creatures well known for their destructive work on all kinds of herbage and leafage. The species of locust allowed by the law to be eaten are given in Lev. xi. 22. They are still eaten by the Bedouin Arabs and the poorer classes, whose habit is to tear off the wings and legs and eat the body, roasted or boiled, with a sprinkling of salt.

**and wild honey.** It is a question whether the honey here

7 And he preached, saying, There cometh after me he that is mightier than I, the latchet of whose shoes I am
8 not worthy to stoop down and unloose. I baptized you

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in view is the tree-honey or the bee-honey. The phrase used in the Greek is one applied to a sweet gum that exudes from certain trees, like the palm and the fig, and for this reason some of our best scholars think the tree-honey must be meant here. But most take it to be the wild honey, which is said to be produced in great quantities in the rugged district in question. 'The innumerable fissures and clefts of the limestone rocks which everywhere flank the valleys,' says Dr. Tristram, 'afford in their recesses secure shelter for any number of swarms of wild bees; and many of the Bedouin, particularly about the wilderness of Judæa, obtain their subsistence by bee-hunting, bringing into Jerusalem jars of that wild honey on which John the Baptist fed in the wilderness' (*The Land of Israel*, p. 88). In the O. T. it is described as found in the hollows of rocks (Deut. xxxii. 13), or in trees, as in the pathetic case of Jonathan (1 Sam. xiv. 25-27). It was not permitted to be used in any offering to God, as being liable to ferment (Lev. ii. 11).

**7. And he preached, saying, There cometh after me he that is mightier than I.** It is again the *preaching*, not the baptizing, that Mark signalizes in John; and the essence of the preaching that made the Baptist's real function is the announcement of another greater than John himself, the One who had been definitely in view as destined to come after him. It is not explained here in what the greater might of this One consists, but the context suggests that it was in the superiority of the baptism with which he was to baptize. The verb implies, too, that the announcement recorded here was not one that John made on a single occasion, but one that he continued to make as he preached.

**the latchet of whose shoes I am not worthy** (or, qualified) **to stoop down and unloose.** The sandal, which covered only the sole, was fastened by a thong or strap. It was the duty of slaves of the lowest rank to carry, fetch, and remove the master's sandals. To untie the thong was, if possible, a still more servile duty. Notice the graphic turn given to Mark's simple statement by the introduction of the act of *stooping* in order to do the untying: so little was the preacher in comparison with his Subject. He held himself inferior in power and dignity, unfit even to do the most menial service to that greater One.

**8. I baptized you with water; but he shall baptize you with the Holy Ghost.** With whatever awe it was regarded by the Jews, and whatever significance belonged to it, his baptism, John was eager to declare, was as inferior to that which was to succeed with water; but he shall baptize you with the Holy Ghost.

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it as he was himself less than that Other. The one baptism worked by water, speaking of the need of repentance and serving as the sign of an inward change; the other was the reality effecting that change. The latter was this because it was a baptism 'with (or *in*) the Holy Ghost,' one that worked by the instrument, or moved within the sphere, of the Spirit, and so could reach the inner life, and apply influences there to touch the springs of thought and action with purification and renewal. Speaking from the O.T. standpoint, John could not mean by 'the Holy Ghost' all that we understand by that great term. In the O.T. the Holy Ghost is only on the way to be the personal Agent who is made known to us in the N.T. The 'spirit of God,' the 'spirit of the Lord,' the 'spirit of holiness' there is the power or energy of God that appears as the life-giving principle of the world, the source of the gifts of soldier, king, artificer, prophet; presented also in higher aspects, especially in the poetical and prophetical books, and with a nearer approach to personal qualities, as the guide and helper of men, the inspiration of their life, and the endowment of Messiah (cf. Gen. i. 2; Exod. xxxi. 3; Judges iii. 10; Job xxvi. 13, xxxiii. 4; Ps. civ. 30; Isa. xi. 2, xlii. 1, lix. 21, lxi. 1, lxiii. 10, Mic. iii. 8). Prophecy spoke of an effusion of the Spirit upon all flesh as one of the features of the Messianic age (Isa. xliv. 3; Ezek. xxxvi. 25; Joel ii. 28).

The precise nature and affinities of John's baptism have been much discussed. Ceremonial ablutions have been common to many religions. The Jews had their own particular ablutions and purifications by water, as in the consecration of priests (Exod. xxix. 4), the cleansing of lepers, &c. (Lev. xiv. 8, &c.). They had also a special application of the rite of ablution in the case of proselytes, these being received on the footing of circumcision, the offering of a sacrifice, and the cleansing which preceded the presentation of the oblation. It is still an unsettled question, however, whether this third point in the ceremonial had a place before the destruction of Jerusalem; and the washing in question was also one that was performed by the offerer on himself. Further, in the words of the great prophets and also in some of the Psalms, the terms in which these ceremonial ablutions were expressed had become figures of moral processes and results (Isa. i. 16; Ezek. xxxv. 25; Zech. xiii. 1; Ps. li. 4). The course of development which issued in John's baptism lay along these lines. It differed from previous baptisms or ablutions in its requirement of the deep, inward change meant by *repentance*, in the open confession of sin which went with it, in its having all sins in view, and not merely certain special offences, in its being applicable to Jews as well as Gentiles, and in its function as a preparation for the kingdom of God. It differed

9 And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in

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from the Christian baptism which followed it in the specific connexion of the latter with faith in Jesus Christ and with the gift of the Spirit.

9-11. *The Baptism*: cf. Mark iii. 13-17; Luke iii. 21, 22. This paragraph deals with the baptism of Jesus. That meant his ordination to his public ministry. In that act the ministry of John had its culmination. It was an event of such moment that all the evangelists report it, John in part and indirectly (John i. 29-34), Matthew at most length. Mark's account of it is brief, but vivid and circumstantial, giving time, place, and result.

**9. in those days:** i. e. the time when John was announcing the advent of the Messiah and baptizing the people. Luke (iii. 23) tells us that Jesus 'when he began *to teach*, was about thirty years of age.' That was the age appointed under the Levitical law for the beginning of the service of every Levite who 'came to do the work of service, and the work of bearing burdens in the tent of meeting' (Num. iv. 43, 47).

**Nazareth of Galilee** is named as the place from which Jesus now came, and in which he had hitherto been residing in seclusion and meek obedience. Mark's plan does not require him to introduce Bethlehem and the days of the infancy. Nazareth, now known among the Arabs as *en-Nasira*, seems never to have risen to any importance, and it is not mentioned either in the O. T. or in Josephus. It was planted on one of the limestone hills of the Lebanon, some 1,600 feet high, where the range dips down into the Plain of Esdraelon. It occupied a secluded position, hidden in a basin of the hills, off the main lines of traffic, yet at no great distance from Jerusalem, Capernaum, Tiberias, and other places of note. It was not so remote as to cut its inhabitants off from the strong, active, varied life of Northern Palestine. Travellers tell us of the superb panorama that opens out to the eye from the heights about it and above it. It is reported to be now a somewhat thriving town.

**baptized . . . in Jordan:** *lit.* '*into* Jordan,' a phrase never used again in the N. T., pointing probably to immersion as the mode. The precise locality of the baptism of Jesus is much debated. The traditions of the Latin and Greek churches agree in placing it not far from Jericho, but they differ otherwise, the tradition of the Greek church connecting it with a site two or three miles below that to which the Latin tradition points. John speaks of the Baptist baptizing in 'Bethabara (or Bethany) beyond Jordan,' and again 'in Ænon, near to Salim' (i. 28, iii. 23). Hence some would put it at a day's journey from Nazareth, north-east of

the Jordan. And straightway coming up out of the 10
water, he saw the heavens rent asunder, and the Spirit

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Jacob's Well—at the ancient ford near Succoth, or at a more southern ford not far from Jericho. Col. Conder places the *Bethabara* of John i. 28 at the ford Abarah, just north of Beisan, and thinks that the better reading *Bethany* points to the idea that the scene of the baptism was near Bashan. But this is little more than conjecture. And as to Ænon and Salim, though Eusebius and Jerome speak of the latter as eight Roman miles south of Scythopolis, we do not know the real position either of the one or of the other.

Christ's submission to John's baptism has been affirmed by some to negative his sinlessness. How could one, it has been asked, who had no consciousness of sin seek 'the baptism of repentance'? How could one, who had no confession of sin to make, approach with any propriety an ordinance which required open confession of sin, and looked to remission of sin? It might be difficult to answer that question if John's baptism related only to confession and forgiveness of sin. But its scope was wider. Its largest relation was to the kingdom of God, and its ultimate significance lay in the preparation for that. Christ came to establish that kingdom among men, and this ordinance was the definite dedication of himself to the service of that kingdom. His baptism was the act by which he separated himself from the position of a private Jew and from his previous life, and took up the Messianic office as the vocation to which all else had to be subordinate. Further, as he subjected himself to the common law of growth in his physical, intellectual, and ethical being, he was to advance from one stage of holy perfection to another in the fulfilment of that vocation. And this ordinance meant the consecration of himself to a moral task implying an ever-deepening obedience, an ever-expanding spiritual achievement, an ever-enlarging victory over all that could compete with his Father's will or compromise the interests of His kingdom.

**10. And straightway.** Mark uses here one of his favourite words, variously rendered, as e. g. 'straightway,' 'immediately,' 'forthwith.' The act of baptism was followed by two events which made it memorable and significant—the illapse of the Spirit and the Divine attestation of the Sonship of Jesus.

**coming up out of the water.** The connexion implies that at once on being baptized, Jesus came out of the stream and had the experiences here recorded.

**he saw the heavens rent asunder:** or better, 'in the act of rending.' The expression is a striking one, better given as 'rending' than as 'opened' (A. V.). The verb is the one that is used of the sharp *dividing* of a multitude (Acts xiv. 4, xxiii. 7), and

11 as a dove descending upon him: and a voice came out

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of the *rending* or *tearing* of a piece of old cloth (Luke v. 36), the *breaking* of a net (John xxi. 11), the *rending* of the veil of the temple, and the *rending* of the rocks (Matt. xxvii. 51). Compare the opening of the heavens in the case of Stephen (Acts vii. 56), and in that of Peter's vision (Acts x. 11).

**and the Spirit as a dove descending upon him.** Luke expresses it so—'and the Holy Ghost descended in a bodily form, as a dove, upon him.' It may not mean perhaps that the Spirit took the actual form of a dove, but that something was seen which had a dove-like appearance. So on the occasion of the Pentecostal effusion there was a visible form which had the appearance of cloven tongues of fire. The words imply that there was some real outward phenomenon, and not merely a subjective vision. But the appearance may not have seemed extraordinary, or have conveyed the impression of something out of course to any but John and Jesus; just as the voice heard at a later period was understood indeed by Jesus, but seemed like thunder to the bystanders (John xii. 29). It was the objective sign to the Forerunner that he whom he baptized was indeed the Messiah. It was also a sign to our Lord himself, as a comparison of the Synoptical Gospels suggests, that the hour for taking up his official ministry was come. The dove has a place in the familiar imagery of the O. T. (Ps. lxviii. 13; Song of Sol. ii. 12). It was, as it still is, a symbol of such qualities as innocence, gentleness, tenderness. The dove-like form, therefore, of the descent may point to these as the qualities of the gift bestowed on the Messiah for his work.

Did this descent of the Spirit, however, really communicate anything to Jesus? Some would say that it meant the entrance of the *Logos*, the Eternal Word, into the man Jesus; which is certainly to say too much. Others, going to the opposite extreme, would say that as Christ had the Divine nature he could need no new impartation of the Spirit beyond what he already had. But the words, especially in view of John iii. 34, indicate a real communication of the Spirit, one that had special relation to his Messianic work, and one that was to be permanent (John i. 33). It was indeed by the Spirit in him that he grew in wisdom and in favour with God and with man. It was by the Spirit in him that in perfect righteousness he fulfilled the conditions of his preparation in the long years of his privacy. It was by the Spirit in him that he became conscious more and more of his true relation to God, and of the mission appointed him by his Father. But he stood now at the age of his maturity, and the time of his entrance on the actual discharge of his mission. For his special vocation he received a special anointing of the Holy Ghost, an endowment by the Spirit with the powers needed for his work.

of the heavens, Thou art my beloved Son, in thee I am well pleased.

And straightway the Spirit driveth him forth into the 12

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**11. and a voice came out of the heavens, Thou art my beloved Son.** With the descent of the Spirit came an uttered testimony to the Sonship of Jesus. The term 'beloved' (cf. Gen. xxii. 2; Isa. xlii. 1), which in the Epistles is used of the Christian man, appears to be limited in the Gospels to Christ, as God's Son in a peculiar sense. Even in the parables, where it seems to be applied to men, it is used with reference to Christ (Mark xii. 6; Luke xx. 13). It is not found in John's Gospel, but is equivalent to the 'only-begotten' which is the phrase there. It occurs as a title of Messiah in the non-canonical Jewish books, such as the *Testaments of the Twelve Patriarchs*, the *Ascension of Isaiah*, &c. Here the address 'my beloved Son' designates Jesus as the Messiah, yet not in respect of office only, but with the further idea of his peculiar relation to God.

**in thee I am well pleased:** or, 'on thee I set my favour.' A term of grace, the equivalent of an O. T. phrase expressing the perfection of the Divine satisfaction and complacency. Cf. Isa. xlii. 1, lxii. 4.

It is Jesus himself, not John, that is said here, as also in Matthew and Luke, to have seen the great sight of the heavens rending, and the Spirit descending in dove-like form. From the Fourth Gospel (i. 32) we learn that the Baptist also saw these sights. There is nothing to indicate that they were seen by others as these two saw them. So it was to Jesus himself that the voice was addressed. Not even in the Fourth Gospel is it said to have been heard by John or any other. It was a witness to Jesus himself, bringing to his human consciousness the assurance of his relation to God. He had at a much earlier date the sense that God was his Father, and that it belonged to him to be concerned with his Father's business or house (Luke ii. 49). This is the first of three voices addressed to Jesus at great turning-points in his mission, the others being at the Transfiguration (Mark ix. 7) and on the occasion of the coming of the Greeks (John xii. 28).

These events took place immediately on his baptism. One thing is added by Luke, which is of the deepest interest. He is the evangelist who tarries most on the prayers of our Lord, and he tells us that it was when Jesus was praying (iii. 21) that he saw the sights here reported. Solemn prayer also had its place in the choice of the Twelve (Luke vi. 12), the Transfiguration (Luke ix. 29), and the Agony in Gethsemane (Matt. xxvi. 39).

**12. And straightway the Spirit driveth him forth.** The inauguration of Jesus by baptism, the descent of the Spirit, and the

13 wilderness. And he was in the wilderness forty days

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endorsement of the heavenly voice, are followed by the Temptation. This mysterious passage in the course of discipline under which the Son of God put himself for our sake is recorded with extreme brevity by Mark. To him it is only introductory to his proper subject—the public ministry. It is omitted by John. It is given at some length by Matthew and Luke, and with some differences; of which the most important is in the order of the successive temptations. But if Mark's account is brief, it has a character of its own. He alone gives the graphic touch about the wild beasts, and it is remarkable how many points he crowds into his short summary—the date, the occasion, the impelling influence, the scene, the duration, the agent. the circumstances of terror and of support.

The *time* of the event is given even more precisely than by Matthew and Luke. By the use of his favourite term 'straightway' Mark indicates how close upon the inaugural glories came the onset of temptation. The *occasion* is stated to have been an influence of the Spirit. God, who tempts no man as He himself cannot be tempted of evil, nevertheless leads us at times into temptation, and Christ is here declared to have been brought into the strange and painful circumstances of temptation by the same Spirit who had just descended upon him with his special gifts and still abode with him. The other evangelists speak of him as being 'led' (Luke iv. 1) or 'led up' (Matt. iv. 1) by the Spirit. Mark selects a stronger word, 'driveth forth.' Looking to such references to the Spirit as those in 1 Kings xviii. 12 (the Spirit carrying Elijah whither Obadiah knew not), Ezek. viii. 3 (the Spirit lifting the prophet up between earth and heaven), Acts viii. 39 (Philip caught away by the Spirit of the Lord), 1 Cor. xiv. 2 (speaking mysteries in the Spirit in an unknown tongue), Rev. i. 10 (John being in the Spirit on the Lord's day), some conclude that Mark's words indicate that Jesus was in a condition of ecstacy in which the ordinary movements of sense and mind were in abeyance, while others take them to mean that he was transported by a rapid translation from one place to another in the way affirmed of certain prophets and evangelists. The former supposition is probable in itself, though it does not lie in the words; the latter goes even further beyond the scope of the statement. What is meant is that Jesus was impelled by a constraining influence which he recognized to be of the Spirit—that he was borne on not by his own will, but by a Divine impulse.

**into the wilderness.** All three Synoptists give the *scene* simply as 'the wilderness,' without further specification. It is tempted of Satan; and he was with the wild beasts; and the angels ministered unto him.

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natural, therefore, to understand by it just the wilderness already spoken of. Yet the narrative suggests a movement from the locality in which John was baptizing to another—to a different 'desert' or to a different part, a remoter and lonelier part, of the same wilderness of Judæa. The latter is the more probable supposition. Some, however, think the great Arabian desert is in view—the stern district east of Jordan, associated with the activities and experiences of Moses and Elijah. But this is unlikely, both by reason of the distance from the scene of the Baptism and because there are no such defining terms as we should expect in such case. Tradition has connected the scene with a hill *Jebel Kuruntul*, called *Mons Quarantania* (with reference to the forty days), which has been compared to the Rock of Gibraltar, and is described as rising like a 'perpendicular wall of rock, 1,200 or 1,500 feet above the plain,' that is, the plain of the Jordan, somewhat west of Jericho. The district in which this hill stands is wild enough to suit the circumstances. But the tradition does not seem to be older than the time of the Crusades. The most that can be said is that the place of the Temptation was probably not far distant from that of the Baptism, and that it was somewhere, therefore, on the western side of the Dead Sea. 'Those denuded rocks,' says Pressensé, 'that reddened soil scorched by a burning sun, that sulphurous sea stretching like a shroud over the accursed cities, all this land of death, mute and motionless as the grave, formed a fitting scene for the decisive conflict for the Man of Sorrows.'

**13. And he was in the wilderness forty days.** Mark's words would naturally imply that he was tempted all the space of time that he spent in the wilderness. In this Mark agrees with Luke (iv. 2). But Matthew speaks of the temptations which he records as if they came upon Jesus only at the end of this period. The probable conclusion is that he was tempted all through the period of the fasting, and that at its close, when he was worn and exhausted, he was met by three special and concentrated forms of temptation. It may be that during the fast of forty days temptation came to him in the form of uncertainty as to his vocation, doubts regarding the dove-like form, and the reality of the heavenly voice attesting his Sonship.

**tempted of Satan.** The three evangelists agree in pointing to an objective agent in the temptation, distinct from the tempted One's own mind. Matthew and Luke speak of this agent as 'the devil,' i. e. the *accuser* (cf. Rev. xii. 10) or *slanderer*, also named *Abaddon* in Hebrew, and *Apollyon* (= destroyer) in Greek. Mark uses the Hebrew name, *Satan*, the 'adversary' (Job ii. 1). By these names Scripture designates a personal spirit of evil, who is represented as the enemy of God and Christ, the prince of demons, the author of temptation, working by persecution, deceit, and guile for the estrangement of men from God. Much of the popular idea of the Tempter is due not to Scripture, but to mediæval theology, Milton's *Paradise Lost*, and Dante's *Divine Comedy*. Yet much is said of him in the Bible, and more by far in the N.T. than in the O. T.

**and he was with the wild beasts.** Mark alone mentions this. Travellers speak of the number of wild beasts—cheetahs, boars, jackals, wolves, hyænas, &c., still to be met in the deserts of the Holy Land, especially in the neighbourhood of convenient wadies (see Tristram, *Land of Israel*, p. 240). Fanciful meanings have been devised for this companionship. Some have suggested an analogy with Daniel in the lion's den; others have imagined the statement to be introduced in order to suggest a parallel between Jesus and the First Adam in Paradise. It may be intended to sharpen the picture of the desolateness of his position. It may simply be meant to express the fact that he suffered from another danger besides Satanic temptation—that of ravenous, encompassing beasts. It may suggest that 'their presence, their yells of hunger, their ravening fierceness, their wild glaring eyes, had left as it were an ineffable and ineffaceable impression of horror in addition to the terror and loneliness of the wilderness as such' (Plumptre).

**and the angels ministered unto him.** This is not noticed by Luke, who tells us simply that the devil 'departed from him for a season' (iv. 13). Matthew records that, when the devil left him, 'angels came and ministered unto him' (iv. 11). According to him, therefore, these ministrations took place at the end of the temptations. Mark does not say explicitly at what point they came in. But his change in the tenses *came* (past) . . . *were ministering* (imperfect) indicates that they were repeated, or that they went on during the course of temptation. What form these ministrations took—whether that of support for his exhausted physical nature, or spiritual help, or, as Meyer thinks, protection against Satan and the wild beasts—is not stated. It is possible that the point of the whole statement is in the contrast with the appeal of the Tempter to the assurance given in the O. T. (Ps. xci. 11) of angelic care and protection.

Mark says nothing of the fasting during the forty days, nor does he give the three forms of temptation recorded in Matthew and Luke. Neither does he indicate in what the temptation consisted. It may have had its occasion, as Keim suggests, in the weight of reflection pressing on the mind of Jesus when he first gave himself of purpose to his Messianic vocation. It lay, we may reverently suppose, in the conflict of thoughts regarding that vocation, in the

Now after that John was delivered up, Jesus came into 14
Galilee, preaching the gospel of God, and saying, The 15

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competition between different ways of accomplishing it. In Matthew and Luke the essence of each of the three specific forms of Satanic assault appears to be placed in the inducement to get to the end of his mission by a short and secular course, by power and display, by the preference of the ways of the world and the devil to those of his Father.

i. 14, 15. *Official preaching of Jesus in Galilee.* Mark appears to overleap a considerable space of time, amounting probably to a good many months, and to omit a number of events—the return of the Baptist, the call of the first disciples, the marriage at Cana, the visit to Capernaum, the cleansing of the Temple, and others, for the knowledge of which we are indebted to the Fourth Gospel (John i. 29—iii. 30). He omits the early ministry in Judæa, and the visit to Galilee recorded in John ii, and proceeds at once to the visit to Galilee which was signalized by his first public preaching. This may be the same as that which took him through Samaria as reported by John (chap. iv). The relation of the events recorded in the Gospels at this stage, however, is not certain. But it is clear that the imprisonment of the Baptist made a crisis in events, according to Mark, and formed the occasion for the commencement of Christ's public ministry. The work begun by the Baptist could not be suffered to come to nought.

**14. Now after that John was delivered up:** that is, to prison. The imprisonment of John receives only incidental mention in the Fourth Gospel (John iii. 24). Luke notices the circumstances shortly before he reports the Temptation (iii. 19, 20). Matthew and Mark report them at greater length (Mark being fuller and more graphic than Matthew), but at a later stage in their narratives (Matt. xiv. 3-5; Mark vi. 17-20).

**Jesus came into Galilee.** Matthew's word is *departed* (A. V.), or, better, *withdrew* (R. V.), suggesting that he saw that it was no longer safe to remain near the scene of John's labours. In Galilee indeed he was under the jurisdiction of Herod Antipas, the man who put the Baptist to death; but he was nearer the territory of Herod Philip, and farther removed from the suspicions and hostilities of the official classes in Jerusalem.

**preaching the gospel of God.** From John iv. 1, 2 we may infer that the earlier ministry of Jesus had been more like the Baptist's. Now he takes up the definite work of evangelical preaching, and it is to be observed that all the evangelists represent him as beginning his official ministry not with miracle, but with preaching. The *manner* of his preaching is not described by Mark, but in Luke (iv. 17-21) we get a vivid picture of it. Mark time is fulfilled, and the kingdom of God is at hand: repent ye, and believe in the gospel.

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gives us, however, a pregnant summary of its matter. His subject was 'the gospel of God' (not 'the gospel of the kingdom of God' as in A. V.), that is, the good news received from God. It was a message of pure mercy which God commissioned him to declare.

**15. and saying, The time is fulfilled.** In putting these glad tidings before men he had a great *announcement* to deliver and an urgent *call* to make. The first point in the statement was that 'the time,' the definite period which in the purpose of God was to elapse before the entrance of the Messianic kingdom, was now completed, so that nothing in the counsel of God, the training of Israel, or the condition of the nations, stood in the way of that great event. This is stated neither by Matthew nor by Luke. It is a link of connexion between Mark and Paul (Gal. iv. 4; Eph. i. 16).

**and the kingdom of God is at hand.** The second point in the evangelical announcement. It is given also by Matthew, but is omitted by Luke. Here we meet one of the characteristic terms of the N. T.—'the kingdom,' 'the kingdom of heaven' (or 'of the heavens') as usually in Matthew and as only in him, 'the kingdom of God' as in Mark and Luke and Paul, the 'heavenly kingdom' (2 Tim. iv. 18), 'the kingdom of Christ.' The idea of a kingdom, which is thus described in respect of its heavenly origin and spiritual character, has its root in passages like Dan. ii. 44, and in the whole O. T. conception of a Divine rule, a reign of Jehovah and His Messiah, which was to make the blessedness of Israel and of earth. The term expresses something different from the organized body called the church visible, and even from the church invisible. It expresses the perfected theocracy, the realization of the prophetic idea of the rule of God on earth, purged of the political notions, the national limitations, and the fantastic millenarian conceits with which the O. T. note had become encrusted in Judaism.

**repent ye.** The first article in the call founded on the announcement. Jesus took up John's word when the latter was silenced, and began with the note of repentance, though he had more to give.

**and believe in the gospel.** The second article in the call, and one recorded only by Mark. The phrase 'believe *in* the gospel' is peculiar. The 'gospel' is to be taken here in the general sense. The words mean, therefore, 'believe in the good news announcing that the kingdom of God is really at hand.' The *belief* or *faith* to which the N. T. gives so essential a place is usually belief in a Person, trust in Christ himself. The 'belief' in view here is the initial belief in a testimony, in something said of an

And passing along by the sea of Galilee, he saw Simon 16

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object or a person. It was not till a later stage that Jesus began to preach himself as the object of faith. Yet the difference between John's message and Christ's begins to open here. In the latter it is not repentance only, but repentance and faith. So Paul's gospel was one in which he taught, 'testifying both to Jews and to Greeks, repentance toward God, and faith toward our Lord Jesus Christ' (Acts xx. 21).

The land of Galilee, in which Jesus was now delivering his message, and which has so large a place in the Gospel story, is mentioned only six or seven times in the O. T. There it is '*the* Galilee,' i. e. the *Circle*, once more specifically the 'Galilee of the nations' (Isa. ix. 1). In it our Lord had his home, to it most of his early followers belonged by birth or by residence, and with it so many of the most memorable scenes in the Gospel story were connected that it has been justly termed 'the birthplace of Christianity.' In our Lord's time it was the most northerly of the three provinces into which Palestine west of Jordan was divided. During the entire course of our Lord's life it was under the jurisdiction of Herod Antipas. After his removal it was placed under the rule of the Herod Agrippa who is mentioned in Acts xii. Its area seems to have varied, but it covered very much the territories assigned to the tribes of Asher, Naphtali, Zebulun and Issachar, and it included many notable towns. Its people were a strong and independent race, with marked characteristics. It was a land of beautiful and diversified scenery, a land of hill and stream, of lakes and forest, of meadow and pasture, of orchard and grain field. Josephus dilates in glowing terms on its fertility. He speaks of the Plain of Gennesaret as 'that unparalleled Garden of God' (*Jewish War*, III. iii. 2, 3, x. 8). When he refers to the populousness of the province he uses language that seems exaggerated. But it is certain that it was peopled more thickly than we can now well imagine, that it yielded vast quantities of oil and wheat and barley, and that it made great wealth by its extensive fisheries. 'It was to Roman Palestine what the manufacturing districts are to England, covered with busy towns, and teeming villages, and thriving fisheries' (Maclear).

i. 16-20. *The call of four disciples, Simon and Andrew, James and John.* Compare the narratives in Matt. iv. 18-22; Luke v. 1-11. This meeting, though recorded at this point by Mark, may not have been the first meeting between Jesus and these men. The Fourth Gospel (chap. i. 35-42) gives another account of a call of disciples, from which we learn that Andrew and Simon had been followers of the Baptist, that Andrew met Jesus the day after John's testimony to him as the Lamb of God, and that he was the means also of bringing Simon to Jesus.

and Andrew the brother of Simon casting a net in the

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**16. And passing along by the sea of Galilee.** The scene of the call was by the beautiful sheet of water on the shores of which so many of Christ's words were spoken and so many of his deeds done. Its O. T. name is 'the sea of Chinneroth' or 'the sea of Chinnereth' (Num. xxxiv. 11; Joshua xi. 2; 1 Kings xv. 20). In 1 Macc. (xi. 67) and in Josephus it is Gennesar (*Jewish War*, III. x. 7, &c.). In the N.T. it has more than one form—in Matthew and Mark 'the sea,' 'the sea of Galilee'; in Luke usually 'the lake,' once 'the lake of Gennesaret' (v. 1); in John 'the sea of Tiberias' (xxi. 1), 'the sea of Galilee, which is the sea of Tiberias' (vi. 1). This last name connects it specially with the city called Tiberias, which was built by Herod Agrippa and called after the Emperor Tiberius. From Joshua xix. 35 we gather that there was a fenced city of the name of Chinnereth, in the tribe of Naphtali, of which, however, no trace remains. The name Gennesaret is supposed by some to be taken from a Hebrew word meaning 'harp,' with reference to the shape of the lake. But more probably it is an original Canaanitish word adopted by the Hebrews. The lake is about 12½ miles long and 8 miles wide at its broadest part. It is about 150 feet deep, and lies (according to Sir Charles Warren) some 600 feet beneath the level of the sea. The river Jordan enters it at the north and passes out of it at the south end. The lake is of rare beauty, like a smaller Loch Lomond or Lake of Lucerne. Canon Tristram speaks of the first view one gets of it as like that of the Lake of Geneva from the crest of the Jura range.

**he saw Simon and Andrew.** To this pair of brothers, sons of a Jonas (Matt. xvi. 17) or John (John i. 42, xxi. 15–17) belonging to Bethsaida (John i. 44), but having their home then in Capernaum (Mark i. 29), Christ's call came first. They had no doubt been so far prepared for it by their connexion with the Baptist, probably also by previous intercourse with Jesus, and by their religious disposition. Can we doubt that they were of the select class of devout and expectant Israelites who looked in faith and wistfulness for the fulfilment of O. T. promise and prophecy? 'Simon' is the Greek form of the Hebrew name, which is also given more literally as 'Symeon' (Acts xv. 14; 2 Pet. i. 1, R. V. margin). In the synoptical Gospels it is the name usually given to this disciple on to the time of the choosing of the Apostles, when it is superseded by 'Peter.' 'Andrew' is a Greek name, but one used also by Hebrews.

**casting a net in the sea: for they were fishers.** The phrase as it is put by Mark is simply 'casting about'—a simple and forcible description of what they were doing at the time. The *hand-net* is in view here, as distinguished from the 'draw-net'

sea: for they were fishers. And Jesus said unto them, 17
Come ye after me, and I will make you to become
fishers of men. And straightway they left the nets, and 18
followed him. And going on a little further, he saw 19
James the *son* of Zebedee, and John his brother, who
also were in the boat mending the nets. And straight- 20

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or 'drag-net,' which was used for fish swimming in shoals (Matt. xxii. 47) and was trailed along the bottom of the deep. The 'hand-net' was used in the way of throwing it about, dipping it down, now here and now there, on one side of the boat and on the other. These men were called then just as they were engaged in their ordinary, lawful employments.

**17. And Jesus said unto them, Come ye after me.** The phrase, 'Hither after me,' expresses a call to become followers in the sense of disciples.

**and I will make you to become fishers of men.** They were summoned to a new kind of work—analogous to their present work, but of a higher order. For this higher service the experience which they had of the fisherman's work no doubt was also in some measure a preparation—in respect of the qualities of patience, alertness, activity, watchfulness, keenness of eye, promptitude in seizing the occasion.

**18. And straightway.** Their response was instant and complete. There was that in the call and in the caller himself that checked all questioning and won unhesitating obedience.

**they left the nets, and followed him.** 'Left' is better than the 'forsook' of the A. V. The effect of the call was such that they left the nets just as they were, without giving them a thought, and went straight to him.

**19. And going on a little further:** or, 'going forward a little.'

**he saw James the** son **of Zebedee, and John his brother.** A second pair of brothers for the second call. In the synoptical Gospels, where these two are named together, James (the *Jacob* of the O. T.) is named first (except in Luke ix. 1, where there is a special reason for the change)—an order which, particularly when coupled with the explanation that John was 'his brother,' suggests that James was the elder brother or the more important person.

**who also were in the boat:** that is, in their own boat. 'Boat' is better than the 'ship' of the A. V. The call came to them just a little after it was addressed to Simon and Andrew; and it reached them, too, just as they were busy with their ordinary work.

way he called them: and they left their father Zebedee in the boat with the hired servants, and went after him.

21 And they go into Capernaum; and straightway on

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**mending the nets.** Not actually fishing as was the case with the other two, but making the nets all right for the work.

**20. And straightway he called them.** No pause was given them to think what Simon and Andrew were doing, and there was no delay on their part.

**and they left their father Zebedee in the boat.** In their case the obedience, therefore, was, if possible, even more striking. Their father was with them (no mention is made of Salome, the mother), but they left work, property, and parent.

**with the hired servants, and went after him.** It is precarious to infer, from the mention of 'hired servants' in this case, that there was any difference in social position between the two pairs of brothers. But it implies that Zebedee did not belong to the wholly poor.

i. 21–28. *Jesus in the Synagogue.* With this paragraph compare the account in Luke iv. 31–37. We have here Mark's statement of the first impression made by Christ's teaching, his first reference to the scribes, and his first report of a miracle.

**21. And they go.** Better than 'they went' of the A.V. The original pictures Jesus and his newly-found disciples making their way at once from the scene of his call and of their former work. Matthew (iv. 12) tells us that on leaving Nazareth Jesus came and dwelt in Capernaum, and Luke that he came down to Capernaum after the Sabbath on which he expounded Isaiah in the synagogue at Nazareth. Mark connects the visit to Capernaum with the call by the sea. But this does not necessarily mean that there had been no previous visit.

**into Capernaum.** From Mark i. 29; John i. 44 it appears that this was Simon and Andrew's present place of abode. It was natural for them, therefore, to go there. But this was to go where two of them at least, and probably all four, would be among those who knew them best, and where the change that had occurred with them would at once attract notice. Capernaum, in its more proper form Capharnaum, is not mentioned in the O.T. It came to be spoken of as Christ's 'own city' by reason of the close connexion he had with it during his ministry. He predicted its total overthrow on account of its unbelief (Matt. xi. 23). So completely was it 'brought to the dust' that after the investigations of many years and many hands its very site

the sabbath day he entered into the synagogue and taught. And they were astonished at his teaching: 22
for he taught them as having authority, and not as the

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remains still uncertain. Some place it at Tell Hûm, at the north-west corner of the lake, some three miles south of the point where the Jordan enters. Remains of a city of some importance are found there. Others locate it at Khan Minyeh, some three miles south of Tell Hûm, near the sea and not far from where the great Damascus road passed; others still put it further to the west and south, near the fountain *Mudawarah* or *Mudawerah*, where (and indeed only there) are found remains of the coracine or cat-fish, of which Josephus says it 'was produced in the fountain called Capharnaum which waters the plain of Gennesar.'

**and straightway on the sabbath day.** This is the first sabbath after the call and the first exercise of the ministry of Jesus after it.

**he entered into the synagogue:** he made his way at once to the synagogue. It was the natural place to turn to. It gave the opportunity of speaking to the people in a simple and recognized way. The chief purpose of the synagogue was instruction in the law, and this was not left in the hands of officials only. Freedom of speech, under certain reasonable conditions, was allowed, and any one, especially a rabbi, might be called on by the 'ruler of the synagogue' to expound. As an institution it belongs probably to the period of the Exile. It fulfilled certain objects which were not otherwise provided for. It acted as a 'counterpoise to the absolute officialism of the sacerdotal service' (Morrison). Its services were very different from those of the Temple, consisting of prayer, the reading of the O. T., and exposition. Mark speaks of '*the* synagogue' (so also Luke vii. 5), either because it was the only one (and Capernaum though large enough to be called a *city*, might yet not be very large), or because it was the one specially associated with Jesus. Luke (vii. 5) tells us that the centurion whose servant Jesus was asked to heal built a synagogue which the Jews of Capernaum speak of as 'our synagogue.' Much of our Lord's early work took the form of synagogue-teaching. Mark makes no mention of such teaching after the occasion when those in 'his own country' took offence at the wisdom of his teaching in the synagogue (vi. 1-6).

**22. And they were astonished.** A strong word expressing an amazement that carried them out of themselves.

**at his teaching.** A better rendering than 'doctrine,' the thing in view being the manner rather than the matter of his exposition.

**for he taught them as having authority.** What amazed

23 scribes. And straightway there was in their synagogue
24 a man with an unclean spirit; and he cried out, saying,
What have we to do with thee, thou Jesus of Nazareth?

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them was not so much the things said as the way in which they were said. Their professional teachers, when they opened up the Law or the Prophets, spoke as those do who have no clear fountain of knowledge in themselves and no inward witness to the truth of what they asserted. They spoke with frequent appeal to external authority, to the words of some great rabbi, to tradition, dogmatically but not convincingly. But Christ spoke with the tone of certitude, with the note of an inherent authority, as one who had knowledge in himself and a message direct from God. His words left the hearers in no doubt, and made themselves felt at once as true. This was a new thing indeed to these Jews.

**and not as the scribes:** the 'scribes,' called also 'lawyers,' 'doctors of the law' (Luke v. 17), were the powerful body to whom the Jews looked up as their recognized teachers, and with whom our Lord consequently came into constant and deadly conflict. They were the class who had built up, and who also continued to expound and apply, that vast system of traditional law which Jesus said 'made void' the word of God, and which gave to the external and mechanical the place which belonged to the spiritual. No doubt there were different kinds of scribes. Among them there may have been men with better insight into religion and the Divine law. But as a class they had become in Christ's time pedantic, hair-splitting, dictatorial.

**23. And straightway there was in their synagogue a man with an unclean spirit.** Mark proceeds to relate the mighty work done in the place, and it is perhaps on account of this work that he introduces what he says of the teaching in the synagogue. A representative place is given by Mark to the healing of the possessed. Luke describes this man as having 'a spirit of an unclean devil.' Mark speaks of him as being '*in* (so the word literally is) an unclean spirit'—a phrase recalling those terms of grace 'in Christ,' 'in the Spirit,' 'in the Holy Ghost.' But the demon is also spoken of as in the man, and as coming out of him. The words express the completeness of the hold which the malady had of its victim. It was as if man and demon had become one, the one absorbed in the other. In the N. T. 'unclean spirit' and 'demon' are interchangeable terms.

**and he cried out, saying, What have we to do with thee, thou Jesus of Nazareth?** The spirit is represented as sensible at once of the incongruity of Christ's presence. What is there, he asks, in common to us and thee, so that thou shouldst come here and have aught to do with us?

art thou come to destroy us? I know thee who thou
art, the Holy One of God. And Jesus rebuked him, 25
saying, Hold thy peace, and come out of him. And 26
the unclean spirit, tearing him and crying with a loud
voice, came out of him. And they were all amazed, 27
insomuch that they questioned among themselves, saying, What is this? a new teaching! with authority he

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**art thou come to destroy us?** The sense of incongruity is also the sense of hostility; to 'destroy the works of the devil' was the purpose of the sending of Messiah (1 John iii. 8).

**I know thee who thou art, the Holy One of God.** Once again, and only once again, is this particular title given to Jesus in the N. T., viz. in John vi. 69 (according to the best text and the R. V.). But cf. also 1 John ii. 20; Rev. iii. 7, and in the O. T. such a passage as Ps. cvi. 16 (of Aaron). Here it may have the force of a Messianic title. It does not appear that Jesus had as yet either done or said aught affecting the case or disturbing the spirit. His presence is enough; it is at once recognized to be a power inimical, before which evil can have no place. The term 'holy' here probably expresses not precisely his absolute personal sinlessness, but the broader idea of one who is consecrated wholly to God.

**25. And Jesus rebuked him.** The word is translated 'threatened' by Wycliffe, following the Vulgate. In the N. T. it occurs only in the Synoptists (with the exception of 2 Tim. v. 2; Jude 9), and has the sense of *chiding*, *rating*, *charging sharply*.

**saying, Hold thy peace, and come out of him.** The word rendered 'hold thy peace' means literally 'be muzzled,' as it is used in 1 Cor. ix. 9; 1 Tim. v. 18. It is a strong figure of enforced silence. The rebuke is directed against two things—the outcry (with all that it meant) and 'the invasion of the man's spirit by an alien power' (Swete).

**26. And the unclean spirit, tearing him and crying with a loud voice, came out of him.** The charge was instantly obeyed, yet not without hurt. The spirit *tore*, or rather *convulsed* the sufferer. The word means to tear in a literal sense, to lacerate, but also to throw into convulsions.

**27. And they were all amazed.** The effect on the people is expressed here by a verb which is used in the N. T. only by Mark, and which conveys the idea of astonishment passing into awe.

**insomuch that they questioned among themselves.** They could not take the matter in, but turned to each other with perplexed and agitated words.

**saying, What is this? a new teaching!** A picture of

commandeth even the unclean spirits, and they obey
28 him. And the report of him went out straightway
everywhere into all the region of Galilee round about.
29 And straightway, when they were come out of the
synagogue, they came into the house of Simon and

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amazement breaking into excited exclamation—far better given by the R. V. than by the A. V. It is the unwonted style of teaching that first astonishes them.

**with authority he commandeth even the unclean spirits.** But they have a second reason for their amazement—the authority of his word. This, too, was something new. The practice of the exorcist was not unknown among the Jews of these times (cf. Acts xix. 13). But he worked painfully by magical incantations or laboured formulae. Here was one who used no such arts, but simply spoke, and it was done.

**and they obey him.** 'Yes, and they obey him!' Here was the wonder—the instant response.

**28. into all the region of Galilee.** The fame of this great work spread like wildfire far beyond the immediate scene. How far? The words may mean either 'into all the surrounding district of Galilee' (Wycliffe, the Vulgate, &c.), or 'into all the country bordering on Galilee' (Tyndale, Meyer, &c.). The latter is more in accordance with usage and also with Matthew's statement that 'the report of him went forth into all Syria' (iv. 24). Luke gives 'into every place of the region round about' (iv. 37).

The problem presented by cases like this of the man in the synagogue is yet unsolved. Lunacy and epilepsy were common diseases in the East, and the phenomena described here and in similar instances resemble those exhibited by known diseases of a mental or physical kind. Hence it is argued that what we have here is simply an example of the Eastern way of attributing abnormal experiences and extraordinary disorders to supernatural causes, and that nothing more is meant than what we should call fits of epilepsy or onsets of fierce lunacy. Modern inquiry, however, tends to see greater mysteries than before in certain forms of psychical ailment, and in some of the cases recorded in the gospels there is the peculiar feature of the recognition of Jesus as the Messiah.

i. 29–31. *The healing of Peter's mother-in-law*; cf. Matt. viii. 14, 15; Luke iv. 38, 39.

**29. And straightway.** Miracle follows upon miracle, without pause and without the loss of any opportunity.

**the house of Simon and Andrew.** From the synagogue the

Andrew, with James and John. Now Simon's wife's 30
mother lay sick of a fever; and straightway they tell
him of her: and he came and took her by the hand, 31
and raised her up; and the fever left her, and she
ministered unto them.

And at even, when the sun did set, they brought unto 32
him all that were sick, and them that were possessed

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company returned to the house from which they had gone forth. Matthew and Luke speak of it as the house only of Simon or Peter. Mark calls it 'the house of Simon and Andrew.' As Simon was a married man, the house may have been his, while his brother dwelt with him. With these are named also James and John, so that there were *four* witnesses of the scene.

**30. Now Simon's wife's mother.** The first of the miracles, therefore, that followed the great representative deed in the synagogue was one wrought on a sufferer closely connected with one of the first disciples.

**lay sick of a fever.** She was prostrate with this ailment when they returned. Luke gives a more professional description of it—'holden with a great fever' (R. V.). Malarial fever, travellers tell us, is rife even in the present day in the plain in which Capernaum was situated.

**and straightway they tell him of her.** They had waited for his return, it seems, and at once appeal to him when he appears.

**31. and he came and took her by the hand, and raised her up:** so prompt was his response, and so simple his act.

**and the fever left her, and she ministered unto them.** The cure was complete. There was nothing of the lassitude and incapacity of ordinary convalescence. The patient was able at once to go about her ordinary domestic duties. She spread her board, probably the usual sabbath meal, and the company partook. We read of her as at a later period accompanying Peter on his apostolic journeys (1 Cor. ix. 5).

i. 32–34. *A cluster of miracles of healing*; cf. Matt. viii. 16, 17; Luke iv. 40, 41.

**32. And at even, when the sun did set.** The people have been keeping themselves in check till all risk of infringing the sabbath law is past. The setting sun makes them certain that the sabbath is ended. Throwing off all restraint they now crowd about him with their sick of many kinds.

**and them that were possessed with devils.** Rather 'with *demons*.' The word 'demon' represents the Greek *daimon*—

33 with devils. And all the city was gathered together at
34 the door. And he healed many that were sick with divers diseases, and cast out many devils; and he suffered not the devils to speak, because they knew him.
35 And in the morning, a great while before day, he rose up and went out, and departed into a desert place, and

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a term with an interesting history. In the Homeric poems it usually means a *god*. Very early, however, a distinction was drawn between gods and demons, the latter being understood (as in the poems of Hesiod) to be beings between gods and men, 'invisible tenants of earth,' the souls of men of the happy golden age. Other Greek writers applied the term to the ghosts of the men of the silver age—a race contemptuous of the gods. Thus it came to have a sinister meaning. It was when it had this idea of an *evil* being contrasting with the gods that it was taken over by the Greek-speaking Jews. So in the N. T., in the diminutive form *daimonion*, it means in most cases an evil spirit, the agent of the devil.

**33. And all the city was gathered together at the door.** A picture of 'the flocking up to the door which preceded, and the surging, moving mass before it' (Swete).

**34. And he healed many that were sick with divers diseases, and cast out many devils** (*demons*). As Mark puts it, he healed *many* of both classes of sufferers. Matthew (and Luke also in effect) speaks of *all* the sick and *many* of the possessed. The idea probably is that he patiently healed all who were brought to him of whatever class.

**and he suffered not the devils** (*demons*) **to speak, because they knew him.** Some of the best manuscripts add 'to be the Christ'; cf. Luke iv. 41. The Evangelist sees the supernatural, therefore, in the case. It is the recognition of the *Messiahship* of Jesus, not necessarily of more. Jesus put the ban upon their utterance. He would not have his cause hastened or influenced by such testimony.

i. 35-39. *Retirement, followed by his first circuit in Galilee*; cf. Luke iv. 40-42, also Matt. iv. 23-25. The healer who had met the appeals of multitudes is himself seen now in the attitude of a suppliant. In solitary communion with his Father he seeks what he needs after the exertions and excitement of the first two days of his ministry.

**35. And in the morning, a great while before day.** So early that it was yet quite dark.

**into a desert place.** Not merely a *solitary* place (A. V.),

there prayed. And Simon and they that were with him 36
followed after him; and they found him, and say unto 37
him, All are seeking thee. And he saith unto them, 38
Let us go elsewhere into the next towns, that I may
preach there also; for to this end came I forth. And 39
he went into their synagogues throughout all Galilee,
preaching and casting out devils.

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but a *desert* place, 'probably one of those bare and barren spots stretching away north and west of Capernaum' (Morrison).

**and there prayed.** This was the reason of his withdrawal, and no doubt also of his choice of such a place. He required rest for his soul, opportunity for reflection on his mission, preparation for the work now before him, which might be next day and the next as it had been these two days.

**36. And Simon and they that were with him followed after him.** They were filled with anxiety when they found him gone they knew not whither. Could he have left them for others, or have preferred some other place as the scene of his ministry? They shewed their anxiety by the haste with which they *followed* after him. The word is a strong one—'they *pursued* after him.'

**37. and say unto him, All are seeking thee.** The anxiety was not confined to the disciples. It was shared by all who were on the spot from Capernaum or elsewhere. Luke says explicitly that 'the people,' the *mob*, sought him. If he left them it was not that they did not need him or that he had no opportunity among them.

**38. Let us go elsewhere.** In his reply to their appeal and expostulation he says nothing of his own need of rest or communion with God. He speaks only of his mission, and of that as one not limited to one place, even were it Capernaum.

**into the next towns:** *lit.* 'village-towns,' probably small country towns, whether walled or not, intermediate between villages and cities. Josephus speaks of the thickly planted towns and the multitude of populous villages in Galilee (*Jewish War*, III. iii. 2)

**came I forth.** This wider preaching, he says, was the object of his *coming forth*. This may refer simply to his having left Capernaum and its immediate vicinity. Interpreted, however, in the light of John's use of the term (cf. viii. 42, xiii. 3), it will point rather to his mission from the Father.

**39. And he went into their synagogues . . . casting out devils** (*demons*). His words had their effect on Simon and the others. Thus did he begin his first circuit of Galilee, still making his ministry, however, a synagogue-ministry.

40 And there cometh to him a leper, beseeching him, and kneeling down to him, and saying unto him, If
41 thou wilt, thou canst make me clean. And being

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i. 40–45. *The case of a leper.* Cf. Matt. viii. 2–4 ; Luke v. 12–16. Leprosy appears to have been a somewhat common disease among the Jews (Luke iv. 27). In the O. T. it is mentioned first in connexion with the signs by which Moses was to establish his Divine commission (Exod. iv. 6) ; then in the cases of Miriam, Naaman, Gehazi, Uzziah, the lepers of Samaria (2 Kings vii. 3), and others. It was the subject of minute regulations in the Levitical law (Lev. xiii), in which perhaps seven distinct varieties of the disease are recognized. In the N. T. three cases are reported—the man healed here by the touch and will of Jesus, the ten lepers at the village (Luke xviii. 12), and Simon the leper (Matt. xxvi. 7 ; Mark xiv. 3). These, however, are only selected instances ; cf. Matt. x. 8, xi. 5 ; Luke vii. 22. What this leprosy exactly was, however, is difficult to determine. The disposition is to distinguish between the leprosy of which we read in the Bible and the disease known by the same name in ancient and also in modern times. The latter, which at least in one of its forms may be identified with elephantiasis, is one of the most terrible maladies of which flesh is heir—a very old disease, known in India at least as far back as 1400 B.C., and in Egypt since 1550 B.C., which got into England before the times of the Crusades and lingers still in considerable parts of Europe as well as in the far East. The former is supposed to have been a skin-disease sufficiently loathsome but less terrible than the other. The name *leprosy* may have been given, as appears probable, to a whole class of diseases with which *uncleanness* was associated. So its removal is described in the N. T. as a *cleansing*. The ailment in view in most, if not all, of the biblical passages, may perhaps have been a skin-disease known as *psoriasis*, which was offensive and distressing, but not by any means incurable.

**40. And there cometh to him a leper.** This case is selected for record either because it was the first of its class, or because of the impression it made and the change it occasioned in our Lord's method (cf. i. 45). Luke brings it in after the Draught of Fishes, Matthew after the Sermon on the Mount. Luke speaks of the man as 'full of leprosy'—one in whom the disease reigned from head to foot.

**beseeching him, and kneeling down to him.** Matthew tells us that he 'worshipped him' ; Luke that he 'fell on his face.' Neither Matthew nor Mark mentions whence he came. Luke says 'out of one of the cities.' The man's faith in the power of Jesus is the notable thing.

**If thou wilt.** He had no doubt of his ability. He was not

moved with compassion, he stretched forth his hand,
and touched him, and saith unto him, I will; be thou
made clean. And straightway the leprosy departed from 42
him, and he was made clean. And he strictly charged 43
him, and straightway sent him out, and saith unto him, 44
See thou say nothing to any man: but go thy way, shew
thyself to the priest, and offer for thy cleansing the
things which Moses commanded, for a testimony unto

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so sure that it came within the range of his purpose or mission to concern himself with the outcast class of lepers. His doubt was speedily and mercifully removed.

**41. moved with compassion.** Leprosy provoked feelings of repulsion, not of sympathy. The man had come near, in spite of the Levitical restrictions, near enough to be reached; and Jesus, disregarding the physical loathsomeness and the ceremonial uncleanness, **stretched forth his hand, and touched him.** The *touch* was what was needed to assure the man in his great faith. Jesus, therefore, first touched him and then spoke the healing word. And the result was the instantaneous departure of the leprosy.

**43, 44. strictly charged him.** The expression is a very strong and picturesque one, used of the 'muttering of chafed and fretted animals,' and conveying here a certain note of severity.

**and straightway sent him out, and saith unto him, See thou say nothing to any man.** Why this immediate dismissal, with so strong an injunction to silence? Because, if the man were demonstrative, he might be the occasion of creating a dangerous popular enthusiasm among the people, and of increasing the kind of fame which Jesus saw himself to be acquiring—a fame which had more regard to the physical side of his work than to the spiritual, and which might prejudice his proper course.

**shew thyself to the priest.** The cure was not perfectly complete till the ceremonial disability and the social ban were removed. This was done by the priest, to whom it belonged to pronounce one clean or unclean. See Lev. xiii, xiv.

**offer for thy cleansing the things which Moses commanded.** The man was not to disregard the Hebrew law, but to seek the ceremonial purification in the way which it prescribed (Lev. xiv. 1-32).

**for a testimony unto them.** To whom? To the people generally? Hardly so, for it was not his object that they should then know all about it. To the priests? Probably, for the work

45 them. But he went out, and began to publish it much, and to spread abroad the matter, insomuch that Jesus could no more openly enter into a city, but was without in desert places: and they came to him from every quarter.

2 And when he entered again into Capernaum after some days, it was noised that he was in the house.
2 And many were gathered together, so that there was no longer room *for them*, no, not even about the door:

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would be a witness to them that a Prophet, perhaps Messiah himself, was among them.

**and began to publish it much.** The man obeyed the injunction only so far. He 'went out' indeed, but was loquacious and demonstrative instead of silent. The result was that the Healer's work was interfered with; he could no more preach in towns, but had to betake himself to 'desert places.' Even there the people kept coming to him.

ii. 1-12. *The incident of the Paralytic*: Cf. Mark ix. 1-8; Luke v. 17-26. The event recorded in this paragraph has an important position in the narrative. It marks the point at which Jesus began to encounter opposition. So far his deeds and words had won a quick response from the people. His popularity was great, but it did not rest on a true recognition of what he was, and it came in the way of his intended course. From this time he has to face a series of collisions.

**1. And when he entered again into Capernaum.** The heady enthusiasm of the restored leper makes it necessary for him to change his plan. He has to bring the brief circuit among the Galilean synagogues to an end, and comes back to Capernaum. Luke agrees with Mark in introducing this narrative immediately after that of the leper. Matthew speaks of Jesus as coming to Capernaum from the other side of the lake.

**it was noised that he was in the house:** or better, *indoors*, *at home*. It is not said where, but probably it was in Simon's house.

**2. no longer room** for them, **no, not even about the door.** Mark's description of the eagerness of the people, still under the spell of his person and work, is very graphic. He lets us see the excited crowds hurrying to the house at the news, pressing in with the freedom which is allowed only in the East, filling the room in a trice, and hanging outside about the door (which no

and he spake the word unto them. And they come, 3
bringing unto him a man sick of the palsy, borne of
four. And when they could not come nigh unto him 4
for the crowd, they uncovered the roof where he was:
and when they had broken it up, they let down the bed
whereon the sick of the palsy lay. And Jesus seeing 5
their faith saith unto the sick of the palsy, Son, thy sins

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doubt opened direct upon the street) with neck outstretched and ear intent.

**spake the word:** a better rendering than 'preached the word.' Jesus was in a private room, not in the synagogue, and was speaking simply and informally.

**3. And they come, bringing unto him a man sick of the palsy:** or a *paralytic.* Here is a fresh excitement, creating the expectation of further wonders.

**borne of four:** that is, on a light pallet or mattress carried by two pairs of bearers. The number of bearers is given only by Mark.

**4. they uncovered the roof:** *lit.* 'they unroofed the roof.' The roof of a house in Palestine was easily reached by an outer staircase or ladder.

**and when they had broken it up, they let down the bed.** How is this to be understood? Some think that there was an awning over the open court, which had only to be lifted, others that there was a gallery or verandah running along the second story, a part of which was removed. But the phrase 'broken it up' is a strong one meaning 'dug it out,' which suggests something different, and in all probability the house was one of the modest, single-storied cottages suitable for humble folk. The roof of a Jewish house of this kind might consist of beams covered with poles and brushwood and overlaid with earth and gravel. It might be possible, therefore, to break it up, and let the man down through it.

**5. And Jesus seeing their faith.** It was the faith of the paralytic's friends (nothing is said of the sufferer's own faith) that attracted the notice of Jesus—a faith so ardent, persevering, expectant.

**saith unto the sick of the palsy, Son, thy sins are forgiven.** 'Son,' 'child,' a term used of a disciple, and a word of encouragement to the sufferer. Not '*be* forgiven,' as in the A. V., but '*are* forgiven.' Jesus speaks first of forgiveness, and of that as a thing accomplished, and only after that performs the cure. What is the point of this? Not that he meant by the forgiveness

6 are forgiven. But there were certain of the scribes
7 sitting there, and reasoning in their hearts, Why doth
this man thus speak? he blasphemeth: who can forgive
8 sins but one, *even* God? And straightway Jesus, perceiving in his spirit that they so reasoned within themselves, saith unto them, Why reason ye these things in
9 your hearts? Whether is easier, to say to the sick of
the palsy, Thy sins are forgiven; or to say, Arise, and

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only the cure itself, the relief of the man from the physical consequences of 'some sin affecting the nervous organization' (Gould). That fails to do justice to the force of the word used here, which expresses the removal of guilt. Or it is that Jesus saw more than the faith of the friends—the sense of sin in the heart of the sufferer himself, deeper there than even his sense of the physical malady? The simpler explanation may be that Jesus acts in accordance with Jewish ideas of forgiveness and restoration. 'There is no sick man healed of his sickness,' said the Rabbis, 'until all his sins have been forgiven him' (Schöttgen, cited by Swete).

**6. certain of the scribes sitting there:** no doubt in the place of honour. The scribes of these parts had been joined by others from the south (cf. Luke v. 17). This is the first encounter with this powerful class.

**reasoning in their hearts.** They said nothing, but sat in suspicious watchfulness, ready to catch at any word.

**7. Why doth...thus speak? he blasphemeth.** The A.V. misses the point here. What stimulated their evil thoughts now, as on later occasions, was the claims he made. Here it was his claim to forgive sin. He had not indeed *asserted* that in so many words. He had simply said—' Thy sins are forgiven thee.' But they read that declaration as a claim for himself, and held it to be blasphemy, that is to say, a kind of speech hurtful to the honour of God.

**8. perceiving in his spirit.** The word 'perceiving' here denotes complete, certain knowledge (cf. 1 Cor. xiii. 12), but a knowledge 'in his spirit,' not gained by the senses. This power of reading men's thoughts intuitively is recognized on other occasions: see e. g. John ii. 24, 25, xxi. 17.

**9. Whether is easier, to say . . . or to say.** He places two declarations over against each other, not the acts themselves, but the authoritative words, and asks them which is easier. The word of healing might seem the harder, as it had to deal with visible effects, the failure of which would convict him.

take up thy bed, and walk? But that ye may know 10
that the Son of man hath power on earth to forgive sins
(he saith to the sick of the palsy), I say unto thee, Arise, 11
take up thy bed, and go unto thy house. And he arose, 12
and straightway took up the bed, and went forth before
them all; insomuch that they were all amazed, and
glorified God, saying, We never saw it on this fashion.
And he went forth again by the sea side; and all the 13
multitude resorted unto him, and he taught them. And 14
as he passed by, he saw Levi the *son* of Alphæus sitting

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**10. But that ye may know that the Son of man hath power on earth to forgive sins.** 'Power' means *authority* here; and 'on earth' (as in contrast with the authority of God in heaven) defines it as an authority *committed* to the Son of man. The question was about *forgiveness*, a moral act implying *authority*. They challenged his right to forgive sins. He brings the matter at once to a test which they could understand, by asserting his possession of another power. If open, unmistakable results proved him to have that power, they could the less doubt his authority in a region where claims could not be attested by visible effects.

**11. I say unto thee, Arise.** He knew that, if he failed in this, he would be discredited. Yet he falters not—sublime, calm certitude!

**12. arose, and straightway took up the bed.** The event justified the assurance. The cure was immediate, thorough, and open to every eye. The man went forth 'before them all,' and all were moved profoundly, confessing the hand of God in the event. In this the healed man himself led the way, as we gather from Luke v. 25.

Here we have the first occurrence of the title 'the Son of man' in Mark's Gospel. From this point we meet it often. As to its import see under chap. ix. 12.

ii. 13–14. *The call of Levi*: cf. Matt. ix. 9–13; Luke v. 27–32. An event of importance as regarded both our Lord's ministry and the causes of offence with him.

**13. taught them.** Jesus now leaves Capernaum and betakes himself again to the sea-side. There he resumes his teaching, which had been interrupted. The interest of the people is as great as ever.

**14. Levi the** son **of Alphæus.** Who is this Levi? Some

at the place of toll, and he saith unto him, Follow me.
15 And he arose and followed him. And it came to pass,
that he was sitting at meat in his house, and many
publicans and sinners sat down with Jesus and his
disciples: for there were many, and they followed him.
16 And the scribes of the Pharisees, when they saw that

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have taken him to be a different person from Matthew, while it has also been conjectured that he may have been the supervisor, and Matthew an officer under him. But it is most unlikely that there should have been two men, solemnly called in the same way and in the same place by Jesus, one becoming an apostle and the other remaining quite unknown. Most are of opinion, therefore, that Levi and Matthew are names of one and the same person. *Matthew*, not Levi, is the name that occurs in the lists of the Apostles. The mention of *Alphæus* has led some to regard him as the brother of 'James the less.' But he is not coupled with that James in the lists of the Apostles, as Peter is with Andrew and John with James.

**sitting at the place of toll.** The Romans farmed out the taxes to rich citizens, who employed agents to do the work of collection. Levi was one of these subordinate, provincial custom-house officers. Such agents were usually natives. Their task was an odious one, and it lent itself readily to rapacity and oppression. They had an evil reputation in all the provinces, most of all perhaps in Palestine where the Roman yoke was so hateful. Capernaum was an important custom-house station. It is only in Matthew's list of the Apostles (chap. x. 3), that Matthew is called 'the publican.'

**14. followed him.** For a man in Levi's place it meant more to answer Christ's call than it did to Simon and his comrades. They had an occupation which they could easily resume; he was in a less favourable position.

ii. 15–17. *The feast in Levi's house*; cf. Matt. x. 10–13; Luke v. 29–32. Luke describes it as 'a *great* feast'—a reception, to which Levi had invited many members of his own class. Jesus, no doubt, was the most honoured guest.

**15. in his house.** Whose house? Levi's surely. Some say the house of Jesus. But this would conflict with Luke's account, and there is no reference elsewhere to our Lord having a house of his own.

**16. the scribes of the Pharisees.** So in Acts xxiii. 9 we read of 'scribes of the Pharisees' part,' i. e. those belonging to that religious party.

he was eating with the sinners and publicans, said unto his disciples, He eateth and drinketh with publicans and sinners. And when Jesus heard it, he saith unto them, 17
They that are whole have no need of a physician, but they that are sick: I came not to call the righteous, but sinners.

And John's disciples and the Pharisees were fasting: 18
and they come and say unto him, Why do John's disciples and the disciples of the Pharisees fast, but thy disciples fast not? And Jesus said unto them, Can 19

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**with publicans and sinners.** The word 'publican,' which means properly the renter or farmer of the taxes, is used in the N.T. of the subordinate collectors. 'Sinners' in this connexion may not mean more than men not recognized by the official religionists. That Jesus should associate with the class held outcast by the strict Jews, and should even receive one of these despised men into the circle of his intimate friends, was a second cause of offence. Notice the first occurrence here of the name 'disciples' of Jesus.

**17. not to call the righteous, but sinners.** 'The philosophy, in a nutshell, of all home and foreign missionary operations' (Morrison). Jesus came to do a physician's part. If there were any whole, they required him not; if there were any really righteous, they had no need of his call.

ii. 18-22. *Questions of fasting, raised by observance of the fact that the disciples of Jesus did not act as John's disciples and the Pharisees did*; cf. Matt. ix. 14-17; Luke v. 33-39.

**18. John's disciples.** The Baptist's followers, therefore, remained a distinct party, with their own religious practice.

**were fasting.** Not 'used to fast' (A. V.), but were so engaged *then*. Fasting had come to have a great importance attached to it. In the law its observance was prescribed on the great Day of Atonement. But the traditional law had added much to the written law, and zealous Jews are said to have made the second and fifth days of each week days of fasting.

**they come.** Who? Some say the scribes, and the form of the question favours this. But Matthew says, 'the disciples of John,' and gives the question in terms including them with the Pharisees.

**thy disciples fast not.** The suggestion is that either John's disciples and the Pharisees did too much, or that Jesus did too little in allowing his disciples to disregard fasting.

the sons of the bride-chamber fast, while the bridegroom
is with them? as long as they have the bridegroom with
20 them, they cannot fast. But the days will come, when
the bridegroom shall be taken away from them, and then
21 will they fast in that day. No man seweth a piece of
undressed cloth on an old garment: else that which
should fill it up taketh from it, the new from the old,
22 and a worse rent is made. And no man putteth new
wine into old wine-skins: else the wine will burst the
skins, and the wine perisheth, and the skins: but *they
put* new wine into fresh wine-skins.

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**19. sons of the bridechamber:** the bridegroom's particular friends, who attended to matters belonging to the marriage ceremony.

**cannot fast.** It would not be in character for them to do so. In later Judaism waiting on the bridegroom brought exemption, it is said, from certain prescriptions of the traditional law.

**20. the bridegroom.** Thus Jesus indirectly applies to himself the great figure by which O. T. prophecy (e. g. Hos. ii. 21) sets forth Jehovah in His covenant relation to Israel. The same figure was used by the Baptist (John iii. 29).

**shall be taken away.** The word is a strong one, expressing violent removal. Preserved as it is by each of the three Synoptists, it can with reason be taken as the genuine utterance of our Lord, and it shews that already the thought of suffering and death was in his mind.

**then will they fast in that day.** Times, therefore, differ and observances with them. Fasting is not a necessary or constant part of religious duty; yet there may be occasions on which it will be appropriate and helpful.

**21. No man seweth . . . a worse rent is made.** A sentence more difficult in form than in sense. What is in view is the fact that new undressed cloth shrinks, and if used to mend old cloth, is apt to break away and increase the rent it is meant to cover.

**22. wine-skins.** A better rendering than the 'bottles' of the A. V. Wine-bottles in those days were skins. But skins wear out and become thin by age; and in that condition they are unable to bear the strain put upon them by the inpouring of the 'young wine,' the newly fermented wine of the season.

These homely comparisons, parables in germ, express how mistaken it is to think of mixing up things which differ. A religion of fasting is one thing; the religion of Christ is another. To patch

And it came to pass, that he was going on the sabbath 23
day through the cornfields; and his disciples began, as
they went, to pluck the ears of corn. And the Pharisees 24
said unto him, Behold, why do they on the sabbath day
that which is not lawful? And he said unto them, Did 25
ye never read what David did, when he had need, and
was an hungred, he, and they that were with him? How 26

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up the old religious system with the new, or to burden the new with the old, is a thing at once incongruous and injurious.

ii. 23-28. *The question of the Sabbath*; cf. Matt. xii. 1-8; Luke vi. 1-5. Mark and Luke agree in the order in which they introduce this incident. Matthew proceeds from the questions about fasting to the case of the daughter of Jairus, and brings in the present paragraph only after the record of the gracious words of Jesus about his yoke and burden. Here Mark reports a fourth cause of offence found with Jesus. He has noticed his claim to forgive sin, his companying with publicans and sinners, his indifference to fasting. Now he instances the fault found with his disregard of the conventional sabbath law.

**23. the cornfields:** literally *sown lands*; no doubt in the neighbourhood of Capernaum.

**began, as they went, to pluck the ears of corn.** In strict grammatical usage the words would mean, as in the margin of the R. V., 'began to make their way plucking.' The idea thus would be that the corn had overgrown the path, and the disciples had to open a way by plucking the ears, and the offence then would be in the doing of a thing which it was not lawful to do on any day. But this would not be consistent with the express statement of Matthew, and it would take the point from what is afterwards said about the hunger and the eating. Hence most prefer the rendering of the A. V. and the R. V. texts. The offence lies thus in doing on the sabbath day a thing which was lawful in itself.

**24. on the sabbath day that which is not lawful.** The Deuteronomic law had some simple prescriptions bearing on the liberty to be taken with a neighbour's corn (Deut. xxiii. 25). But the traditional law had gone far beyond these, and had made plucking the corn equivalent to reaping it. But reaping on the sabbath was forbidden (Exod. xxxiv. 21).

**25. Did ye never read?** He refutes them out of their own Scriptures, shewing by the case of David and his hungry men, as recorded in 1 Sam. xxi. 1-6, how such restrictive regulations had to give place to the higher requirements of necessity and mercy.

he entered into the house of God when Abiathar was high priest, and did eat the shewbread, which it is not lawful to eat save for the priests, and gave also to them
27 that were with him? And he said unto them, The sabbath was made for man, and not man for the sabbath:
28 so that the Son of man is lord even of the sabbath.

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**26. the house of God:** i. e. the tent of meeting pitched at that period at Nob, a 'city of the priests' (1 Sam. xxii. 19), probably the place also referred to in Neh. xi. 32; Isa. x. 32, not far from Jerusalem, Anathoth, and Ramah.

**when Abiathar was high priest:** i. e. when he was actually in office. But according to the narrative in 1 Sam. xxii. 11 Ahimelech was priest at the time. There seems to be some confusion in the O. T. text. In 1 Sam. xxii. 20 Abiathar is 'one of the sons of Ahimelech, the son of Ahitub'; in 2 Sam. viii. 17 we have 'Ahimelech, the son of Abiathar'; in 1 Sam. xiv. 3 we have 'Ahijah, the son of Ahitub'; in 1 Chron. xviii. 16 we have 'Abimelech, the son of Abiathar.'

**the shewbread.** 'The bread of the setting-forth,' in the O. T. 'the bread of the face' or 'the presence' (Exod. xxv. 30, xxxv. 13, xxxix. 36), called also 'the continual bread' (Num. iv. 7), 'the holy bread' (1 Sam xxi. 4-6). It consisted of twelve new-baked loaves, placed every sabbath day on a table, in two rows of six, sprinkled with incense, and left for the week. See its law in Lev. xxiv. 5-9. A solemn rite (cf. e. g. 2 Chron. xiii. 11), yet one the meaning of which is not explained in the O. T. itself. It is supposed by some to have been a symbol of a higher life than that of the senses, a life of fellowship with God, requiring a special spiritual nourishment. It may have been an acknowledgement rather of God as Israel's Provider, an offering by the people of a portion of their substance in token of their dependence on Jehovah, and as witness of their covenant relation and duty (Lev. xxiv. 9).

**27. The sabbath was made for man, not man for the sabbath.** The refutation of these Pharisees is carried now beyond the witness of the O. T. narrative to the *principle* of the institution in question. The sabbath is an ordinance of grace, meant to bring man relief from toil and to be to him for good. It is his servant, not his taskmaster.

**lord even of the sabbath.** The sabbath being meant for man, and man not being intended to be its slave, the Representative Man, he in whom the Divine idea of man is embodied, is its lord, not its servant, and his disciples, acting as such, were free of blame. '*Even* of the sabbath,'—that is, a lordship which extended over other things and did not stop short even of an

And he entered again into the synagogue; and there 3
was a man there which had his hand withered. And 2
they watched him, whether he would heal him on the
sabbath day; that they might accuse him. And he 3
saith unto the man that had his hand withered, Stand

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institution so sacred to the Jew as this. This lordship did not imply the claim to abolish, but the authority to adapt and fulfil. The real purpose of the sabbath law had been obscured and overlaid by a mass of exasperating prescriptions. It is relieved and reaffirmed.

iii. 1-6. *Healing of a man with his hand withered*; cf. Matt. xii. 9-14; Luke vi. 6-11. All three gospels place this incident in immediate connexion with that of the plucking of the ears of corn on the sabbath. It is probably introduced at this point in order to set forth how Jesus regarded the sabbath law and what liberty he asserted under it. This miracle is important as making the fifth cause of offence with Jesus, and as being one of the seven wrought on the sabbath. The others were in the cases of the demoniac at Capernaum (Mark i. 21), Simon's wife's mother (Mark i. 27), the impotent man at the pool of Bethesda (John v. 9) the woman with the spirit of infirmity (Luke xiii. 14), the dropsical man (Luke xiv. 1), the man born blind (John ix. 14).

**1. into the synagogue.** Jesus is, therefore, once more in Capernaum, and in the place of worship. The time is not distinctly indicated. The narratives of Matthew and Mark suggest the sabbath immediately following the one on which the plucking of the ears of corn took place. But Luke says simply 'another sabbath.'

**his hand withered.** A better rendering than the 'having a withered hand' of the A. V. The phrase suggests that the man was not in this condition by birth, but had become so by injury or disease. Luke, the physician, notes that it was the *right* hand. It was a case of hand-paralysis or atrophy. Tradition spoke of the man as a bricklayer, who asked to be cured that he might be able to work for his support.

**2. watched him.** The word implies minute observation, here evidently with fell intent. The traditional law allowed the giving of relief only when life was in danger. In a case like the present there was no immediate danger, and it was a breach of the law, therefore, according to the scribes, to do anything for the cure of the sufferer until the sabbath was over. These jealous watchers seem to have expected Jesus to act.

**3. Stand forth.** 'Rise and come into the midst.' Jesus sets about his healing work in a peculiarly public and formal way.

4 forth. And he saith unto them, Is it lawful on the
sabbath day to do good, or to do harm? to save a life,
5 or to kill? But they held their peace. And when he
had looked round about on them with anger, being
grieved at the hardening of their heart, he saith unto
the man, Stretch forth thy hand. And he stretched it

He would have all men see it, as it was to be a test of his action and of his attitude to the sabbath.

**4. And he saith unto them.** From this we should infer that Jesus was himself the challenger. But according to Matthew the Pharisees took the initiative. Luke tells us that Jesus 'knew their thoughts,' and questioned them.

**to do good, or to do harm.** The words may mean simply 'to act rightly or to act wrongly' (cf. 1 Pet. ii. 15, 20). The point of the question then would be—'Would they say that it could ever be unlawful, on sabbath day any more than on week day, to act rightly?' The terms, however, may also mean 'to do one a service or to do one a wrong'; and this is the sense here, as appears from the explanatory words, 'to save a life or to kill.' Matthew introduces here Christ's words about the sheep fallen into a pit, in which he appeals to their own practice. The law did not prohibit beneficent work on the sabbath; even under the traditional law allowances were made, as their own acts shewed.

**5. held their peace.** Only Mark notices this.

**looked round about.** An expressive word used some half-dozen times by Mark (iii. 5, 34, v. 32, ix. 8, x. 23, xi. 11), and mostly of 'the quick searching glance round the circle of his friends or enemies, which Peter remembered as characteristic of the Lord' (Swete).

**with anger, being grieved.** Christ as true man had the normal feelings, emotions, and susceptibilities of man—wrath no less than grief. Anger, as righteous indignation against wrong, is an essential element in the moral nature of man. Plato gave it an integral place in man. Butler held it necessary as the balance of pity. The N. T. recognizes an anger that is legitimate, although in human nature as it is, wrath is all too apt to pass beyond the limits of the lawful (cf. Eph. iv. 26).

**at the hardening of their heart.** The word denotes the making of a *callus*, the substance that unites the ends of a fractured bone, and so the process of hardening into insensibility to truth. Here it is the hardening of mind rather than of feeling that seems particularly in view. The 'heart,' in Hebrew ideas, was the seat of the thoughts.

**Stretch forth thy hand.** On this occasion Jesus used no

forth: and his hand was restored. And the Pharisees 6
went out, and straightway with the Herodians took
counsel against him, how they might destroy him.

And Jesus with his disciples withdrew to the sea: and 7
a great multitude from Galilee followed: and from Judæa,

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means. He did not even touch the sufferer. The cure was effected in a way that had nothing of the appearance of a *work*.

**And he stretched it forth.** The courage that made the man stand forth was great. The faith that made him stretch forth his dead hand, and attempt the apparently impossible, was greater still. The cure followed at once; compare the O. T. case of Jeroboam (1 Kings xiii. 4).

**6. went out, and straightway:** mad with the sense of defeat, to scheme revenge without delay.

**with the Herodians.** The word 'Herodians' occurs only in a few cases (Matt. xxii. 16; Mark iii. 6, xii. 13). They are referred to indirectly also in Matt. viii. 15. We have no statement about them in Josephus, or any writer of these times. They may have been partisans of Antipas, or rather adherents of Herod the Great; in all probability a political rather than a religious party, favouring the Roman government and following a policy of compromise between strict Judaism and the new ideas.

**took counsel.** The word indicates something of a consultation, though an informal one. It points to something more than had yet been done, though not as yet to the deliberate action of an official body. Between Pharisees and Herodians there could be no natural sympathy. Opposition to this Disturber of the existing condition of things brings them together.

iii. 7-12. *Growing popularity in Galilee, despite the antagonism of the classes*; cf. Matt. xii. 15-21. The two narratives agree in reporting the withdrawal of Jesus, the numerous following, the works of healing, and the injunction to silence. Mark gives more detail, while Matthew adds the fulfilment of prophecy.

**7. withdrew to the sea:** with a view to safety. Matthew indicates that it was when he knew of the counsel taken against him that Jesus left Capernaum and turned again to the Sea of Galilee.

**a great multitude . . . followed.** Mark brings out not only the largeness of the following, but also (which Matthew does not give) the wide extent and variety of the territory represented. People were attracted not only from Galilee, but from Judæa and Jerusalem and Idumæa in the south, from Peræa in the east, and from the parts about Tyre and Sidon in the north-west.

8 and from Jerusalem, and from Idumæa, and beyond
Jordan, and about Tyre and Sidon, a great multitude,
9 hearing what great things he did, came unto him. And
he spake to his disciples, that a little boat should wait
on him because of the crowd, lest they should throng
10 him: for he had healed many; insomuch that as many
as had plagues pressed upon him that they might touch
11 him. And the unclean spirits, whensoever they beheld
him, fell down before him, and cried, saying, Thou art
12 the Son of God. And he charged them much that they
should not make him known.

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**8. Idumæa:** the Edom of the O. T., mentioned also by the name Idumæa in Isa. xxxiv. 5, 6 (A.V.: *Edom* in R.V.); Ezek. xxxv. 15, xxxvi. 5 (A. V.: *Edom* in R. V.). This is its only occurrence in the N.T. It denotes the territory occupied by the descendants of Esau, originally Mount Seir, but, after the Exile, part of Southern Palestine. By our Lord's time the people were practically included in the Jewish nation (Herod the Great was an Idumæan), and Idumæa made part of Judæa.

**from . . . beyond Jordan:** that is, Peræa, the district to the east of the Jordan, lying mostly between the Arnon and the Jabbok.

**about Tyre and Sidon:** that is, the Phœnician sea-coast, the north-west territory termed *Phenice* in Acts (xi. 19, xv. 3, xxi. 2).

**9. a little boat should wait on him.** The boat was to be in constant attendance, and was to take the place which the synagogue had had hitherto as the chief scene of his teaching.

**10. plagues:** *lit.* 'scourges,' i. e. torturing maladies.

**pressed:** *lit.* 'fell' on him—a picture, in a word, of the eager, excited impetuosity of the people, which was like to crush him. They believed that if they but touched him they would experience the healing power.

**11. unclean spirits:** or 'demons,' that is, the sufferers possessed by such.

**whensoever:** 'as often as,' or it may be 'so soon as.'

**fell down:** rather, 'would fall down,' that is in homage. The first recorded occasion of that.

**the Son of God.** Here probably as meaning the Messiah: a more definite title, however, than the previous 'the Holy One of God' (i. 23).

**12. he charged them much.** Why? Because, as Bengel puts it, 'neither was this the time nor were these the preachers.'

And he goeth up into the mountain, and calleth unto 13
him whom he himself would: and they went unto him.
And he appointed twelve, that they might be with him, 14
and that he might send them forth to preach, and to 15
have authority to cast out devils: and Simon he surnamed 16
Peter; and James the *son* of Zebedee, and John the 17

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iii. 13-19. *The choice of the Twelve.* An event that makes a great epoch in the ministry of Jesus. All the three Synoptists record it and attach the same importance to it, although they do not all introduce it in precisely the same connexion; cf. Matt. x. 2-4, Luke vi. 12-16. The work of Jesus was growing on his hand, the feeling of the common people was with him, there was much to do for them and among them, and at the same time the hostility of the classes was taking shape. He had crowds following him, and a certain number of disciples more particularly attached to him. But the time had come when there was need of a body of adherents more closely and officially connected with him, to be with him regularly and to do certain work for him.

**13. goeth up into the mountain.** One of the hills above the lake, and one with which he was familiar. Luke tells us that Jesus went there to *pray*, and that he continued in prayer all night. Thus did he prepare for the important act of the ordination.

**calleth unto him whom he himself would.** The election took place, Luke tells us, at the break of day, as Jesus came fresh from the night of communion with God.

**14. And he appointed twelve.** The election was a twofold one. First he called to him a certain number out of the whole body of his followers, and then from these he chose twelve—with reference no doubt to the twelve tribes.

**that they might be with him.** The Twelve were chosen for two great purposes. The first was that they might be his stated associates.

**send them forth.** The second purpose was that they should act as his messengers or delegates.

**to preach:** this was their primary duty, the proclamation of the good news of the kingdom.

**15. authority to cast out devils:** ('demons'). Matthew adds the power of *healing*. This authority was to be connected with the higher duty of preaching, to further it and attest their commission.

**16. Simon he surnamed Peter.** Four lists of the Apostles are given (Matt. x, Mark iii, Luke vi, Acts i). In each case the list falls into three groups of four names, having Peter, Philip, John, and James the *son* of Alphæus respectively at the head. Each list

brother of James; and them he surnamed Boanerges,
18 which is, Sons of thunder: and Andrew, and Philip,
and Bartholomew, and Matthew, and Thomas, and James
the *son* of Alphæus, and Thaddæus, and Simon the
19 Cananæan, and Judas Iscariot, which also betrayed
him.

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begins with Peter and ends with the traitor. The new name Peter, Hebrew *Cephas* = *Rock*, expressed what he was to be to the Church in worth or in official position. John (i. 48) speaks of it as given on the occasion of Simon's first call. It may have been renewed or given with more specific distinction now.

**17. Boanerges,** explained as 'sons of thunder.' But for what reason the title was given is left untold. It may point to the ardent temper which shewed itself on certain occasions (cf. Mark ix. 38; Luke ix. 54). There is nothing in the Gospels or elsewhere in the N.T. to shew that this name, though given by Jesus himself, persisted. It is no more mentioned.

**18. Andrew, and Philip:** men of Bethsaida, mentioned together in John xii. 22. Philip is not introduced again in the narrative of the first three gospels.

**Bartholomew:** that is, 'son of Tolmai.' He is taken to be the same as Nathanael—for this among other reasons, that John mentions Nathanael twice but never Bartholomew, while the other evangelists speak of Bartholomew and not of Nathanael.

**Thomas.** Of him we see more in the Fourth Gospel (xi. 16, xiv. 5, xx. 24, 26, 27, 28, 29, xxi. 2).

**James the** son **of Alphæus.** In distinction from James, son of Zebedee, and probably the same as 'James the less' or 'the little,' son of Mary and brother of Joses.

**Thaddæus.** Probably the same as Lebbæus, and also as Judas the son or brother of James, the head of the church of Jerusalem.

**the Cananæan:** not the 'Canaanite' nor 'the man of Cana,' but 'the Cananæan' or 'the zealot' (cf. Luke vi. 15). He may have been of the party known as the Zealots, a fanatical patriotic party, fiercely opposed to foreign domination. Or the name may indicate simply the disposition of the man, his jealousy for the cause which he espoused.

**19. Iscariot:** that is, 'the man of Kerioth.' But where this Kerioth was is uncertain. A Kerioth-hezron is mentioned in Joshua xv. 25. If Judas belonged to it, he would be a native of Judæa, and the only one among the Twelve that was a Judæan. A Kerioth in Moab is also referred to in Jer. xlviii. 24, 41. If this were the place in view Judas would belong to the district east of the Dead Sea. In most cases the name of this Judas is coupled with

And he cometh into a house. And the multitude 20
cometh together again, so that they could not so much
as eat bread. And when his friends heard it, they went 21
out to lay hold on him: for they said, He is beside
himself. And the scribes which came down from Jeru- 22
salem said, He hath Beelzebub, and, By the prince of
the devils casteth he out the devils. And he called them 23

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the terrible note of his treachery (Matt. x. 4; Luke vii. 16; John xii. 4, xviii. 2, 5; Acts i. 16).

**into a house:** or, as it may be, *home*, and so to Capernaum.

iii. 20, 21. *Intervention of the Friends of Jesus.* A short paragraph, given only by Mark. At this point Luke introduces the Sermon on the Plain.

**20. not so much as eat bread.** A graphic touch, recalling the actual scene—the crowd gathering as eagerly and tumultuously as before, and taking complete possession of him, so that he had no opportunity even to take food of any kind.

**21. friends.** Probably, as suggested by the 'went out,' his relatives. His mother and his brethren had come in all likelihood from Nazareth, anxious about him.

**lay hold on him:** to protect him from his own want of care and thought, as they deemed it.

**beside himself.** They took his absorption in his strange work as a sign of religious frenzy.

iii. 22-30. *Charge of working by Satanic Power*: cf. Matt. xii. 22-45; Luke xi. 14-28.

**22. scribes which came down from Jerusalem.** Mark is most definite here. Matthew speaks only of 'Pharisees,' and Luke only of 'some of them.' Those in view were no doubt scribes of the Pharisaic party. Matthew and Luke shew what led to this accusation, viz. the healing of one 'possessed with a devil, blind and dumb.' The people concluded that the Healer was the Son of David. The scribes gave another explanation.

**Beelzebub:** rather, 'Beelzebul.' The former is the name given to the god of Ekron (2 Kings i. 6), and is thought by some to mean 'the god of flies.' The form *Beelzebul* is of doubtful origin. Some take it to mean 'the lord of filth'; others make it 'the lord of the habitation,' whether as the god of the air (Eph. ii. 2) or as the god of the nether world.

**By** (or 'in') **the prince of the devils** ('demons'): cf. John xiv. 30, xvi. 11; Eph. ii. 2. A poor and unknown man like this, they thought, could not of himself do the works he un-

unto him, and said unto them in parables, How can
24 Satan cast out Satan? And if a kingdom be divided
25 against itself, that kingdom cannot stand. And if a house
be divided against itself, that house will not be able to
26 stand. And if Satan hath risen up against himself, and
27 is divided, he cannot stand, but hath an end. But no
one can enter into the house of the strong *man*, and spoil

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doubtedly did. He must be in collusion with the powers of evil, and so related to them that their prince works in him.

**23. in parables.** The first occurrence of the word in this Gospel. The word 'parable' in the O. T. represents a term which is used for proverbs (1 Sam. x. 12; Prov. i. 1, &c.), dark, enigmatical utterances (Ps. lxxviii. 2; Prov. i. 6), mystical, prophetic intimations (Num. xxiii. 7, 18, &c.), and figurative speech with more or less of a narrative in it (Ezek. xvii. 1-10). In the N. T. it is applied to proverbial sayings (Luke iv. 23); institutions, persons, or events of a typical or suggestive character (Heb. ix. 9, xi. 19); illustrative statements or comparisons (Matt. xv. 15; Luke vi. 39); but usually in the Gospels to comparisons or similitudes containing something of a story. Here it has the more general sense of an illustrative or analogical statement. The Fourth Gospel has allegories, not parables proper.

**How can Satan cast out Satan?** Only Mark gives this question. Jesus speaks not of the 'prince of the demons,' but of 'Satan,' the 'adversary' (the ordinary Jewish name for the Spirit of evil). In the O. T. the references to Satan are few, the most definite being in Job i. 6, 12; Zech. iii. 1, 2. In the N. T. there is a frequency of allusion to Satan, under a number of names and in a variety of aspects, that contrasts remarkably with the reticence of the O. T.

**26. cannot stand.** The argument conveyed by the opening question in verse 23 is developed in three particular and parallel cases—a divided kingdom, a divided house, a divided Satan. In each the consequence would be the destruction of the subject. If Satan were in collusion with Jesus and lent him his power, he would be his own destroyer.

**27. the strong** man. Another succinct 'parable' or similitude; cf. Isa. xlix. 24, 25. It gives the positive side of the refutation. Not only is Jesus not in alliance with Satan—he is Satan's spoiler. The 'goods' of the strong man are explained by Luke (xi. 22) as his 'armour' and his 'spoils'—not only his possessions, but his weapons, the very things by which he is wont to conquer.

his goods, except he first bind the strong *man*; and then
he will spoil his house. Verily I say unto you, All their 28
sins shall be forgiven unto the sons of men, and their
blasphemies wherewith soever they shall blaspheme: but 29
whosoever shall blaspheme against the Holy Spirit hath
never forgiveness, but is guilty of an eternal sin: because 30
they said, He hath an unclean spirit.

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**28. Verily.** In John's Gospel we get the double form, *Verily, verily.* In the O. T. it is used, as we use Amen, as a conclusion. In the Gospels it is a grave and emphatic formula introducing something that is to be said.

**All their sins.** The point seems to be all *kinds* or *classes* of sins, with special reference to one kind or class which might well seem worse than any other. The scribes had accused Jesus of blasphemy, yet even for such an offence against himself, he says, there is forgiveness.

**29. against the Holy Spirit.** There is, however, this one exception, though only one, to the general assurance of forgiveness. What is meant by this blasphemy against the Holy Spirit? Some say it is something entirely peculiar to these Pharisaic slanderers of our Lord, with nothing like it in the present conditions of life. Others think it has no essential relation to the case of these Pharisees. The truth lies between these extremes. These scribes had seen an unmistakable instance of the working of a holy, supernatural power in the healing deeds of Christ. They had hardened themselves against that witness, and they had done this so relentlessly that they did not hesitate to ascribe those deeds of grace and goodness to Satanic power, dishonouring the Holy Spirit. To speak ill of the Son of Man, as he was seen in common human nature, might not imply hopeless evil and might be forgiven. To deal thus with the Holy Ghost, as if the power which was unmistakably His were the power of an evil spirit, revealed a mind so set against light and so lost to conviction as to lack the first conditions of forgiveness.

**hath never forgiveness:** 'hath not forgiveness for ever,' 'hath forgiveness nevermore'—an absolute negation, meaning that neither in this dispensation nor in any other is there forgiveness for such a sin.

**guilty of an eternal sin.** Each word here is of moment: 'guilty,' meaning literally *involved in, subject to,* the consequences of something; 'eternal,' in its natural sense of *enduring for ever*; 'sin,' not 'damnation' as in the A. V. It is in the nature of things, therefore, that the blasphemy in question should not have forgiveness.

31 And there come his mother and his brethren; and,
32 standing without, they sent unto him, calling him. And
a multitude was sitting about him; and they say unto
him, Behold, thy mother and thy brethren without seek
33 for thee. And he answereth them, and saith, Who is my
34 mother and my brethren? And looking round on them
which sat round about him, he saith, Behold, my mother

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The impossibility lies in the fact that the man is involved in a sin that persists, a fixed disposition or character. An enduring sin carries an enduring punishment with it and in itself.

**30. because they said, He hath an unclean spirit:** perhaps an explanation added by the evangelist himself, shewing how it was the accusation made by these scribes that led to this solemn declaration.

iii. 31-35. *The Mother and the Brethren*: cf. Matt. xii. 46-50; Luke viii. 19-21. Luke brings in this paragraph after the Parable of the Sower. Matthew attaches it definitely to our Lord's reply to the request for a sign. Here the connexion is with the appearance of the friends (verse 21).

**31. his brethren:** they are named in vi. 3, and in Matt. xiii. 55. They are taken by some to have been half-brothers, sons of Joseph by a former marriage (the Epiphanian theory); by others, to have been cousins, sons of a sister of the Virgin Mary (the Hieronymian theory, or theory of Jerome); by others still, to have been brothers in the proper sense, younger sons of Joseph and Mary (the Helvidian theory). The last view is favoured by the natural sense of the word, the inference from the term 'first-born son' (Matt. i. 25; Luke ii. 7) and the mention of the mother (with the ordinary sense of that word) along with the *brethren*.

**standing without:** they are unable to get in by reason of the crowd, and, therefore, send a message to Jesus, which perhaps was passed from mouth to mouth till it reached those immediately about him.

**32. seek for thee:** moved probably by anxiety about him. There is nothing to indicate either that they claimed any guardianship over him, or that he gave the audience asked for.

**33. answereth them.** In the first instance those who conveyed the message, and then the others, the mother and the brothers probably being without.

**34. looking round . . . about:** a characteristic action, but meaning something different from the indignant survey in iii. 5.

**them which sat round about him:** doubtless the *disciples*, as the words following imply.

and my brethren! For whosoever shall do the will of 35
God, the same is my brother, and sister, and mother.

And again he began to teach by the sea side. And 4
there is gathered unto him a very great multitude, so
that he entered into a boat, and sat in the sea; and all
the multitude were by the sea on the land. And he 2
taught them many things in parables, and said unto them
in his teaching, Hearken: Behold, the sower went forth 3

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**35. the same is my brother, and sister, and mother.** There is no harshness in this declaration; nothing to suggest that he thought of disowning his own relations, or made little of natural human ties and affections, or bade us do so. But he gives us to understand that there is a higher relationship still, a family of God that is greater than the human family. Kinship to him is not of birth, but of the Spirit, and has its essence in obedience, the doing of his Father's will. 'He speaks in the full consciousness of his being the Son of God, who has duties incumbent on him in virtue of his mission' (Meyer).

iv. 1–9. *Parable of the Sower*: cf. Matt. xiii. 1–9; Luke viii. 4–8. This is the 'beginning of parables,' as the turning of water into wine was the 'beginning of miracles'—the great pattern-parable, and one of those which have a place in each of the Synoptists. Matthew and Mark agree in bringing it in after the incident of the mother and brethren. Luke places it in a different connexion, before that incident. Mark gives it as one of 'many' that were spoken (verses 2, 33), and reports in the same connexion other two. Matthew gives a cluster of seven.

**1. began to teach:** Jesus was again by the lake, and had resumed his teaching. At once a crowd gathered, and he betook himself for freedom's sake to the boat. Then his teaching took the form of *parable*. That this was a change, and one that surprised the disciples, appears from their question, 'Why speakest thou unto them in parables?' (Matt. xiii. 10). Hitherto he had taught in more direct and less pictorial terms, by words of grace like those of the Sermon on the Mount, or by simple figures which explained themselves. But he had now reached a point in his ministry at which he had to deal with the deeper things of his kingdom. These were so strange to the Jews, so unlike all their ideas and expectations, that he had to adopt a method of instruction that might conciliate, and provoke reflection, and gradually make a way to their minds for new truth.

**3. the sower.** The things on which his eye could rest as he

4 to sow: and it came to pass, as he sowed, some *seed* fell
by the way side, and the birds came and devoured it.
5 And other fell on the rocky *ground*, where it had not
much earth; and straightway it sprang up, because it
6 had no deepness of earth: and when the sun was risen,
it was scorched; and because it had no root, it withered
7 away. And other fell among the thorns, and the thorns
8 grew up, and choked it, and it yielded no fruit. And
others fell into the good ground, and yielded fruit,
growing up and increasing; and brought forth, thirtyfold,
9 and sixtyfold, and a hundredfold. And he said, Who
hath ears to hear, let him hear.

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sat there in the boat—the sea, the cornfields, the soils of different kinds, the beaten pathway, the intertwining thorns, the flocks of birds, would suggest the similitudes.

**went forth:** those who tilled the soil lived together in townships or villages, and 'went forth' to do their day's work in the fields.

**4. the way side:** the path by the field or passing through it, beaten by the tread of many feet and incapable of receiving the seed.

**5. rocky** ground: that is (cf. Luke's 'on the *rock*'), not soil merely mixed with stones, but solid rock thinly covered with soil. The seed might penetrate a little way, but could have no depth of root and would speedily be scorched.

**7. among the thorns:** in Matthew, '*upon* the thorns,' that is, on thorny ground. Thorns, the *nâbk* of the Arabs, are an abundant crop in Syria. They look like the grain, and grow with it, but only to discover at last their deadly nature, and choke the wheat when it should yield its increase.

**8. thirtyfold, and sixtyfold, and a hundredfold.** Matthew begins with the highest degree of fruitfulness and goes down the scale. Luke says simply 'a hundredfold.' Writers, both ancient and modern, speak of the extraordinary fertility of Eastern soil (cf. Gen. xxvi. 12), and not least of that of Galilee. Of the Plain of Gennesaret Dr. Robinson says, 'its fertility can hardly be exceeded' (*Bib. Researches*, iii. 285).

The soils, therefore, have respectively the qualities of hardness, thinness, foulness, and goodness. The seed will have fortunes corresponding to the soils. In one case it does not spring at all; in the second it springs but to wither; in the third it springs

And when he was alone, they that were about him 10
with the twelve asked of him the parables. And he 11
said unto them, Unto you is given the mystery of the
kingdom of God: but unto them that are without, all
things are done in parables: that seeing they may see, 12

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and grows, but yields nothing; in the fourth it comes to maturity, and to an increase varying in measure according to the different degrees of the soil's softness, depth, and purity.

**9. Who hath ears to hear, let him hear:** solemn words reported by all three Synoptists here; spoken also in connexion with the sayings recorded in Matt. xi. 15, xiii. 43; Mark iv. 23; Luke xiv. 35. They do not occur in John's Gospel; but in the Apocalypse they appear eight times.

iv. 10-20. *Explanation of the Parable*; cf. Matt. xiii. 10-23; Luke viii. 9-15.

**10. they that were about him with the twelve asked of him.** The meaning of the parable was not clear even to the disciples and the Twelve, far less to others. When he has finished his teaching for the time and the crowd is gone, he explains things in private. He does this in response to a request made by his disciples (Luke viii. 9).

**11. the mystery.** By this is meant a secret that is told or is destined to be told; in that sense the *gospel* (Rom. xvi. 25; 1 Cor. ii. 1, 7), or some particular part or truth of it, e.g. the calling of the Gentiles (Eph. iii. 3), the change at the Resurrection (1 Cor. xv. 51), is a 'mystery.'

**them that are without.** Those outside the circle of the disciples. Mark alone gives this phrase.

**all things are done in parables.** Parabolic teaching serves more than one good purpose. It conciliates attention; it wins a place for strange or unwelcome truths in the mind; it illumines and illustrates; it helps the memory and stimulates reflection; it guards the life of truth until it can be received. But it has also another use. It is, as Matthew Henry puts it, a 'shell that keeps good fruit *for* the diligent, but keeps it *from* the slothful.' It is this penal object or result that is in view here.

**12. that seeing they may see, and not perceive.** Our Lord here makes use of certain words of the O. T. (Isa. vi. 10) which appear repeatedly in the N. T. (cf. John xii. 40; Acts xxviii. 26), and which speak of a blindness that comes on the people as the penalty of their grossness and the hardening of their minds. He applies these words to the case of those who crowded him and yet were 'without.' He spoke as he did to the dull and carnal

and not perceive; and hearing they may hear, and not
understand; lest haply they should turn again, and it
13 should be forgiven them. And he saith unto them,
Know ye not this parable? and how shall ye know all
14, 15 the parables? The sower soweth the word. And these
are they by the way side, where the word is sown: and
when they have heard, straightway cometh Satan, and
taketh away the word which hath been sown in them.
16 And these in like manner are they that are sown upon
the rocky *places*, who, when they have heard the word,
17 straightway receive it with joy; and they have no root
in themselves, but endure for a while; then, when
tribulation or persecution ariseth because of the word,
18 straightway they stumble. And others are they that are
sown among the thorns; these are they that have heard

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'*because* seeing they see not' (Matt. xiii. 13). So in Matthew it is expressed as *result*. But in Mark the words are given in terms of *purpose*—'*that* seeing they may see, and not perceive.' For with God result is also purpose. This solemn and difficult saying touches one of the sovereign laws of the kingdom of God—the fact that, in the Divine order and in the nature of things, refusal to receive the truth issues in inability to see the truth. The love of darkness has for its penalty ultimate insensibility to the light.

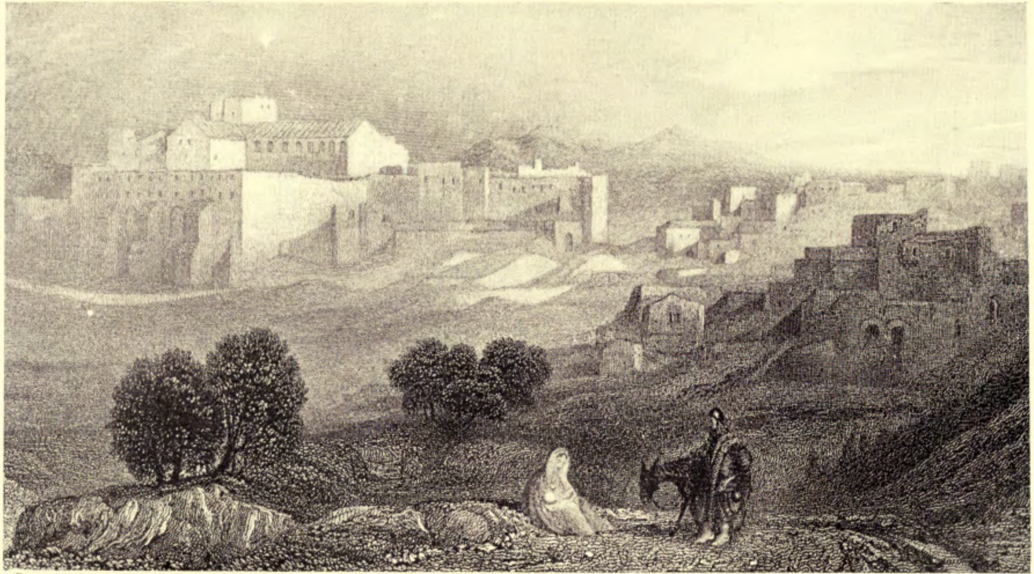
**13. Know ye not this parable?** The parable had its occasion in the moral condition of the disciples. It was intended to free them from those mistaken, unspiritual anticipations of his kingdom, which stood in the way of their understanding his teaching, and to help them to see that that kingdom was to come not immediately and by power, but by means of a Divine message which required time to do its work.

**14. soweth the word.** The great subject of the parable, therefore, is the *word*; this Divine message which he brought to men, the conditions of its efficiency, and the reception it was to have.

**15. the way side:** a figure of the spiritually obtuse, or the hearer whose ear is reached but not his heart, who is as if the word had never come to him.

**16. the rocky** places. So is it with the impulsive, heady hearer who receives the word, but in a way so superficial that he goes down at once before trial.

**18. among the thorns.** A third type of mind, sympathetic to



*Drawing by J. M. W. Turner, R.A.*

BETHLEHEM

the word, and the cares of the world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful. 19
And those are they that were sown upon the good ground; such as hear the word, and accept it, and bear fruit, thirtyfold, and sixtyfold, and a hundredfold. 20

And he said unto them, Is the lamp brought to be put under the bushel, or under the bed, *and* not to be put on the stand? 21
For there is nothing hid, save that it should be manifested; neither was *anything* made secret, but that it should come to light. 22
If any man hath ears to hear, let him hear. 23
And he said unto them, Take heed what ye hear: with what measure ye mete it shall be measured unto you: and more shall be given unto you. 24
For he that hath, to him shall be given: 25

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the message and going far with it, but divided between God and the world, and so becoming 'unfruitful'—reaching nothing worthy in life or in service.

**20. the good ground.** The mind that 'takes in' the word, keeps it, and submits itself to its spiritual work, and so obtains, in smaller or larger measure, the good of life and the power of service.

iv. 21-25. *The Responsibility of Hearing*; cf. Luke viii. 16-18.

**21. the lamp.** The kind of lamp no doubt that might be seen in any humble Galilean house, a simple earthenware saucer, perhaps, with wick and oil.

**22. that it should be manifested.** As a lamp is given not in order to be covered, but that it may give light, so the word is given by Christ to the disciples not that they may keep it for themselves, but that they may impart it to others. The explanation is offered perhaps with a view to the 'mystery' of the kingdom of God. The things of that kingdom are *mysteries,* but they are misunderstood if they are taken to be secrets meant to remain secret.

**24. Take heed what ye hear.** The importance of right hearing is seen in this—that the measure of attainment in this matter of knowing the mystery of the kingdom will be the measure of the attention given to the word.

**25. he that hath, to him shall be given.** Another of the

and he that hath not, from him shall be taken away
even that which he hath.

26 And he said, So is the kingdom of God, as if a man
27 should cast seed upon the earth; and should sleep and
rise night and day, and the seed should spring up and
28 grow, he knoweth not how. The earth beareth fruit
of herself; first the blade, then the ear, then the full
29 corn in the ear. But when the fruit is ripe, straightway
he putteth forth the sickle, because the harvest is come.

great laws of the kingdom. Knowledge adds to knowledge. The due exercise of the gift of insight into truth leads to larger insight, while neglect of gift leads to loss of gift.

iv. 26–29. *Parable of the Fruit-bearing Earth.* One of the three parables which speak of the things of the kingdom in terms of a sower's work; akin to those of the *sower* and the *tares*, but with a distinct purpose, and illustrating a different aspect of the kingdom. It is peculiar to Mark.

**27. and rise night and day.** The picture is that of a farmer who, having done the work of sowing which belongs to him to do, goes about in the ordinary way of life, and attempts nothing further, but patiently and hopefully leaves the seed to the action of the forces in the earth.

**28. The earth beareth fruit of herself.** The heart of the parable is here, in the *spontaneous* action of the earth. While the man waits, the seed is passing through changes which are independent of his action, and are due to the unconstrained and unaided operation of the forces stored in the soil.

**first the blade, then the ear, then the full corn in the ear.** These hidden forces work not only surely and effectively, but regularly, carrying the seed without fail through the orderly development of blade, ear, and full corn.

**29. when the fruit is ripe:** or, 'alloweth.' Only at the end has the farmer his time again. At last the seed returns to him as the ripe grain which it is for him to gather. All through the interval things have gone on in ways unknown to him, by the operation of powers hidden from him and uncontrolled by him.

The parable is best described as that of the *fruit-bearing earth.* It represents the kingdom of God indeed as a thing that grows silently and by successive orderly stages. But neither the *secrecy* nor the *gradual, regulated* method of increase is the immediate point here. It is that the kingdom of God is a spiritual thing introduced into the world, working in quiet and without haste

And he said, How shall we liken the kingdom of 30
God? or in what parable shall we set it forth? It is 31
like a grain of mustard seed, which, when it is sown
upon the earth, though it be less than all the seeds
that are upon the earth, yet when it is sown, groweth 32
up, and becometh greater than all the herbs, and putteth
out great branches; so that the birds of the heaven can
lodge under the shadow thereof.

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through the moral forces deposited in human life and society, and moving on to its assured end by laws of its own. This is a word, therefore, of encouragement. The Parable of the Sower spoke of disappointments and failures due to the nature of the soil in which the seed is committed. This one speaks of hidden forces beyond our knowledge or control, which secure the growth of the seed, when once it is fitly sown, and make it certain of increase.

iv. 30-32. *Parable of the Mustard Seed*: cf. Matt. xiii. 31, 32; Luke xiii. 18, 19.

**31. mustard seed.** Never mentioned in the O. T. In the N. T. it occurs thrice on the lips of Christ, and always in respect of its *smallness*, viz. here (with the parallels in Matthew and Luke), in Matt. xvii. 20, and Luke xvii. 6. No doubt the common mustard-plant is meant; not, as some have supposed, the tree known as the *khardal*,which is said to grow as high as twenty-five feet. For that tree does not appear to have been known in the districts in which Jesus was teaching.

**less than all the seeds:** that is, than those familiar to the Jews of these parts and wont to be handled by them.

**32. greater than all the herbs:** that is, than all that had a place in a Jew's garden. In hot countries the mustard (one of the tiniest of seeds) grew to a great size, ten or twelve feet high—as tall, we are told, as a horse and his rider.

**birds of the heaven can lodge.** Not for nesting, but rather for resting and for devouring the seeds. Birds are said to have a special favour for the mustard and its branches.

The point of the parable is in the contrast between the diminutive seed and the great increase. It is a word of hope, needed by the disciples and opportunely spoken. The kingdom of God as they now saw it was so unlike what they looked for, and so insignificant in its first appearance, as to suggest gloomy anticipations. This parable was spoken to correct that mood of mind, and give the assurance of a mighty future, notwithstanding the small and obscure beginning. The kingdom would yet cover the earth and

33 And with many such parables spake he the word unto
34 them, as they were able to hear it: and without a parable
spake he not unto them: but privately to his own
disciples he expounded all things.

35 And on that day, when even was come, he saith
36 unto them, Let us go over unto the other side. And
leaving the multitude, they take him with them, even

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embrace the *nations* (cf. Ezek. xxxi. 6, 12). The growth of the kingdom of God had already been set forth in the O. T. under the image of a tree (Ezek. iv. 10-12, xvii. 22, 24, xxxi. 3-9; Dan. iv. 10-12).

iv. 33-34. *Method and Principle of Christ's Teaching*: cf. Matt. xiii. 34, 35.

**33. many such parables.** It is but a selection, therefore, that is given by Mark.

**as they were able to hear it.** Jesus taught with a wise adaptation to the capacities of his hearers, beginning with the simpler questions of duty, proceeding to the deeper things of his kingdom, and unfolding these latter gradually. Cf. John xvi. 12. The Apostles taught on the same principle: cf. 1 Cor. iii. 2; Heb. v. 12, xii. 20.

**34. without a parable spake he not unto them.** We do not need, however, to take this to mean that he limited himself to the parabolic form of teaching on all occasions hereafter.

**expounded.** The word is used of the interpreting of dreams (Gen. xl. 8, xli. 8, 12), and also of the deciding of questions (Acts xix. 39). It was our Lord's stated practice, therefore, to open up to his disciples, when they were alone, the meaning of the parables he had spoken to the people generally. Matthew finds a fulfilment of Ps. lxxviii. 2 in this habitual use of parabolic address (ch. xiii. 14).

iv. 35-41. *The Stilling of the Storm*: cf. Matt. viii. 23-27; Luke viii. 22-25. Luke agrees with Mark in introducing this incident immediately after these parables. In all three Synoptists it is followed immediately by the story of the Gadarene demoniac.

**35. on that day.** Mark's note of time is very definite. Luke says simply 'on one of those days.'

**when even was come.** At the close, therefore, of an exhausting day's work he proposes to cross to the other side, no doubt with a view to be free of the crowd and obtain rest.

**36. take him.** Said appropriately of the disciples, as being in charge of the boat.

as he was, in the boat. And other boats were with
him. And there ariseth a great storm of wind, and 37
the waves beat into the boat, insomuch that the boat
was now filling. And he himself was in the stern, 38
asleep on the cushion: and they awake him, and say
unto him, Master, carest thou not that we perish? And 39
he awoke, and rebuked the wind, and said unto the
sea, Peace, be still. And the wind ceased, and there

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**as he was:** without attempting any change or making any further provision for him. He was in the boat, and they start at once.

**other boats.** This is noticed only by Mark. They set out, probably, in eagerness to follow him. Nothing is told us of their fate.

**37. ariseth a great storm of wind.** Luke's description is peculiarly true to nature—'there came down a storm of wind on the lake.' It was one of those sudden, fierce winds that sweep down from the heights upon the deep-set lake, through the great rifts that open out on the shore.

**now filling:** not 'was now full,' as in the A. V. The waves, driven with sudden violence, began to fill the boat.

**38. he himself:** contrasting his tranquil slumber with the tumult raging about him.

**in the stern, asleep on the cushion.** This picture of his position is given by Mark alone. Matthew and Luke mention only his sleeping. 'In the stern'—where he could rest, out of the way of those handling the boat. 'Asleep'—because weary, like one of ourselves, and needing rest; so fast asleep, too, as to be unconscious of the tempest. This is the only occasion on which the Gospels directly ascribe sleep to him. 'The cushion'—a pillow, or perhaps the leather seat of steersman or rower.

**they awake him:** fear rendering them unable any longer to forbear.

**Master:** properly 'teacher,' 'Rabbi.'

**carest thou not?** An appeal with a touch of reproach in it, which does not appear in Matthew or in Luke.

**39. And he awoke.** What the noise of wind and wave did not do, is done at once by the call of the disciples.

**rebuked.** All three Synoptists notice the fact: Mark alone gives the terms of the command addressed to the sea.

**be still:** *lit.* 'be muzzled,' as if the sea were a raging, roaring beast. The form of the word, too, means 'be still forth-

40 was a great calm. And he said unto them, Why are
41 ye fearful? have ye not yet faith? And they feared
exceedingly, and said one to another, Who then is
this, that even the wind and the sea obey him?

5 And they came to the other side of the sea, into
2 the country of the Gerasenes. And when he was

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with and remain so.' With reference to the shrieking winds—'Peace'; with reference to the rushing waves—'be still.'

**ceased:** a picturesque word, expressing cessation from tiring toil and trouble. The lake sank back forthwith, like an exhausted creature, into motionless repose.

**40. he said unto them.** He had to rebuke the disciples as well as the winds and waves. In Matthew the order is reversed, and the chiding of the disciples precedes the stilling of the raging elements.

**fearful.** Courage fled because their trust failed.

**have ye not yet faith?** 'Not yet'—after all they had seen in these many days of association with him. Luke puts it, 'Where is your faith?' They had it in a measure, but it was not at hand then when they needed it.

**41. feared exceedingly.** They are mastered now by a different kind of fear—not weak timidity, but wholesome awe.

**Who then is this?** New questions spring to their lips, indicating how profoundly they are moved. A greater impression is made upon them by this work than by any other they have yet witnessed. It came home to themselves and concerned those uncontrollable forces of nature which put their awe on fisher-folk like them. To them it meant more than even the rebuke of demons (i. 27).

v. 1-20. *The Gerasene Demoniac*: cf. Matt. viii. 28-32; Luke viii. 26-33. The three Synoptists agree in bringing the incidents of the Gerasene or Gadarene demoniac, the woman with the issue, and the daughter of Jaïrus together in their narratives. Mark and Luke do this more completely than Matthew. These incidents are placed by Matthew, however, in a different relation to other events from that which they have in Mark and Luke. In the First Gospel the healing of this demoniac and the stilling of the storm which it follows are introduced after the restoration of Peter's mother-in-law and the incidents of the scribe and the disciple.

**1. the other side of the sea:** that is, the eastern side.

**the country of the Gerasenes.** The question of the locality is one of great difficulty, in respect both of topography and of variation in the text. The ancient MSS. differ greatly in all the

come out of the boat, straightway there met him out
of the tombs a man with an unclean spirit, who had 3
his dwelling in the tombs: and no man could any
more bind him, no, not with a chain; because that 4
he had been often bound with fetters and chains,
and the chains had been rent asunder by him, and

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three Synoptical Gospels, and they differ in such a way as to point to a different designation of the place in each of the three. The evidence is in favour of 'the country of the *Gadarenes*' as the reading of Matthew; 'the country of the *Gerasenes*' as that of Mark; 'the country of the *Gergesenes*' as that of Luke, though the R. V. prefers 'Gerasenes' in Luke as well as in Mark. It is possible that *Gerasenes* and *Gergesenes* are different pronunciations of the same word or a copyist's confusion of one with the other. What then is the place in view? It cannot be the Gerasa in Gilead, which is identified with *Jerâsh*; for that is some twenty miles east of the Jordan. Nor can it well be the *Gadara* which Matthew's reading might suggest, and which is identified with *Um-Keiss*; for that was at least six miles south of the lake, and was separated by a deep gorge from the plain sloping down to the lake. The conditions of the narrative are best fulfilled by a certain *Khersa* or *Gersa*, the ruins of which remain, occupying a site sufficiently near the sea, shewing traces of tombs, and within about a mile of the point at which the hills descend by a steep, even slope to within forty feet of the water's edge. The district known as 'the country of the Gadarenes' may have extended to the lake, and so have included this Khersa.

**2. straightway there met him:** not even in this remote locality was there rest for him. No sooner is he on shore than there is a call upon his grace. Matthew speaks of '*two* possessed with devils.' Mark and Luke notice only one.

**3. tombs.** The man had his dwelling in these, and now came from them. They were sometimes built above ground, oftener perhaps they were caves in the rocks, natural or excavated. To touch a dead body or a grave was to become unclean, according to the Jewish Law (Num. xix. 11, 16).

**no man could any more bind him.** To such a pass had it come with him that he was now beyond all restraint. Not even fetters could hold him.

**4. because that he had been often bound.** Trial had been made both with fetters and with manacles, but to no purpose.

**rent asunder . . . broken in pieces.** A vivid description of untameable, frenzied strength, tearing chains in bits and 'crushing fetters' like so much pottery.

the fetters broken in pieces: and no man had strength
5 to tame him. And always, night and day, in the tombs
and in the mountains, he was crying out, and cutting
6 himself with stones. And when he saw Jesus from afar,
7 he ran and worshipped him; and crying out with a loud
voice, he saith, What have I to do with thee, Jesus,
thou Son of the Most High God? I adjure thee by
8 God, torment me not. For he said unto him, Come
9 forth, thou unclean spirit, out of the man. And he
asked him, What is thy name? And he saith unto

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**5. crying out, and cutting himself.** Each of the Evangelists adds something to the picture of the terror of the man's condition. Matthew notes that he made the way impassable; Mark that he cried and cut himself in his fury; Luke that 'for a long time he had worn no clothes.'

**6. from afar.** A touch peculiar to Mark.

**ran and worshipped him.** From a distance catching sight of Jesus, he comes bounding on in his fierce madness, but when he draws near him his mood changes and he prostrates himself in awe.

**7. what have I to do with thee?** There is here the same repudiation of anything in common with Jesus as in the previous case in i. 23.

**Son of the Most High God.** In the former case Jesus was addressed as 'the Holy One of God.' Here his Messiahship is confessed as a Divine Sonship, and the God to whom he is said to be in that relation of Sonship is designated by a peculiar O. T. name. It is a name that goes back to the oldest stages of Hebrew faith and worship, while it is used also in the Poetic and Prophetic books. See such passages as Gen. xiv. 18, &c.; Num. xxiv. 16 (Balaam's prophecy); Deut. xxxii. 8; Ps. xviii. 13, xxi. 7, xlvi. 4, l. 14, lxxvii. 10, lxxviii. 17, xci. 1, 9, &c.; Isa. xiv. 14. It is a note of the *supremacy* of God. In the N. T. it is most frequent in Luke.

**torment me not.** Matthew puts it in the form of a question and as if the torment were a thing anticipated, but a penalty of the future fulfilling itself too soon if it came now—'Art thou come hither to torment us *before the time*?' Mark alone gives the adjuration.

**9. What is thy name?** The question is put perhaps to clear the man's mind and bring matters to the point. The confusion of

him, My name is Legion; for we are many. And he 10
besought him much that he would not send them away
out of the country. Now there was there on the moun- 11
tain side a great herd of swine feeding. And they 12
besought him, saying, Send us into the swine, that we
may enter into them. And he gave them leave. And 13
the unclean spirits came out, and entered into the

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consciousness is seen in the mixed, contradictory utterances, now human and now demoniac.

**Legion:** the name of a division of the Roman army, numbering 4,000, 5,000, or 6,000 men, and making one of the most tremendous instruments ever handled by the captains of war. In applying this name to himself the possessed man appealed to Christ's pity. It meant that he was miserable and helpless in the grasp of the most terrible, resistless, and harassing of evil forces—a sufferer from a demoniac power which was not one indeed, but the aggregate of many.

**10. out of the country.** This no doubt means out of this Gerasene territory with which they were familiar. But in Luke the request is that Jesus should not command them to 'depart into the abyss'; which may mean the deep waters there before them, or rather the place of torment in the nether world.

**11. a great herd of swine.** Mark alone gives the number, 'about two thousand.' It is not stated whether the herd was the property of Gentiles or of Jews. It is not clear to what extent, if to any, the keeping of swine prevailed among the Jews of our Lord's time; but through most of their history they seem to have avoided it. The eating of swine's flesh was forbidden by the Law (Lev. xi. 7; Deut. xiv. 8). The flesh and blood of swine are regarded by the O. T. as heathen offerings, offerings of abomination (Isa. lxv. 4, lxvi. 3, 17; cf. 1 Macc. i. 47).

**13. gave them leave.** With reference to the loss that ensued and the difficulty supposed to be created by the destruction of property, it is to be noticed that Christ's word did not go beyond *permission*. 'Those who measure rightly the value of a human spirit thus restored to itself, to its fellow men, and to God,' says Dr. Plumptre, 'will not think that the destruction of brute-life was too dear a price to pay for its restoration.' It may be, too, that in the sufferer's mental condition, and in order to his perfect recovery of the calm and clearness of the normal, undivided consciousness, it was necessary that he should have some unmistakable, visible evidence of his deliverance from the malign powers enthralling him.

swine: and the herd rushed down the steep into the
sea, *in number* about two thousand; and they were
14 choked in the sea. And they that fed them fled, and
told it in the city, and in the country. And they came
15 to see what it was that had come to pass. And they
come to Jesus, and behold him that was possessed
with devils sitting, clothed and in his right mind, *even*
16 him that had the legion: and they were afraid. And
they that saw it declared unto them how it befell him
that was possessed with devils, and concerning the

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**the herd rushed down the steep into the sea.** 'We are told,' says the author of *The Rob Roy on the Jordan* (p. 411), 'that the whole herd of swine ran violently down a steep place. Literally it is "down the steep" in all three reports. It does not say that it was a high place, but steep, and that they ran (not fell) down this into the sea. There are several steeps near the sea here, but only one so close to the water as to make it sure that if a herd ran violently down they would go into the sea. Here, for a full half-mile, the beach is of a form different from any other round the lake, and from any that I have noticed in any lake or sea before. It is flat until close to the edge. There a hedge of oleanders fringes the end of the plain, and immediately below these is a gravel beach inclined so steep that when my boat was at the shore I could not see over the top even by standing up; while the water alongside is so deep that it covered my paddle (seven feet long) when dipped vertically a few feet from the shore. Now if the swine rushed along this short plain toward this hedge of underwood (and in the delta of Semakh their usual feeding-place would be often among thick brushwood of this kind) they would instantly pass through the shrubs and then down the steep gravel beyond into the deep water, where they would surely be drowned.'

**14. they came to see.** These would be the people of the town and the countryside, largely heathen. 'The presence of these unclean animals, so abhorrent to the Jews, indicates, what we know from other sources, that the region was inhabited by a mixed population, in which Gentiles predominated' (Gould).

**15. clothed and in his right mind:** so complete a transformation. Luke states explicitly (which Mark does not do) that in his demonised condition the man 'for a long time . . . had worn no clothes' (viii. 27).

swine. And they began to beseech him to depart 17
from their borders. And as he was entering into the 18
boat, he that had been possessed with devils besought
him that he might be with him. And he suffered him 19
not, but saith unto him, Go to thy house unto thy
friends, and tell them how great things the Lord hath
done for thee, and *how* he had mercy on thee. And 20
he went his way, and began to publish in Decapolis

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**17. they began to beseech him to depart.** The first impression produced upon the people by the sight of the restored demoniac was that of *fear* (verse 15). When the whole story was told them their sense of awe passed into anxiety to get the Healer out of their neighbourhood. Perhaps they dreaded further loss. In no other case did a miracle wrought by Christ have an effect like this, adverse to himself.

**18. that he might be with him.** The sense of indebtedness and gratitude would naturally make him anxious to cling to Jesus—perhaps also the vague fear of what might happen if he were separated from the Fount of healing power.

**19. suffered him not.** Jesus had a higher mission for him. He was to return to the home which he had exchanged for the tombs, and be a witness there for the Healer. Cf. the case of Æneas, Acts ix. 35.

**tell them.** In the case of the leper (i. 44), and again in that of the witnesses of the raising of Jaïrus's daughter (v. 43), he commanded silence. In this instance he enjoins the publication of the miracle. The reason for the difference in this matter is not stated. It may have lain in the character of the man, or it may have its explanation in the nature of the region. For this was Peræa, and in that remoter district, where also he would be less known, there might be less risk from publicity.

**the Lord:** the O. T. name for *God*. So the works done by Jesus are declared by him to be works done by God through him. Cf. Peter's address, Acts ii. 22.

**20. in Decapolis.** Only Mark mentions the locality by name. The term occurs only three times in the N. T.—here, and in Matt. iv. 25; Mark vii. 31. It means the region or confederation of the 'ten cities.' The district cannot be very exactly defined. Probably its limits varied somewhat from time to time, as the names of the cities also varied. Pliny gives them as follows:—Scythopolis, Hippos, Gadara, Pella, Philadelphia, Gerasa, Dion, Canatha, Damascus, Raphana. With the exception of Scythopolis (the ancient *Bethshan*, modern *Beisan*) they seem, therefore, to how great things Jesus had done for him: and all men did marvel.

21 And when Jesus had crossed over again in the boat unto the other side, a great multitude was gathered

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have been all east of the Jordan and to the south-east of Galilee, within Gilead and Bashan. After the Roman conquest of these territories in B.C. 65, the cities were rebuilt and had certain privileges bestowed on them.

**all men did marvel.** The population of these parts was made up probably of natives, Greek-speaking colonists who had settled before the Roman conquest, and later Roman colonists. While it is said that 'all men did *marvel*,' it is not said that any became disciples of Jesus, nor is it likely that this would be the case with men who were so wishful that he should quit their district.

v. 21-24. *The case of Jaïrus and his daughter*: cf. Matt. ix. 18, 19; Luke viii. 41, 42. Three instances of the exercise of the miraculous power of Jesus in raising the dead to life are recorded in the Gospels—one where life had little more than fled, another where burial was impending, a third where the tomb had held its tenant for days. There were reasons for the selection of these three for record, in the nature of the case, if not in evidential value. For one was the case of a ruler's only child, another that of a widow's only son, and the third that of the Lord's friend, the brother of the sisters whom he loved. But of the three only the case of Jaïrus is reported by all the Synoptists, while the miracle at Nain is told only by Luke, and that of Bethany only by John. Mark's narrative here is the most vivid and circumstantial. He enables us to follow the event in all its touching and impressive details from beginning to end. Matthew's account is brief, Luke's is fuller. There are also certain differences in the connexion of this event and in the particulars.

**21. the other side**: the western side again, and, as we may judge, the neighbourhood of Capernaum.

**a great multitude was gathered.** The Gerasenes on the eastern side had been eager to see him depart. The people of the western side were eager to have him back. They 'were all waiting for him,' as Luke tells us, in a crowd upon the shore. The incident that follows is introduced by Luke as well as by Mark immediately after that of the Gerasene demoniac. But Matthew attaches it to the visit of the disciples of John who questioned Jesus on the subject of fasting, and speaks of Jaïrus coming to Jesus, not by the sea, but in the house. Matthew's words are precise—'while he spake these things unto them,

unto him: and he was by the sea. And there cometh 22
one of the rulers of the synagogue, Jaïrus by name;
and seeing him, he falleth at his feet, and beseecheth 23
him much, saying, My little daughter is at the point
of death: *I pray thee*, that thou come and lay thy
hands on her, that she may be made whole, and live.

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behold, there came a ruler.' Though it is his habit to group things, whether words or events, and that not according to their actual order, but according to subject, his words may indicate in this case the real historical order.

**22. one of the rulers of the synagogue.** Luke calls him 'a ruler of the synagogue,' Matthew says simply 'a ruler.' Usually there was only one such 'president' for each synagogue, though there might also be more than one. Paul and Barnabas were invited to give their word of exhortation in the Pisidian Antioch by 'the rulers of the synagogue' (Acts xiii. 15). The duties of such a 'ruler,' who was usually one of the elders of the congregation, had to do specially with the conduct of public worship, in its various parts of prayer, reading of Scripture, and exhortation.

**Jaïrus.** A name corresponding to the *Jair* of the O.T. A Jair is mentioned as a son of Manasseh in the time of Moses (Num. xxxii. 41; Deut. iii. 14, &c.), as one of the Judges (Judges x. 3, &c.), as the father of Mordecai (Esther ii. 5), and as the father of Elhanan (1 Chron. xx. 5). Nothing further is told us of this Jaïrus. It is supposed with some probability, however, that he belonged to Capernaum, and that thus he may have been one of those sent by the centurion who 'built a synagogue' to plead with Jesus on behalf of his sick servant (Luke vii. 3). If so, he might have had such previous knowledge of Jesus as would explain the earnestness and the confidence with which he approached him now, falling at his feet before all the crowd in a passion of entreaty.

**23. My little daughter**: a fond diminutive, a term of endearment used only by Mark. It is from Luke (viii. 42) we learn she was his only daughter.

**at the point of death:** *lit.* 'is in extremity.' Luke says 'she lay a dying.' Matthew, who says nothing of the message from the house, but gives a very concise statement in which the ruler's position is described in its final stage, represents him as saying, 'My daughter is even now dead.'

**lay thy hands on her.** Luke omits this, but Matthew gives it. The laying on of hands in cases of healing is mentioned again in vi. 5, vii. 32, viii. 23, 25, xvi. 18. So, too, in Acts ix. 17, xxviii. 8.

24 And he went with him; and a great multitude followed him, and they thronged him.

25 And a woman, which had an issue of blood twelve
26 years, and had suffered many things of many physicians, and had spent all that she had, and was nothing bettered,

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**24. he went with him.** Jesus at once left the seaside and set out with the father to the house of anxiety and sorrow, followed not only by his disciples (cf. Matt. ix. 19), but by a surging crowd pressing about him.

v. 25-34. *Incident of the woman with the issue of blood*: cf. Matt. ix. 20-22; Luke viii. 43-48. All three Synoptists record it as an episode in the course of the story of Jaïrus. Here, therefore, we have a narrative in the heart of a narrative, a miracle within a miracle. There is the further peculiarity that the healing work is done apart from the conscious act of Jesus. Here again Mark's narrative surpasses the others in its vivid realism.

**25. a woman, which had an issue of blood twelve years.** Her malady had lasted as long as the other sufferer now soliciting the compassion of Jesus had lived. The length of time points perhaps to the hæmorrhage being of a periodical kind. Maladies of this kind were regarded as peculiarly afflictive; ceremonial uncleanness attached to them (Lev. xv. 19).

**26. suffered many things of many physicians.** How senseless, useless, and costly the remedies were that used to be prescribed for such cases we learn from the Jewish books. Here is one of the simplest mentioned in the Talmud, the great storehouse of Rabbinical lore :—'Take of the gum of Alexandria the weight of a zuzee (a small silver coin); of alum the same; of crocus the same. Let them be bruised together, and given in wine to the woman that has an issue of blood. If this does not benefit take of Persian onions three logs; boil them in wine, and give her to drink, and say, "Arise from thy flux." If this does not cure her, set her in a place where two ways meet, and let her hold a cup of wine in her right hand, and let some one come behind and frighten her, and say, "Arise from thy flux." But if that do not do, take a handful of cummin, a handful of crocus, and a handful of fenugreek. Let these be boiled in wine, and give them to her to drink, and say, "Arise from thy flux."' And so on through a succession of further prescriptions, embracing the digging of seven ditches, the burning of vine-cuttings, the seating of the patient over one ditch and then over another, and the like. See Geikie's *The Life and Words of Christ*, ii. 167, 168, and Lightfoot's *Horae Heb. et Talm.* on the passage.

but rather grew worse, having heard the things concern- 27
ing Jesus, came in the crowd behind, and touched his
garment. For she said, If I touch but his garments, 28
I shall be made whole. And straightway the fountain 29
of her blood was dried up; and she felt in her body
that she was healed of her plague. And straightway 30
Jesus, perceiving in himself that the power *proceeding*
from him had gone forth, turned him about in the
crowd, and said, Who touched my garments? And 31
his disciples said unto him, Thou seest the multitude

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**27. having heard the things concerning Jesus.** Her faith, which was strong, ready, and resolved, came by hearing. She belonged probably to some place at a distance, where she had had no opportunity of seeing Jesus, but to which the report of his works had penetrated. She had come expectant; she had had to wait her opportunity, and when it presented itself, she at once seized it.

**touched his garment.** Mark and Luke state that it was 'the border' of his garment. She touched, that is, the edge or corner of the robe or one of the fringes or tassels fastened to it. The Jew was required by the Law to have tassels on the corners of his square outer robe. They were made of twisted threads of white wool attached to the garment by a cord of blue (Num. xv. 38, &c.). The woman made her way through the crowd till she got near Jesus, and put her light touch on one of the corners of his garment or on the tassel of it hanging behind him.

**28. she said, If I touch but his garments.** It was not merely that she *thought*, but that she *said* it, *kept saying* it indeed to herself, if not audibly to others. There was this weakness in her faith, that she thought her touch necessary, imagining, as it would seem, that the healing power was attached to the person of Jesus, to his garment, and indeed to that part of it of which strict Jews made so much. But he recognized the sincerity and the strength of her trust.

**29. felt in her body.** The new physical sensations which at once thrilled her made her certain not only that the hæmorrhage was stopped, but that she was completely cured.

**30. perceiving in himself.** If the sufferer had the sense of health, the Healer had the consciousness of power gone forth from him. It was only by this, as Mark's narrative implies, that he became aware of the touch, and he 'turned about' to find out about it.

thronging thee, and sayest thou, Who touched me?
32 And he looked round about to see her that had done
33 this thing. But the woman fearing and trembling,
knowing what had been done to her, came and fell
34 down before him, and told him all the truth. And he
said unto her, Daughter, thy faith hath made thee whole;
go in peace, and be whole of thy plague.

35 While he yet spake, they come from the ruler of

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**31. sayest thou, Who touched me?** A question answering a question. To the disciples it seemed out of place to think of identifying any one individual's touch when there was about him a crowd so great that it was like to crush him.

**32. And he looked round about to see.** Another of those details which lead us to conclude that Mark's narrative was based on first-hand acquaintance with the facts. Jesus did not know who had been benefited by the power that had gone forth from him, and he cast his eyes around in search of anything that might indicate the person.

**33. told him all the truth.** Luke puts it even more strongly—'declared in the presence of all the people for what cause she touched him.' A trial it must have been to her womanly feeling, yet timid and trembling as she was, she came forward and kept nothing back from the Healer or from the people.

**34. Daughter:** a name given by our Lord to no other woman but this. She had made a great venture in faith, and it was for her faith's sake that Jesus confirmed the healing and gave her the word of peace.

In the Apocryphal *Gospel of Nicodemus* (v. 26) the woman is said to have been called Veronica. Eusebius (*Hist. Eccles.* vii. 18) mentions the tradition that she was a native of Cæsarea Philippi or Paneas. He adds that her house was shown there, and that there stood at its gates on an elevated stone a brazen image of the woman in the attitude of a suppliant stretching out her hands to another figure supposed to represent our Lord. Eusebius tells us that this statue of our Lord remained till his own day, and was seen by him.

v. 35-43. *Continuation of the story of Jaïrus and his daughter*: cf. Matt. ix. 23-26; Luke viii. 49-56.

**35. While he yet spake.** The interruption which had brought health and grace to one sufferer meant something sadly different to another. What a burden it must have been to the ruler's faith! It had arrested Jesus on his way to one who seemed to need the synagogue's *house*, saying, Thy daughter is dead: why troublest thou the Master any further? But Jesus, 36 not heeding the word spoken, saith unto the ruler of the synagogue, Fear not, only believe. And he suffered 37 no man to follow with him, save Peter, and James, and John the brother of James. And they come to the 38 house of the ruler of the synagogue; and he beholdeth a tumult, and *many* weeping and wailing greatly. And 39

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his help even more urgently than the woman. It had delayed him indeed till there appeared to be no more need of his compassionate service. Messengers came from the ruler's house announcing the damsel's death. They came with these sad tidings, too, just at the moment when the Lord was speaking his word of blessing to the woman and became again free to pass on.

**why troublest thou the Master** (i. e. the Teacher or Rabbi) **any further?** The word meant originally to *flay*, and in later Greek to *harass* or *inconvenience*. It did not seem to occur to them that he who could heal might also recall the vanished life. So far as the Gospels shew, only on one occasion up to this time had Jesus raised the dead to life, and that had been in another part of Galilee (Luke vii. 11, &c.).

**36. not heeding.** The A. V. makes it 'heard the word,' and the margin of the R. V. gives 'overhearing.' But it is rather as in the R. V. text. Jesus did hear what was said by the messengers, but he took no notice of it. Instead of saying anything of it, he spoke a word of assurance and also of counsel to the ruler.

**37. suffered no man to follow.** Up to this critical point he had done nothing to check the crowd. Now he separates himself from all, even from his disciples, with the exception of Peter, and James, and John. This is the first appearance of the select circle of three within the chosen circle of the Twelve.

**38. a tumult . . . weeping and wailing greatly.** Matthew mentions also 'the flute-players.' The noisy lamentations indulged in at Jewish funerals, the professional performers, the 'mourning women,' the doleful music of the minstrels, &c., are often referred to in the O. T. (Eccles. xii. 5; Jer. ix. 17; Amos v. 16; 2 Chron. xxxv. 25). Of these unrestrained Oriental ways of shewing grief Van Lennep says—'As soon as death takes place the female members of the household and the professional mourning-women announce it to the neighbourhood by setting up their shrill and piercing cry—called the *tahlil*—which is heard at a great distance and above every other noise, even the din of battle, and is quite

when he was entered in, he saith unto them, Why
make ye a tumult, and weep? the child is not dead,
40 but sleepeth. And they laughed him to scorn. But
he, having put them all forth, taketh the father of the
child and her mother and them that were with him,
41 and goeth in where the child was. And taking the
child by the hand, he saith unto her, Talitha cumi;
which is, being interpreted, Damsel, I say unto thee,
42 Arise. And straightway the damsel rose up, and walked;

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characteristic of the East' (*Bible Lands*, p. 586; cf. Clarke's *Mark and Luke*, p. 80).

**39. not dead, but sleepeth.** He had not yet seen the damsel. But by these words he does not mean that she was not really dead. That life was gone was clear to all. But he puts a new meaning upon her death.

**40. they laughed him to scorn.** So it is, in the same terms, in all three Synoptists. These excitable mourners could turn quickly from wailing to derision, and from derision again to wailing.

**put them all forth:** better, '*ejected* them all.' The word is the same as is used of the expulsion of the traffickers in the Temple (xi. 15), and suggests stern, authoritative command. It was incongruous to have the noisy jeering crowd of mourners and others about him on an occasion so solemn and so pathetic. It was appropriate to have a few chosen companions as witnesses of his action. Elijah was alone when he raised the widow's son (1 Kings xvii. 17-24), and Elisha when he restored the Shunammite's child (2 Kings iv. 32-37). Jesus has the stricken parents and the select three with him in the chamber of death.

**41. taking the child by the hand.** The one thing done in the way of visible instrumentality; recorded by all three Synoptists.

**Talitha cumi:** the original Aramaic words, treasured doubtless in the heart of Peter, one of the hearers, and carefully preserved by Mark his 'interpreter.'

**damsel.** A word found repeatedly in the Greek version of the O. T., but in the N. T. used only here and in the case of the daughter of Herodias.

**Arise.** That is, 'waken out of thy sleep!'

**42. straightway.** The single word *Arise!* was enough. On the instant life returned to the dead child; and not only life but strength—she 'rose up,' and she 'walked.'

for she was twelve years old. And they were amazed straightway with a great amazement. And he charged 43 them much that no man should know this: and he commanded that *something* should be given her to eat.

And he went out from thence; and he cometh into 6 his own country; and his disciples follow him. And 2

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**for she was twelve years old.** An explanation of her *walking*. Though a child, she was old enough to be capable of that.

**43. charged them much.** There were witnesses enough of the miracle; but they were enjoined not to publish it abroad. To do so then might have no better result than to kindle popular excitement and mistaken, premature expectations which, instead of helping his real work, would hinder and confuse it.

**given her to eat.** A second charge, revealing his considerate attention to details. The child's immediate need was not overlooked. That she should have food shewed also how complete her recovery was, and how natural her condition.

vi. 1–6. *Visit to Nazareth and Rejection there*: cf. Matt. xiii. 53–58. See also Luke iv. 16–30. The difficulty here is as to the relations in which the three narratives stand to each other. Matthew's narrative is in most respects a pretty close parallel to Mark's. There are also resemblances between these two and the third narrative in Luke. So that not a few suppose all three to be versions of one and the same event. There are, however, noticeable differences between Luke's account and the others. Luke places the visit which he records at the very beginning of our Lord's ministry; he dwells upon the fierce wrath of the townsfolk; and he connects their murderous intentions with our Lord's departure to Capernaum. Luke's narrative, therefore, appears to refer to an earlier visit; while Matthew and Mark deal with a second visit, made perhaps with the twofold purpose of renewing his relations with his mother and his brothers and endeavouring again to commend himself to his fellow townsmen. Nor is there any improbability in the supposition that he should have made two visits to his old home, and that these should have had much in common as regards both his message and the reception given him.

**1. from thence:** from the house of Jaïrus, or from the city or district in which it was. Probably his wish was to get away from these hampering crowds.

**his own country:** that is, Nazareth and its parts. Neither Mark nor Matthew mentions it by name here, but it was there he spent his youth and there that his people lived (Luke iv. 16).

when the sabbath was come, he began to teach in the synagogue: and many hearing him were astonished, saying, Whence hath this man these things? and, What is the wisdom that is given unto this man, and *what mean* such mighty works wrought by his hands?
3 Is not this the carpenter, the son of Mary, and brother of James, and Joses, and Judas, and Simon? and are

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**2. began to teach.** He came accompanied by his disciples, not as a private visitor, but as one with a mission to fulfil, and he took the first opportunity of delivering his message—in the synagogue on his first sabbath.

**astonished.** The impression made by his words on this occasion was different from that produced by the visit recorded in Luke's Gospel. *Amazement* was the effect now, murderous fury the effect then.

**mighty works:** 'powers,' i. e. miraculous powers. The report had reached them of miracles done by his means. They are astonished at the change in him indicated by the teaching which they had listened to and by the works of which they had heard something.

**3. the carpenter.** The only occasion on which he is called explicitly 'the carpenter.' In Matthew he is 'the carpenter's son.' Every Jew had to learn a trade. Jesus would naturally learn the one followed by Joseph, and would work in his shop at Nazareth. The Apocryphal gospels have much that is extravagant to say of him in this connexion. Justin Martyr tells us that in his time (the middle of the second century) rakes, harrows, and other articles were preserved which were said to have been made by Jesus. The *Gospel of the Infancy* represents him as setting Joseph right when he blundered in his work.

**son of Mary.** There is no reference to Joseph. Hence it has been inferred that Mary was now widowed. Joseph is mentioned, however, in Luke's narrative of the earlier visit (iv. 22). He passes now out of sight, whether he had died in the interval or still survived.

**brother of James.** As to the brothers of Jesus see on iii. 31. Their names are given only here and in Matt. xiii. 55.

**James:** the head of the Church of Jerusalem, as appears from Acts xii. 17, xv. 13, xxi. 18; called by Paul 'the Lord's brother' (Gal. i. 19); mentioned also as one of the three 'pillars' (Gal. ii. 9, 12); the probable author of the *Epistle of James.*

**Joses.** In Matthew 'Joseph' (xiii. 55).

**Judas.** The probable author of the *Epistle of Jude.* Eusebius

not his sisters here with us? And they were offended
in him. And Jesus said unto them, A prophet is not 4
without honour, save in his own country, and among
his own kin, and in his own house. And he could 5
there do no mighty work, save that he laid his hands
upon a few sick folk, and healed them. And he mar- 6
velled because of their unbelief.

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(*Hist. Eccl.* iii. 20), quoting from Hegesippus, an historian of the second century, speaks of the 'grandchildren of Judas, called the brother of our Lord,' as living in the time of the Emperor Domitian (A. D. 81–96).

**Simon.** Mentioned also in the parallel passage in Matthew, but nowhere else. He is identified by some with Simon the Cananæan, and by others with the martyr Symeon, the head of the Jerusalem Church after the death of James; but in neither case on any sufficient basis of fact.

**his sisters.** Their names are never given. All that we know of them is that they lived in Nazareth, as the present passage indicates. This (with the parallel in Matt. xiii. 56) is the only mention of them in the Gospels, unless it be, according to one form of the text, in Mark iii. 32. In Acts i. 14 Mary and the brethren are noticed as among those who continued in prayer in Jerusalem. But nothing is said of the sisters.

**offended in him.** First 'astonished,' and then 'scandalized.' The difference between what his teaching and the 'powers' reported to be in his hands made him now to be, and what they knew him to have been, was too much for them.

**4. A prophet is not without honour.** Compare what is said of Jeremiah and the men of Anathoth (Jer. xi. 21). His use of this proverb was an indirect claim to the rank of a prophet.

**and among his own kin.** Mark alone inserts this—the sentence in which he names the sharpest pang in a bitter trial.

**5. could . . . do no mighty work.** Matthew says simply, 'he *did* not many mighty works.' The inability declared by Mark was a moral inability, not any physical arrest put upon his 'powers.' The moral conditions were wanting.

**a few sick folk.** There were, therefore, exceptions; some 'hidden ones' with a claim upon his compassion and with the inward preparation for the healing gift.

**6. marvelled.** It belonged to the integrity of his human nature that he was capable of real wonder as of real love and pity. 'The surprises of life,' says Dr. Swete, 'especially those which belong

And he went round about the villages teaching.
7 And he called unto him the twelve, and began to
send them forth by two and two; and he gave them
8 authority over the unclean spirits; and he charged them
that they should take nothing for *their* journey, save a
staff only; no bread, no wallet, no money in their purse;
9 but *to go* shod with sandals: and, *said he*, put not on

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to its ethical and spiritual side, created genuine astonishment in the human mind of Christ.' The faith of the centurion (Matt. viii. 10), and the prejudiced unbelief of the men of Nazareth, were both among these 'surprises of life' to him. They are the only cases in which *wonder* is definitely attributed to him.

vi. 7-13. *Mission of the Twelve*: cf. Matt. ix. 35—x. 1, x. 5—xi. 1; Luke ix. 1-6. This mission is given at much greater length by Matthew than by Mark and Luke. His work being defeated in Nazareth by the prejudiced attitude of the people, he leaves the town, and begins a teaching tour among the villages. The extent of this tour is not distinctly indicated in any of the narratives, but there is no reason to suppose that it was confined to the immediate neighbourhood of Nazareth itself.

**7. began to send them forth.** The Twelve had an official position, and were originally destined for missionary service. He had been preparing them for that, and now he sends them forth on their first definite mission.

**by two and two.** Mark alone notices this arrangement. Each would thus help the other, and their testimony would be more telling. As they went forth in pairs, six different districts could be overtaken.

**authority over the unclean spirits.** From Matthew and Luke we see that their commission embraced also healing and preaching.

**8. nothing . . . save a staff only.** They were to be content with the simplest equipment. Usually journeys in the East were carefully prepared for. These men were to go forth promptly and as they were, taking neither bread, nor wallet, nor money, nor anything beyond the staff which every traveller carried. Matthew says '*nor* staff,' and Luke 'neither staff, nor wallet.' Mark's 'save a staff only,' is much the same as 'at most a staff.' The 'wallet' or 'scrip' (A. V.) was a leathern bag, swung over the shoulder, containing food for the journey. The 'purse' was the loose girdle, in the folds of which the money was placed.

**9. shod with sandals:** the simplest covering for the feet.

two coats. And he said unto them, Wheresoever ye 10
enter into a house, there abide till ye depart thence.
And whatsoever place shall not receive you, and they 11
hear you not, as ye go forth thence, shake off the
dust that is under your feet for a testimony unto them.
And they went out, and preached that *men* should 12
repent. And they cast out many devils, and anointed 13
with oil many that were sick, and healed them.

And king Herod heard *thereof*; for his name had 14

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Shoes also were worn by Jews, costly shoes, such as were in use among the Babylonians, furnished with upper leather.

**two coats.** As Mark puts it, it is the wearing of two coats on this journey that is forbidden; as Matthew and Luke express it, it is the possession of two coats that is in view. They were to encumber themselves with nothing that would be unsuitable for plain men going about among ordinary folk. The 'coat' or 'tunic' was the garment worn under the cloak. In the case of the poor it might be the only garment.

**10. there abide till ye depart thence.** They were not to gad about from house to house, but to continue with the family that received them so long as they remained in the place.

**11. shake off the dust:** a symbolical act of renunciation. It was a testimony to the inhospitable that they were put upon a level with the heathen.

**12. should repent.** The burden of their preaching, therefore, was that with which both the Baptist and the Master began.

**13. anointed with oil.** This was a common specific with Jewish physicians. Only once again in the N. T. is it referred to in connexion with healing, viz. in Jas. v. 14. Though the Twelve used unction, it is not said that Jesus himself employed it in any of his works.

vi. 14-16. *Herod's fear*: cf. Matt. xiv. 1, 2; Luke ix. 7-9. The report of the miracles done by the Twelve reaches the tetrarch. He concludes that Jesus must be John risen from the dead.

**14. king:** here a title of courtesy only, the proper designation being *tetrarch*, as in Matthew and Luke. The 'tetrarch,' properly speaking, was the governor of the fourth part of a country or province. Under the Empire it was a title of tributary princes of less than regal rank. In the N. T. it is given to three rulers, the Herod of this passage, Herod Philip 'tetrarch of the region of Ituræa and Trachonitis' (Luke iii. 1), and Lysanias 'tetrarch of Abilene' (Luke iii. 1).

become known: and he said, John the Baptist is risen from the dead, and therefore do these powers work
15 in him. But others said, It is Elijah. And others said, *It is* a prophet, *even* as one of the prophets.
16 But Herod, when he heard *thereof*, said, John, whom

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**Herod:** that is, Herod Antipas, son of Herod the Great and Malthacé a Samaritan; tetrarch of Galilee and Peræa by his father's will; married first to a daughter of Aretas, king of Arabia Petræa, and then to Herodias. He is the Herod to whom our Lord was sent by Pilate (Luke xiii. 6, &c.). In the Gospels he appears as a sensual, cunning, capricious, cruel, weak, unscrupulous, superstitious, despotic prince (Matt. xiv. 9; Luke iii. 19, xiii. 31, 32, &c.). He founded the city of Tiberias in honour of the emperor. Losing the favour of Caligula, he was condemned to perpetual banishment at Lyons and died in exile.

**heard** thereof: that is, of the miracles wrought by the Twelve. These latest events and others before them had made the name of Jesus widely known.

**and he said, John the Baptist is risen from the dead:** rather 'the Baptizer.' For the term used here is not the official name, but a designation more appropriate on the lips of Herod. The margin of the R. V. notices the ancient reading 'they said,' according to which it was the popular belief (which Herod, therefore, had accepted) that John had reappeared in Jesus.

**therefore do these powers work in him.** John did no miracle during his lifetime. But if he had indeed risen from the dead, it would not be strange that new powers, supernatural powers, should be active in him.

**15. others said, It is Elijah.** Various opinions were taken, however, of the extraordinary person called Jesus. If some took him to be John risen, others thought he must be the promised Elijah, while others still held him to be not indeed that great figure among the prophets, but at least 'a prophet, *even* as one of the prophets,' that is, a true prophet, like one of the recognized order of prophets.

**16. John, whom I beheaded, he is risen.** This is what Herod himself feels that Jesus must be. He speaks under the stress of an evil conscience—'he whom I (the emphasis is on the *I*) beheaded, this man is risen.' Whether Herod was a Sadducee or not, he was an utter worldling. But his guilty conscience drove him for the moment into belief in the resurrection of the dead, and into the conviction that of the different explanations given of Jesus the right one was that which identified him with John.

I beheaded, he is risen. For Herod himself had sent 17
forth and laid hold upon John, and bound him in
prison for the sake of Herodias, his brother Philip's
wife: for he had married her. For John said unto 18

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vi. 17–29. *The Story of John's Imprisonment and Death.* An episode introduced in explanation of Herod's view of Jesus. Cf. Matt. xiv. 3–12; also Luke iii. 19, 20. Luke gives only a brief statement of what led to John's imprisonment. Mark's account is the fullest.

**17. For Herod himself.** Mark represents the seizure of the Baptist as emphatically Herod's own act. Where he arrested him, whether at Ænon (John iii. 23) or elsewhere, is not stated. But the circumstances that led him to take the fatal step are related at length.

**in prison.** According to Josephus (*Antiq.* xviii. 5. 2) the prison was the strong fortress of Machærus in Peræa, the modern *Mkaur*, known as the 'diadem' and the 'black-tower' or 'black-fortress,' some miles to the east of the northern end of the Dead Sea. It had been fortified at an early date, then demolished by Gabinius and fortified anew by Herod the Great. It was in the possession of the King of Arabia, according to Josephus (*Antiq.* xviii. 5. 1), in the time of Herod Antipas. How it came into the hands of the latter we are not informed. Canon Tristram found two dungeons among the ruins at *Mkaur*, still shewing in their masonry the holes in which staples of wood or iron once had been fastened. He thinks one of these may have been the prison-house of John. See his *Land of Moab*, chap. xiv.

**Herodias.** Daughter of Aristobulus, son of Herod the Great and Mariamne, the beautiful daughter of Simon the high priest. She was the sister of Agrippa I—the Herod who killed James with the sword, imprisoned Peter, and died by the horrible death reported in the N. T. (Acts xii. 1–3, 23). Her mother was Bernice or Berenice, daughter of Salome, Herod's sister. Herodias was married first to Herod, one of the sons of Herod the Great, whom she left for Antipas. Ambition, it would seem, led her to enter into the union with Herod, who had become enamoured of her on one of his journeys to Rome. Her ambition also proved the ruin of Antipas.

**his brother Philip's wife.** This member of the Herodian family is to be distinguished from the Philip who is referred to in Luke's Gospel as the 'tetrarch of the region of Ituræa and Trachonitis' (iii. 1). The latter was the son of Herod the Great and Cleopatra of Jerusalem, and is described by Josephus as

Herod, It is not lawful for thee to have thy brother's
19 wife. And Herodias set herself against him, and desired
20 to kill him; and she could not; for Herod feared John,
knowing that he was a righteous man and a holy, and
kept him safe. And when he heard him, he was
21 much perplexed; and he heard him gladly. And when
a convenient day was come, that Herod on his birthday

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a prince 'moderate and peaceful in his rule' (*Antiq.* xviii. 4. 1). The former was *Herod*, called also *Philip*, as appears from this passage and Matt. xiv. 3, son of Herod the Great and Mariamne. This Herod or Philip spent a private, undistinguished life. The fact that he was the first spouse of Herodias has kept his name alive.

**18. not lawful.** Philip, the husband of Herodias, was still alive. Antipas's wife, the daughter of Aretas, also was alive. She had been living with her husband, and fled to her father only when she heard of the determination of Antipas to have Herodias. Further, Herodias was niece to Antipas.

**19. set herself against him.** She was not content with seeing John cast into prison, but nursed her grudge against him and watched her opportunity to compass his death.

**20. feared John.** The Baptist's character made itself felt. The voluptuary whom he had boldly rebuked had a salutary regard for him, and perhaps dreaded, too, what might happen if he made away with him.

**kept him safe:** better than the 'observed him' of the A. V. Herod protected John against the malign designs of Herodias. He even continued to hear him from time to time, and did so gladly. It is not said where this took place. It may have been in the fortress-palace occupied by Antipas near the prison at Machærus. Antipas also may have sent for John to Tiberias now and again; for the Baptist appears to have been a considerable time in prison, perhaps a year and a half, and he was visited by his disciples. These things are recorded to the credit of Antipas. They are the only favourable things said of him in the Gospels. Matthew says that Herod himself would have put John to death, but was restrained by his fear of the people (xiv. 5). Josephus also ascribes to Herod the intention to kill John (*Antiq.* xviii. 5. 2).

**much perplexed:** a better reading than the 'did many things' of the A. V. He was in a strait between his sense of the righteousness of John and the monitions of his conscience on the one hand, and the attractions and insistence of Herodias on the other.

made a supper to his lords, and the high captains, and
the chief men of Galilee; and when the daughter of 22
Herodias herself came in and danced, she pleased
Herod and them that sat at meat with him; and the
king said unto the damsel, Ask of me whatsoever thou
wilt, and I will give it thee. And he sware unto her, 23
Whatsoever thou shalt ask of me, I will give it thee,
unto the half of my kingdom. And she went out, 24
and said unto her mother, What shall I ask? And
she said, The head of John the Baptist. And she 25
came in straightway with haste unto the king, and
asked, saying, I will that thou forthwith give me in
a charger the head of John the Baptist. And the king 26

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**21. lords,** magnates, the most important civil officers; **high captains,** the military chiefs of the district, the military tribunes or colonels; **chief men of Galilee,** the provincials of highest rank.

**22. the daughter of Herodias herself.** Her name was Salome. To gain her fell purpose the great Herodias, the wife of a tetrarch and daughter of a king, stooped to send her child to take part in the voluptuous and degrading dances characteristic of such riotous feasts. The daughter of '*Herodias herself*'—none else was likely to take Herod on the yielding side. The margin of the R. V. notices a curious old reading which would make the dancing-girl a daughter of Antipas himself, bearing her mother's name.

**23. the half of my kingdom.** So with Ahasuerus and Esther (Esther v. 3, vii. 2).

**25. came in straightway.** Thinking no doubt of her own advantage the girl went out to consult her mother. Herodias kept her not a moment. Her answer was sharp and short—her enemy's head. Before Antipas could think twice of his rash promise the damsel was back with her demand.

**I will that thou forthwith give me.** Her request is peremptory and pert. John being in the prison at hand, she knew it could be at once made good, and was determined to have it so. She did this, 'being put forward by her mother,' as Matthew explains.

**a charger.** A plate or flat dish large enough to hold a joint of meat—an *assiette.* Homer uses it of the wooden trencher on which meat was placed.

was exceeding sorry; but for the sake of his oaths, and
27 of them that sat at meat, he would not reject her. And
straightway the king sent forth a soldier of his guard,
and commanded to bring his head: and he went and
28 beheaded him in the prison, and brought his head in
a charger, and gave it to the damsel; and the damsel
29 gave it to her mother. And when his disciples heard
*thereof*, they came and took up his corpse, and laid it
in a tomb.

30 And the apostles gather themselves together unto

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**26. exceeding sorry.** His respect for John and his wish to protect him would make him genuinely and grievously vexed. But his sorrow could not prevail against his mistaken sense of honour and his false consideration for the opinion of his guests.

**his oaths.** He had repeated his promise, then, once and again, in the loud and swaggering terms, we may imagine, of the reveller. Too late he saw how rashly he had bound himself.

**reject her.** Rather, '*refuse* her,' or '*break faith* with her.'

**27. a soldier of his guard.** The original term is a Latin term, designating a *scout*. In the times of the Empire it became the name of a member of the Roman Emperor's bodyguard. One of the duties of these guards was to carry out orders of execution. Antipas followed the Roman custom. 'Straightway,' says Mark, the King dispatched the soldier. We can picture to ourselves what passed. Antipas, chagrined and vexed, would give the command in a gruff sentence. The soldier would at once march from the banquet-hall to the dungeon, and in a trice the bloody deed would be done. The prisoner would have neither warning of his end nor time for any farewell. Swift, tragic, staggering close to a life of high service and fearless rectitude!

**28. gave it to her mother.** The daughter knew it to be the mother's triumph and the mother's possession. 'The Cathedral Church of Amiens claims to be in present possession of the head' (Swete).

**29. in a tomb.** We know not where, but it was probably in the immediate neighbourhood of Machærus. Matthew adds that John's disciples, after they had paid their last sad tribute of honour to him by burying him, 'went and told Jesus' (xiv. 12). Some had joined Jesus before. Others, who had kept by John, would have the more reason now to attach themselves to Jesus.

vi. 30-33. *Return of the Twelve.* Cf. Matt. xiv. 13; Luke ix.

Jesus; and they told him all things, whatsoever they
had done, and whatsoever they had taught. And he 31
saith unto them, Come ye yourselves apart into a desert
place, and rest a while. For there were many coming
and going, and they had no leisure so much as to eat.
And they went away in the boat to a desert place apart. 32

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10, 11; John vi. 1–3. This brief paragraph is one of deep and varied interest. It introduces the narrative of the great miracle of the Five Thousand. It marks the point at which the narrative of the four Gospels coincides for a time. It is remarkable also for the insight it gives us into the Lord's thoughtful care for the Twelve.

**30. the apostles gather themselves together unto Jesus.** The death of the Baptist and the return of the Twelve took place in spring, as we infer from John's reference to the Passover as at hand (vi. 4). There would be only about a year of our Lord's public ministry yet to run. The place to which the Twelve returned is not stated. Probably it was Capernaum or its neighbourhood. The Twelve have here the official name of 'Apostles.' This is the only occasion on which Mark gives them the title. It has a special appropriateness here in the report of their return from their first official mission. Usually Mark employs the less specific name 'disciples.'

**told him all things.** They gave a full report both of their teaching and of their works. Nothing is said, however, either of their success or of their Master's estimate of their labours.

**31. Come ye yourselves apart.** His concern was that they should have the privacy and rest which they needed after the novel experiences and the exertions of their mission.

**into a desert place.** Mark does not identify the place. Luke says 'to a city called Bethsaida' (ix. 10); which may mean simply *in the direction* of a city so named. There were many quiet, unfrequented spots in the neighbourhood of the lake, especially on the eastern side and at the northern end, but also on the western side.

**many coming and going.** Rest was not to be had, if they remained at the head quarters of their Master's ministry for the time. Streams of visitors, drawn thither by the fame of his works, and increased by the approach of the great Jewish festival (John vi. 4), kept them ever in movement and broke in even on their meals. These details are given only by Mark.

**32. in the boat:** this indicates that they were not far from the lake.

**to a desert place apart.** Their course seems to have been eastwards by the end of the lake, and the place where they

33 And *the people* saw them going, and many knew *them*,
and they ran there together on foot from all the cities,
34 and outwent them. And he came forth and saw a great
multitude, and he had compassion on them, because
they were as sheep not having a shepherd : and he began
35 to teach them many things. And when the day was now
far spent, his disciples came unto him, and said, The place

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landed for retirement cannot have been far from Bethsaida, the scene of the miracle that followed.

**33. ran . . . together on foot.** The disciples did not get the rest which Jesus sought for them. Jesus and his party were recognized, the course of the boat was seen, and the eager people made their way by the shore to the expected place of landing.

**outwent them.** They were there indeed before those in the boat themselves. This was possible enough. The distance across the lake might be some four miles indeed, while by land it might be more than twice as much. But good walkers could beat the boat, if the wind was either adverse or insufficient. Mark alone mentions this.

vi. 34-44. *The Miracle of the Feeding of the Five Thousand.* Cf. Matt. xiv. 14-21 ; Luke ix. 12-17 ; John vi. 4-13. Here, too, we have the conjoint narrative of the four Gospels. This is the only miracle recorded by all the four. Of all the miracles reported in the Gospels, this, too, is the one that was witnessed by the largest gathering of spectators and in which the largest number of people took part.

**34. he came forth and saw.** Not till he got out of the boat did Jesus become aware of the state of things. His expectation of quiet was defeated, but instead of giving way to the sense of disappointment, he thought only of the needs of the people. Luke tells us that he even 'welcomed them' (ix. 11).

**as sheep not having a shepherd.** The same phrase occurs in Matt. ix. 36 (cf. also Num. xxvii. 17 ; 1 Kings xxii. 17 ; 2 Chron. xviii. 16). His compassion was stirred by the spectacle of the eager interest of those crowds who had been left so uninstructed in the things of the kingdom of God by the recognized teachers of the law.

**began to teach them.** And not only so, he also healed their sick, as both Matthew and Luke tell us.

**35. when the day was now far spent.** Another interesting note of time, indicating that the miracle took place shortly before sunset, which at that season would be about six o'clock.

is desert, and the day is now far spent: send them away, 36
that they may go into the country and villages round
about, and buy themselves somewhat to eat. But he 37
answered and said unto them, Give ye them to eat.
And they say unto him, Shall we go and buy two
hundred pennyworth of bread, and give them to eat?
And he saith unto them, How many loaves have ye? 38
go *and* see. And when they knew, they say, Five, and
two fishes. And he commanded them that all should 39

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**his disciples came unto him, and said.** According to John (vi. 5), Jesus himself said to Philip, 'Whence are we to buy bread, that these may eat?' The concern now expressed by the disciples for the physical wants of the multitude may have been prompted by the Lord's considerate question previously addressed to one of them.

**37. Give ye them to eat.** The disciples would have had him dismiss them and let them provide for themselves. He will have them remain, and be provided for by the disciples.

**Shall we go and buy.** The Lord's prompt word, 'Give ye them to eat,' may well have seemed to them a direction to attempt the impracticable. They think of their resources, and of what might be required.

**two hundred pennyworth of bread.** A hasty, indeterminate estimate, but one pointing to a considerable sum. Only Mark and John mention the quantity of bread or the sum of money, and John refers to the money only to declare it inadequate. Luke omits this, and Matthew passes over the suggestion to purchase. The 'penny' is a misleading rendering of the coin in question—the *denarius*—all the more that, as has been noticed, in most of its occurrences in the N. T. it suggests the idea of a liberal sum. It varied in value from about 8½*d.* to 7½*d.* It was the stated day's wage for a labouring man (Matt. xx. 2, &c.). 'Shilling' would be a better rendering than 'penny.' Two hundred *denarii* might represent something over *£*7 of our money. It is not likely that the disciples had so much with them. But even such a sum, distributed among 5,000 men, would mean only about a third of a penny for each.

**38. How many loaves have ye?** Only Mark tells us that the disciples were *sent* to find this out. John introduces Andrew here, and tells us that there were five loaves and two fishes in the hand of a lad who was present (vi. 8, 9).

40 sit down by companies upon the green grass. And
they sat down in ranks, by hundreds, and by fifties.
41 And he took the five loaves and the two fishes, and
looking up to heaven, he blessed, and brake the loaves;
and he gave to the disciples to set before them; and
42 the two fishes divided he among them all. And they
43 did all eat, and were filled. And they took up broken

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**39. sit down by companies.** The instruction that they should be so arranged was given through the disciples, as we learn from Luke and John. Provision was thus made for an orderly disposition of the crowd.

**upon the green grass.** Both Matthew and John mention that they were seated on the *grass*, on which they could recline at ease, as Jews were accustomed to do on couches at table. John notices also that there was '*much* grass in the place.' Only Mark notices its *greenness*. In early spring the grass would be peculiarly fresh and attractive. Later it would become scorched and brown.

**40. they sat down.** That they acted at once on the instructions of the disciples meant that they trusted them and looked for something to happen.

**in ranks:** *lit.* 'in garden beds.' This has been taken to mean in *parterres*, as if the point of comparison was the flower-bed, and the idea that of the picturesque appearance presented by the people thus arranged in sets with the bright variegated colours of their clothing. But the word is used ordinarily of the beds of garden herbs, and the idea seems to be the simpler one of the regular rectangular arrangement in groups of fifties and hundreds. Order would thus be preserved, and the matter of distribution as well as of counting made easy. Matthew and John do not mention the sizes of the ranks. Luke notices only the arrangement in companies, 'about fifty each.'

**41. he took the five loaves and the two fishes.** Jesus was recognized as the Master and Host, and the provisions were brought to him as such.

**looking up to heaven:** that is, in the attitude of prayer. See also in the O. T. Job xxii. 26, and in the Gospels Mark vii. 34, John xi. 41.

**blessed:** that is, 'gave thanks.' In John it is 'having given thanks' (vi. 11).

**42. were filled.** The word is a strong one, indicating that the provision made was large enough to give each as much as he wished, even of the fishes. So John puts it—'likewise also of the fishes as much as they would' (vi. 11).

pieces, twelve basketfuls, and also of the fishes. And 44
they that ate the loaves were five thousand men.

And straightway he constrained his disciples to enter 45

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**43. twelve basketfuls:** it was by the direction of the Master that the broken pieces left over were carefully gathered (John vi. 12). The quantity taken up shewed the liberal measure of the provision. The word for *basket* here is the same in all the four narratives, and is different from that mentioned in the subsequent narrative of the Four Thousand. This denotes the common wicker basket which a Jew took with him for the purpose of carrying his provisions. It has been suggested that the twelve baskets used on this occasion may have been those in which the Twelve Apostles had carried the food which they required on their missionary journey recently finished.

**44. five thousand men.** That is *men* as distinguished from women and children. Matthew says expressly 'beside women and children' (xiv. 21). These would not sit down with the men.

From Luke (ix. 10) we gather that the scene of this stupendous and most humane miracle was at or near 'a city called Bethsaida.' That is the Bethsaida which is known to have been planted on the northern shore of the Sea of Galilee, east of the Jordan, in the district of the Lower Gaulonitis, near where the river enters the Lake. It was raised from the rank of a village to that of a 'city' by Philip the Tetrarch, who also attached to it the name *Julias* in honour of Julia, the daughter of Augustus. Its site is supposed by modern travellers to be found at *et-Tell* near where the Jordan enters the green, grassy plain called *el-Bateiha*, or at *Mas'adîyeh* in the same plain, but nearer the Lake and at the river's mouth.

vi. 45–52. *The incident of the Walking on the Sea*: cf. Matt. xiv. 22–33; John vi. 16–21. We have no longer the fourfold narrative, for Luke drops out. But it is of importance to notice the agreement of John at this point also with the Synoptical narrative as represented by two of the writers.

**45. And straightway he constrained his disciples.** The explanation of this is found in John's Gospel. It alone informs us of the impression produced by the miracle of the Five Thousand. It was great and immediate. The people confessed Jesus to be 'of a truth the prophet that cometh into the world.' They would even have taken him by force and made him a king (vi. 14, 15). This determined him to withdraw 'into the mountain himself alone' (vi. 15). It made him also resolved to send the disciples on before him, to the other side, while he himself dismissed the

into the boat, and to go before *him* unto the other side
to Bethsaida, while he himself sendeth the multitude
46 away. And after he had taken leave of them, he
47 departed into the mountain to pray. And when even
was come, the boat was in the midst of the sea, and
48 he alone on the land. And seeing them distressed in
rowing, for the wind was contrary unto them, about the

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multitude. The disciples no doubt required to be *constrained*. For it could not but seem strange to them that he should separate himself from them, and send them away from the neighbourhood of the very place he had chosen with a view to giving them rest.

**unto the other side to Bethsaida.** Matthew says simply 'to the other side,' without mentioning Bethsaida (xiv. 22). John says 'over the sea unto Capernaum' (vi. 17). Their way, therefore, was westward across the Lake. Matthew and Mark both state explicitly that they came at last to *Gennesaret* (Matt. xiv. 34; Mark vi. 53). Were there then two Bethsaidas, one on the eastern side of the Lake, and another on the western? To say that there were two is the simplest explanation, though we have no such evidence of the western Bethsaida as we have of Bethsaida Julias. Some suppose that there was but one city of the name, but that it was divided by the Jordan into an eastern part and a western. Others think that all that is meant by the phrase 'to the other side' is to 'the opposite side of the little bay which lay between the sloping ground where the miracle was wrought and Philip's new city' (so Swete). But it is difficult to adjust the different particulars of the narratives, the natural sense of 'the other side,' the express mention by Luke of Bethsaida, and others, to these explanations or to any other supposition than that of the existence of a Bethsaida on the western shore.

**46. taken leave.** The words are used of taking farewell of friends. It was, therefore, a kindly, though decided, dismissal.

**into the mountain.** He had been on the height before (John vi. 3), and had returned to its solitude. The death of John and the attitude of the people made another crisis in his career, which required prayer and thought.

**47. when even was come.** The miracle had taken place not long before sunset. It was now dark, as John states (vi. 17), and the wind had risen to a storm, and they were alone on the treacherous sea as their Master was alone on the mount.

**in the midst of the sea.** They had rowed, says John (vi. 19) 'about five and twenty or thirty furlongs'—little more than halfway across.

fourth watch of the night he cometh unto them, walking
on the sea; and he would have passed by them: but 49
they, when they saw him walking on the sea, supposed
that it was an apparition, and cried out: for they all 50
saw him, and were troubled. But he straightway spake
with them, and saith unto them, Be of good cheer: it is
I; be not afraid. And he went up unto them into the 51
boat; and the wind ceased: and they were sore amazed

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**48. the fourth watch.** From the height Jesus had watched their distress, and in due time went to their relief. The 'fourth watch' was from 3 to 6 a.m. The Jews reckoned by three watches, the *first* or *beginning* of watches (sunset to 10 p.m.), the middle watch (10 p.m. to 2 a.m.), and the morning watch (2 a.m. to sunrise). The Romans reckoned by four watches, and this was followed by the Jews of our Lord's time. And so it is in Matthew and Mark.

**would have passed by them:** cf. Luke xxiv. 28. This is reported only by Mark, and it means that it was the deliberate purpose of Jesus to pass by them—no doubt to test them and instruct their faith.

**49. an apparition.** Better than 'a spirit' as in the A.V.; cf. Job iv. 15 &c., xx. 8. It is 'spirit,' not 'apparition,' on the other hand in Luke's narrative of the appearance of the risen Lord (xxiv. 37, 39).

**cried out.** Their faith failed them. They did not recognize Jesus, nor did the thought suggest itself that he was likely to come to them in their need. The figure looked spectral and unsubstantial as it moved on the water, and they were terror-stricken.

**50. all saw him.** It was not the delusion, therefore, of one heated brain or perverted eye.

**Be of good cheer: it is I; be not afraid.** The words are the same as reported also by Matthew and by John, except that the latter omits the 'Be of good cheer.' Here again we have in Mark's Gospel tokens of a narrative founded on the testimony of eye and ear. The assuring word was spoken without delay. The voice was recognized, though the figure was not, and the terrors of the disciples were relieved.

**51. went up unto them into the boat.** John does not speak of him as having actually gone on board, but refers to the disciples as *purposing* to take him in, when straightway the boat was mysteriously brought to land. As another incident in the miracle Mark adds that 'the wind ceased.'

52 in themselves; for they understood not concerning the loaves, but their heart was hardened.

53 And when they had crossed over, they came to the

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**sore amazed in themselves.** They were profoundly moved and staggered, so much so that they did not or could not give expression to their thoughts. Matthew adds that they *worshipped* him.

**52. understood not concerning the loaves.** What they had seen in connexion with the immediately preceding miracle should have made this further miracle less of a difficulty to them. But it was not so, and the reason for it was that 'their heart was hardened.' That is, they were not in a state of mind to receive the proper impression. The *heart*, according to Hebrew ideas, was the seat of the intelligence, and not of the affections only.

Matthew attaches to this narrative the incident of Peter stepping from the boat into the sea and essaying to walk on the water to Jesus (xiv. 28–33). It is impossible to explain this miracle away by saying that Jesus only walked upon the shore and was taken by the disciples, panic-stricken and in the dark as they were, for a spectre moving on the sea. The careful mention of the distance they had rowed (25 or 30 furlongs) and the point they had reached ('in the *midst* of the sea'), and other particulars in the narrative, put that out of the question. It belongs to the class of nature-miracles, and is one of the strangest of these, as the feeding of the Five Thousand is one of the most stupendous.

vi. 53–56. *The ministry of Jesus in the Plain of Gennesaret*: cf. Matt. xiv. 34–36. This brief paragraph, which has no parallel in Luke or in John, is one of the most graphic of all Mark's descriptions. It bears in every line the marks of a transcript from the report of a keen and interested eye-witness.

**53. And when they had crossed over, they came to the land unto Gennesaret.** It may also be, as it is given in the margin of the R. V., 'and when they had crossed over to the land, they came unto Gennesaret.' So the place where they landed at last is recorded by Mark to have been neither the Bethsaida to which Luke tells us Jesus had withdrawn with the disciples (ix. 10), nor the Capernaum to which John tells us they were going over the sea (vi. 17), but a place some miles south of both. They had been driven so far out of their course. This Gennesaret, from which the lake seems to have taken one of its names, is supposed to be the modern *el-Ghuweir*, a charming plain on the western side, some two-and-a-half or three miles long and a little more than a mile broad. 'Such is the fertility of the soil,' says Josephus, 'that it rejects no plant, and accordingly all are here cultivated

land unto Gennesaret, and moored to the shore. And 54
when they were come out of the boat, straightway *the*
*people* knew him, and ran round about that whole region, 55
and began to carry about on their beds those that were
sick, where they heard he was. And wheresoever he 56
entered, into villages, or into cities, or into the country,
they laid the sick in the marketplaces, and besought
him that they might touch if it were but the border
of his garment: and as many as touched him were
made whole.

And there are gathered together unto him the Pharisees, 7
and certain of the scribes, which had come from Jerusalem,

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by the husbandman, for so genial is the air that it suits every variety. The walnut, which delights beyond other trees in a wintry climate, grows here luxuriantly, together with the palm which is nourished by the heat, and near to these are figs and olives to which a milder atmosphere has been assigned.' He speaks also in glowing terms of the 'fruits of opposite climes,' of which it 'maintains a continuous supply.' 'Thus it produces,' he proceeds, 'those most royal of all, the grape and the fig, during ten months, without intermission, while the other varieties ripen the year round; for besides being favoured by the genial temperature of the air, it is irrigated by a highly fertilizing spring, called Capharnaum by the people of the country' (*Jewish War*, iii. x. 8).

**moored**: the only occurrence of this word in Scripture.

**55. beds:** that is, pallets.

**56. border of his garment:** see on ch. v. 27.

The paragraph gives a vivid picture of the rapidity with which the news of the coming of Jesus spread, the intense faith of the people in his power to heal, and the eagerness with which he was welcomed alike in town and country.

vii. 1-23. *Questions regarding washings*: cf. Matt. xv. 1-9. The fact that the disciples of Jesus were observed to eat without performing the usual ceremonial ablutions was made a matter of complaint. Jesus uses the occasion to expose the false ideas that were current on the questions of tradition and defilement.

**1. certain of the scribes, which had come from Jerusalem.** These have been mentioned in iii. 22. An opportunity for trying him again with entangling questions is furnished by something they had seen his disciples do. On what occasion they had observed the practice in question is not stated.

2 and had seen that some of his disciples ate their bread
3 with defiled, that is, unwashen, hands. For the Pharisees,
and all the Jews, except they wash their hands diligently,
4 eat not, holding the tradition of the elders: and *when
they come* from the marketplace, except they wash themselves, they eat not: and many other things there be,
which they have received to hold, washings of cups, and

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2. **defiled** (or, common), **that is, unwashen, hands.** Mark explains the technical Jewish term for the sake of his Gentile readers. What is in view is the traditional ceremonial ablution, to which great importance was attached.

3. **the Pharisees, and all the Jews.** This is the only instance in which the term 'the Jews' is used by itself in Mark, although we have also the designation 'the King of the Jews.' In John's Gospel it has the more definite sense of Jews as opposed to Christians, and in particular, the scribes, priests, members of the council, and official classes generally as representatives of the absolute hostility of the nation to Christ and his followers. It is possible that it has something approaching that sense here. But more probably it is a large and general application of the ordinary sense, indicating that the practice, which had begun with the rigid Pharisees, had got hold of the mass of the people.

**diligently:** the word is a difficult one, and is variously rendered 'frequently,' 'up to the elbow,' 'to the wrist,' 'with the fist,' &c. According to the last, which is the rendering preferred by some of our best scholars, the idea is, that they performed the scrupulous ceremonial act by placing the closed fist in the hollow of the other hand and rubbing and rolling it there.

**the tradition of the elders.** That is, the rules which had come down from the scribes of ancient times. In the Gospels the word 'tradition' occurs only here and in the parallel passage in Matthew. It means the collection of oral interpretations of the written Law of Moses which had been given by the Rabbis from time to time and handed down from one generation to another. Cf. 'the traditions of my fathers' of which Paul wrote (Gal. i. 14).

4. **except they wash themselves:** rather, 'except they bathe themselves.' The word is 'baptize,' a term always conveying in its N. T. occurrences the idea of immersion. There were, therefore, two kinds of ceremonial washing, *first* the washing of the hands, which had to be done always before eating; and *second* the taking of a bath, which had to be done only when a Jew came from the 'market-place,' where the number and the mixture of people made the risk of defilement so great.

pots, and brasen vessels. And the Pharisees and the 5
scribes ask him, Why walk not thy disciples according
to the tradition of the elders, but eat their bread with
defiled hands? And he said unto them, Well did Isaiah 6
prophesy of you hypocrites, as it is written,

> This people honoureth me with their lips,
> But their heart is far from me.
> But in vain do they worship me, 7
> Teaching *as their* doctrines the precepts of men.

Ye leave the commandment of God, and hold fast the 8
tradition of men. And he said unto them, Full well do 9
ye reject the commandment of God, that ye may keep
your tradition. For Moses said, Honour thy father and 10
thy mother; and, He that speaketh evil of father or
mother, let him die the death: but ye say, If a man 11
shall say to his father or his mother, That wherewith
thou mightest have been profited by me is Corban, that

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**6. hypocrites:** the only occurrence of this word in Mark.

**this people honoureth me with their lips.** The quotation beginning with these words is from Isa. xxix. 13. It differs somewhat from the form it has in the O. T. These hypocritical tradition-bound scribes of Christ's day were like the Jews of Isaiah's time, and the rebuke of the latter fell upon the former. In each case the human got the place of the divine, and the vain thoughts of narrow precept-mongers were taught as the doctrines of God.

**8. ye leave the commandment of God.** Not only did they inculcate their own rules as if they were the Divine Law, but they forsook the latter for the former. These traditional rules, which in most cases went far beyond anything contained in the ordinances of Moses, came to be regarded as of more importance than the written Law itself. The scribes sought to justify this preference by strained interpretations of such passages as Deut. iv. 14, xvii. 10.

**10. Moses said:** see Exod. xx. 12, xxi. 17.

**die the death:** that is, 'surely die,' as in the margin. The quotation expresses the value which the Law put upon that duty of children to parents which was so lightly evaded.

**11. Corban:** a Hebrew word meaning an *offering*. It is explained for the sake of non-Jewish readers to mean something 'given'—something set apart for God or for the Temple. The

12 is to say, Given *to God*; ye no longer suffer him to do
13 aught for his father or his mother; making void the
word of God by your tradition, which ye have delivered:
14 and many such like things ye do. And he called to
him the multitude again, and said unto them, Hear me
15 all of you, and understand: there is nothing from
without the man, that going into him can defile him:
but the things which proceed out of the man are those
17 that defile the man. And when he was entered into the
house from the multitude, his disciples asked of him
18 the parable. And he saith unto them, Are ye so
without understanding also? Perceive ye not, that
whatsoever from without goeth into the man, *it* cannot
19 defile him; because it goeth not into his heart, but

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Law did not give offerings the precedence over moral duties. For it had the Decalogue in its heart. But the inventions of the scribes had so perverted the moral intelligence that it had come to be a recognized thing that to declare any possession *Corban* left one free to refuse to use it for the help even of father or mother.

**13. making void.** A strong word meaning to *invalidate.* It occurs only in this paragraph, the corresponding section in Matthew, and Gal. iii. 15, 17.

**14. called to him the multitude again.** The people seem, therefore, to have been dismissed or to have withdrawn for a time, while he spoke the stern words about tradition to the company of Pharisees and scribes. They are recalled in order to hear a declaration of principle in which all required instruction, and which went to the quick of these questions of the clean and the unclean.

**15. nothing from without the man . . . can defile him.** He takes them at once beyond all ceremonial conditions to moral verities, and from the outward to the inward. He enunciates a general principle which struck at the heart of these mechanical prescriptions of the unwritten law, and indeed at the whole Levitical system of distinctions between things clean and things unclean which was but for a time.

Verse 16 of the A.V. is omitted by the R.V. as insufficiently attested.

**17. entered into the house.** He had stated the principle broadly to the people without. He states it again and explains it now to the disciples within at their request.

into his belly, and goeth out into the draught? *This*
*he said*, making all meats clean. And he said, That 20
which proceedeth out of the man, that defileth the man.
For from within, out of the heart of men, evil thoughts 21
proceed, fornications, thefts, murders, adulteries, covetings, 22
wickednesses, deceit, lasciviousness, an evil eye, railing,

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**19. making all meats clean.** The A. V. adopts the reading 'purging all meats,' according to which the reference would be to the separation of all impurities from the food which is effected by its being passed into the draught. But the reading of the R. V. is the better supported, and it also gives the better sense. It makes Jesus the Speaker, and represents him as emitting a great revolutionary declaration. The sentence becomes a note explaining that Jesus, in speaking as he did, abolished the old Levitical ideas of distinction, though the disciples did not discern it, and pronounced all meats to be things in themselves equally clean.

**21. from within, out of the heart of men.** Real uncleanness, moral defilement, has its source and its seat in the centre of the moral feeling and intelligence—the heart.

**evil thoughts.** The mental acts, the ideas of evil, that precede and prompt all sinful deeds. Or it may be that in the 'evil thoughts' we have the general term, and that in the terms which follow we have the particulars—so many forms of evil in which the 'evil thoughts' take effect.

**fornications,** &c. So many plural terms are used first, denoting different *acts* of sin.

**22. covetings.** The Vulgate and Wycliffe make it 'avarices.' The word is not to be limited to what comes under the idea of the lust of gold. It is mentioned not only along with thefts and extortion (1 Cor. v. 10); but also with sins of the flesh (1 Cor. v. 11; Eph. v. 3, 5; Col. iii. 5). It includes all forms of grasping self-seeking and self-gratification.

**deceit,** &c. Next come so many singular terms, expressing each a particular *disposition*.

**lasciviousness.** A strong term, meaning in classical Greek *insolence*, in later Greek sensuality. It expresses the kind of sensuality or wantonness that 'shocks public decency' (Lightfoot).

**an evil eye.** That is, envy.

**pride.** A term common enough in classical Greek, but in the N. T. found only here, though the corresponding adjective occurs repeatedly (Luke i. 51; Rom. i. 30; 2 Tim. iii. 2; James iv. 6; 1 Pet. v. 5). It means the pride that is arrogant, such as is seen, e. g. in the attitude of the typical Pharisee to other men.

23 pride, foolishness: all these evil things proceed from within, and defile the man.

24 And from thence he arose, and went away into the borders of Tyre and Sidon. And he entered into a

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**foolishness.** In the ethical sense, not mere lack of reason, but moral senselessness, 'foolishness of moral practice' (Meyer).

Mark enumerates thirteen sins, or, as it may also be put, twelve particular forms included in the 'evil thoughts.' Matthew's list contains only seven, or six particular forms embraced in the 'evil thoughts.' Nor are the forms entirely the same in the two lists. Attempts to classify them have been made, but with very partial success.

vii. 24–30. *The case of the Syrophœnician woman and her daughter.* Cf. Matt. xv. 21–28. The spirit of hostility is rising, and Jesus quits those districts of Galilee in which he had been moving about for a time. But though he withdraws to new parts at a considerable distance from the scenes of the events which had spread his fame abroad, he is not allowed to remain unnoticed or unapproached. Matthew's report makes more of what was said, Mark's more of what was done on the occasion. The two together give us a remarkably complete account of the incident.

**24. the borders of Tyre and Sidon.** Compare Elijah's journey to 'Zarephath, which belongeth to Zidon' (1 Kings xvii. 9, 10). Matthew says, 'into the *parts* of Tyre and Sidon.' The question arises—Did Jesus actually cross the boundary and enter the Gentile territory? Or did he keep on the Galilean side? Mark's word 'the borders' may mean either the parts touching the cities, or the parts which belonged to the cities. The statement in verse 31 that in leaving 'the borders of Tyre' Jesus 'came *through* Sidon' favours the former view, as also does Matthew's phrase on the whole. Nor would there be anything inconsistent with the plan of his ministry in his crossing into Gentile territory for a space. For the narratives mean that it was with a view to retirement, and not for the purpose of teaching or of doing his wonderful works, that he came so far. Such is implied in the statement that he 'would have no man know it' (ver. 24).

**Tyre.** The 'Rock,' as the word meant, in ancient days was 'the merchant of the peoples unto many isles' (Ezek. xxvii. 3). It was a fortified city in Joshua's time, and its strength is repeatedly referred to in the O.T. (2 Sam. xxiv. 7; Isa. xxiii. 14; Zech. ix. 3). The Tyrians were amongst the most famous sailors of the ancient world. By its glass-work, its famous dyes, and its maritime enterprise the city acquired great wealth. In our Lord's time it was still a powerful and populous town. It was the city of Hiram and of Jezebel. It was planted in the Phœnician

house, and would have no man know it: and he could
not be hid. But straightway a woman, whose little 25
daughter had an unclean spirit, having heard of him,
came and fell down at his feet. Now the woman was 26
a Greek, a Syrophœnician by race. And she besought
him that he would cast forth the devil out of her
daughter. And he said unto her, Let the children first 27
be filled: for it is not meet to take the children's bread

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plain between Zidon and Acre. Nothing remains of it but some ruins on which a poor modern town is built.

**Sidon:** or 'Zidon,' 'Fishtown,' the rival of Tyre, situated about twenty miles north of that city and about the same distance south of Beyrout. Zidon, originally a fishing village, rose to the proud position of a great commercial city before Tyre became of importance, and in Isaiah the latter is spoken of as 'the daughter of Zidon' (xxiii. 12). But the power had passed from Zidon to Tyre by Solomon's day at least, and the latter became 'the mart of nations' (Isa. xxiii. 3). Men of Tyre and Sidon were among those who came to Jesus at the sea in his early ministry (Mark iii. 8). The two cities appear in the story of Herod in Acts (xii. 20). Paul touched at Sidon on his voyage to Italy (Acts xxvii. 3).

**25. straightway.** The fame of Jesus had penetrated even into Phœnicia, so much so that *at once* when it became known that he had come to those distant parts the seclusion which he sought was broken in upon by a suppliant.

**26. a Greek, a Syrophœnician.** Matthew describes her as 'a Canaanitish woman.' The designations express her connexions by religion and by race. As a 'Greek' she was a Gentile; as a Canaanite she was of the stock of the doomed race that was dispossessed by Israel; as a 'Syro-Phœnician' she belonged to the Phœnicians of the Roman province of Syria, as distinguished from the Libo-Phœnicians or Liby-Phœnicians, the Phœnicians of Libya on the Punic or Carthaginian coast. The conjunction of the words also suggests that the woman, though a Phœnician, spoke Greek.

**besought him.** Matthew tells us how she adjured him by the title 'Son of David' to have mercy on her. Intercourse with the Jews of the vicinity had made her acquainted no doubt with their Messianic expectations generally, and with this Messianic name in particular.

**27. let the children first be filled.** So he enunciates the principle on which his own mission was to proceed, and on

28 and cast it to the dogs. But she answered and saith
unto him, Yea, Lord: even the dogs under the table
29 eat of the children's crumbs. And he said unto her,
For this saying go thy way; the devil is gone out of
30 thy daughter. And she went away unto her house,
and found the child laid upon the bed, and the devil
gone out.

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which the Apostles also acted subsequently—'to the Jew first.' But while the Jew had the *first* claim it did not follow that he had the *only* claim. It was 'also to the Greek.'

**dogs.** In Scripture the dog is seldom, if ever, mentioned, but in terms of contempt. Evil qualities, cowardliness, treachery, laziness, filthiness, and the like are always associated with him. It is the street dog that is in view, the outcast animal that infested the towns and villages of the East. (Cf. such passages as Deut. xxiii. 18; Job xxx. 1; 2 Kings viii. 13; Phil. iii. 2; Rev. xxii. 15). The ancient Jew spoke of the heathen as *dogs*. Here, however, it is not the usual term for 'dogs' that is used, but a diminutive form which softens the harshness of the words and points to the little house-dogs that might be about, and most naturally under the table. This is the more likely, because our Lord speaks in terms of a family meal.

**28. Yea, Lord: even the dogs under the table eat of the children's crumbs.** It is as if she said—'I grant, Lord, that the meal is for the family, and that the children must be fed. But are not the dogs also of the house, and is there not also something for them in their turn?' She does not think of contradicting Jesus, but accepts what he says as true, and turns it into an argument in favour of her appeal.

**29. For this saying.** Her words expressed a confidence in him so assured that it could not contemplate denial. In Matthew the greatness of her faith is explicitly mentioned as the reason for Christ's compliance.

**found the child laid upon the bed, and the devil (demon) gone out.** Her faith had its reward. The evil spirit was gone, though the child was not yet recovered from the exhaustion of the possession. So in the case of the nobleman's son, the 'fever left him' and he 'began to amend' (John iv. 52).

Matthew's account is fuller at some points, giving e. g. the several stages in the trial of the woman's faith. It shews how Jesus met her first by *silence* (xv. 23), then by *refusal* (xv. 24), and finally, by seeming *reproach* (xv. 26). This miracle has some special notes of interest. It was done on the ground of the faith, not of the

And again he went out from the borders of Tyre, and 31
came through Sidon unto the sea of Galilee, through the
midst of the borders of Decapolis. And they bring unto 32
him one that was deaf, and had an impediment in his
speech; and they beseech him to lay his hand upon
him. And he took him aside from the multitude 33
privately, and put his fingers into his ears, and he

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sufferer herself, but of her mother. It is also one of the three instances of healing effected at a distance. The others are the nobleman's son (John iv. 46–54) and the centurion's servant (Luke vii. 1–10).

vii. 31–37. *Healing of a deaf man with an impediment in his speech.* This narrative is peculiar to Mark. Matthew attaches to his account of the Syro-Phœnician woman only a general statement regarding the departure of Jesus, and the multitudes healed by him (xv. 29–31).

**31. through Sidon unto the sea of Galilee.** Leaving the neighbourhood of Tyre he made his way back to the familiar Lake. But he did this by a peculiar course, the reason for which is not stated. He travelled first in a northerly direction by the coast-line, and (as is indicated by the reading rightly adopted by the R. V., though not by the A.V.) passed through the Gentile city of Sidon. From these parts he took his journey across to the Sea of Galilee—to the eastern side of the Jordan and again into the region of Decapolis. This meant a considerable *détour*. But modern travellers tell us that there was a road from Sidon to Damascus, leading over the hills, across the Leontes, and by the Lebanon.

**32. they bring unto him one that was deaf.** Jesus had been in the neighbourhood of Decapolis before, and had been asked to quit it (v. 1–20). Returning now he is received in a different manner. The healing of the deaf was one of the signs of his Messiahship to which he pointed John's disciples (Matt. xi. 5). It was a note of the same in ancient prophecy (Isa. xxxv. 5, xlii. 18).

**an impediment in his speech.** Not only *deaf*, but a *deaf-mute*, or, if not absolutely dumb, incapable of speaking intelligibly.

**33. took him aside.** For the most part, the works of Jesus were done in the sight of all. But there were cases, of which this was one, in which they were done apart, and with more or less privacy. There were no doubt special reasons for this in each case in the circumstances or the mental condition of the subject or in the attitude of the people to the Healer and his mission.

**put his fingers into his ears.** Rather 'thrust' them in.

34 spat, and touched his tongue; and looking up to heaven,
he sighed, and saith unto him, Ephphatha, that is, Be
35 opened. And his ears were opened, and the bond of
36 his tongue was loosed, and he spake plain. And he
charged them that they should tell no man: but the
more he charged them, so much the more a great deal
37 they published it. And they were beyond measure
astonished, saying, He hath done all things well: he
maketh even the deaf to hear, and the dumb to speak.

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It was a sign of what he was to do, suitable to the man's state of mind and fixing his attention.

**spat:** spittle was thought to have medicinal virtue, and was often accompanied by magical formulæ. Here it is simply the *medium* of the healing power (as was the case with the oil, vi. 13), or a second visible sign to help the man's faith.

**34. looking up:** as in the case of the Five Thousand (vi. 41).

**sighed:** or 'groaned.' This is the only occurrence of the word in the Gospels. It is found also in the Epistles; e.g. in Rom. viii. 23; 2 Cor. v. 2, 4, where it is rendered 'groan.' It expresses Christ's deep, pained sympathy.

**Ephphatha:** another of the Lord's words which Mark got from Peter and treasured up in the vernacular.

**35. spake plain:** *what* he said is not recorded. The significant fact was that he could *speak*, not with stuttering sounds, but *articulately* and at once.

**36. the more a great deal they published it:** the injunction to silence had been earnestly and repeatedly laid upon them. In their excitement they disregarded it, and the more the charge was urged the more did it stimulate their zeal to proclaim the work. 'The conduct of the multitude is a good example of the way in which men treat Jesus, yielding him all homage, except obedience' (Gould).

**37. beyond measure:** a very strong word, of which this is the one occurrence in the N. T. The impression produced in all cases by our Lord's mighty works was in this case, and among these half-pagan people, far greater than ever.

**He hath done all things well:** 'he has been gracious everywhere and successful in everything' (Clarke).

This miracle is remarkable not only for the comparative privacy in which it was performed and the manifestation of the Healer's feelings which accompanied it, but for the use of tangible signs and the gradual way in which it was done, by so many distinct

In those days, when there was again a great multitude, 8
and they had nothing to eat, he called unto him his
disciples, and saith unto them, I have compassion on 2

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acts—taking the man aside, putting the fingers into his ears, applying spittle, touching the tongue, and then the upturned look, the groaning, and finally the short word of command.

viii. 1–10. *The feeding of the Four Thousand*: cf. Matt. xv. 32–39. In contrast with the fourfold narrative in the former miracle of feeding, we have in the present case only the twofold record. The question arises whether this narrative is only another form of that of the Five Thousand, or the report of a distinct occurrence. It is held by some that the narratives in Matthew and Mark are simply duplicate accounts, with some natural differences in the details, of one and the same work. Others think that there were two distinct incidents of miraculous feeding, much the same in character, but that in the primitive tradition the reports of these became to some extent assimilated. The chief reasons urged in support of the duplicate theory are the general resemblances of the two accounts, the difficulty felt by the disciples (viii. 4), and the fact that they betray no recollection of a previous work of the same kind. But there are weightier considerations on the other side. There are, e.g., several points of difference between the two narratives. The numbers fed in the one case are 5,000, in the other 4,000. In the one case we have five loaves and two fishes, in the other seven loaves and a few fishes. In the one case twelve baskets were filled with the fragments, in the other seven. The particular kind of basket mentioned is also different in the two narratives. In the case of the Five Thousand it is the small wicker basket, in that of the Four Thousand it is the large rope-basket. Further, in the one the people concerned are the men of the coast-villages of the north, in the other they are the men of Decapolis and the eastern side. In the case of the Five Thousand the people were demonstrative and would have made Jesus a king (John vi. 15), but in that of the Four Thousand nothing is said of any such excitement. It may also be said that, as the works of Jesus were done for the relief of human ills and needs, and as these ills and needs met him in the same forms on different occasions, there could be no reason in the nature of things why the same miracle might not be wrought on more than one occasion. Here, too, Jesus was among a different people, and a people in a new mental attitude to him. The Evangelist says simply and distinctly that there was '*again* a great multitude, and they had nothing to eat.' Why should we not accept his statement?

the multitude, because they continue with me now three
3 days, and have nothing to eat: and if I send them away
fasting to their home, they will faint in the way; and
4 some of them are come from far. And his disciples
answered him, Whence shall one be able to fill these
5 men with bread here in a desert place? And he asked
them, How many loaves have ye? And they said, Seven.
6 And he commandeth the multitude to sit down on the
ground: and he took the seven loaves, and having given
thanks, he brake, and gave to his disciples, to set before
7 them; and they set them before the multitude. And
they had a few small fishes: and having blessed them,
8 he commanded to set these also before them. And they
did eat, and were filled: and they took up, of broken
9 pieces that remained over, seven baskets. And they
were about four thousand: and he sent them away.

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**2. three days.** By which time they had consumed all the food they had brought. Their eagerness to be with Jesus was bringing them into straits, and his compassion was roused, all the more because some had far to go before they could reach their homes.

**4. Whence shall one be able to fill these men with bread?** The deficiencies of the disciples are never concealed. Their question betrayed their forgetfulness and the little they had yet learned. It is to be noticed also that it is not quite the same as their question on the previous occasion. Then their difficulty was about the large sum of money that would be needed to purchase provisions. Here it is the difficulty of finding anywhere in the sparsely-peopled district in which they were now a sufficient supply for such a multitude of mouths.

**6. he commandeth the multitude to sit down.** On this occasion he gives his instructions not to the disciples, but directly to the people themselves. Neither is there any reference now to the *green grass*. They are seated 'on the *ground*.'

**8. seven baskets.** The basket used on this occasion was a sort of *hamper*, a plaited basket of reeds or rope. It might be of considerable size, large enough indeed to hold a man. It was in a basket of this kind that Paul was lowered 'down through the wall' at Damascus (Acts ix. 25).

**9. four thousand.** As in the previous case Matthew adds 'beside women and children.'

And straightway he entered into the boat with his disciples, 10
and came into the parts of Dalmanutha.

And the Pharisees came forth, and began to question 11
with him, seeking of him a sign from heaven, tempting
him. And he sighed deeply in his spirit, and saith, Why 12

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**10. Dalmanutha.** This is the only passage in which this word occurs. Matthew says that Jesus 'came into the borders of Magadan' (xv. 39); where this reading of the R.V. is to be preferred to the *Magdala* of the A. V. But we know about as little of this Magadan as of Dalmanutha. The only place with a name at all like Dalmanutha is *ed-Delhemîyeh*. But that is some five miles to the south of the Lake, on the eastern bank of the Jordan and near its junction with the *Yarmûk*. Some identify Magadan with Magdala, and so with *el-Megdel* at the south end of the Plain of Gennesaret. But that, too, is uncertain.

viii. 11–13. *Further questions of the Pharisees*: cf. Matt. xvi. 1–4.

**11. the Pharisees.** Matthew says also the *Sadducees*, who have not appeared as yet as parties in any meeting with Jesus. In neither of the Gospels are we told from whence, whether from their homes in the neighbourhood of Dalmanutha or from some more distant place, these Pharisees came forth. But Jesus had been away for a time out of their parts; and now that he is back they resume their former policy with him.

**a sign from heaven.** They 'began' this policy of entangling questions again by a demand for a *sign*. Not satisfied with *miracles* as 'signs,' they ask him for a 'sign' of another kind—one from heaven, some audible or visible manifestation unmistakably from above, something different from those works which were wrought by Jesus on earth. They are not more explicit as to the *kind* of sign; but they may have had in mind the standing still of sun and moon in Joshua's case, the thunder and hail in that of Samuel, the rain in Elijah's case (1 Kings xviii. 38; 2 Kings i. 10, &c.), or the manna (cf. John vi. 30, &c.), or perhaps the peculiar 'sign,' the *Bath-Kol*, the 'daughter of the voice' or the 'daughter-voice,' of which much is made in the Rabbinical books—a heavenly voice which was supposed to have come after the cessation of O.T. prophecy, and which conveyed the testimony of heaven on special occasions. This incident is given by Luke in a different connexion (xi. 16, 29). Matthew introduces it in both connexions (xii. 38–41, xvi. 1–4).

**tempting.** That is, putting him to the test.

**12. sighed deeply,** or, 'groaned deeply.' An intensive form of the verb, occurring only here. What moved him thus painfully

doth this generation seek a sign? verily I say unto you,
13 There shall no sign be given unto this generation. And
he left them, and again entering into *the boat* departed to
the other side.

14 And they forgot to take bread; and they had not in the
15 boat with them more than one loaf. And he charged them,
saying, Take heed, beware of the leaven of the Pharisees

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was the hardened attitude of these Pharisees, which betokened the final separation between them and him, and the results thereof.

**13. he left them.** He refused them the kind of sign they sought, and turned away from them, recognizing that his ministry could have no success with such as they.

**to the other side.** Our ignorance of the position of Dalmanutha leaves it uncertain whether this was to the eastern side or to the western. Only we see that they came by-and-by to Bethsaida (viii. 22).

viii. 14-21. *Warning against the leaven of the Pharisees and the leaven of Herod.* Cf. Matt. xvi. 5-12.

**14. they forgot to take bread.** It was the duty of the disciples, and more particularly of Judas the purse-bearer, to see to the provision needed for a journey. But they had omitted to do so. Perhaps their forgetfulness was due to the haste of their departure. Matthew's account might suggest that it was when they arrived that they overlooked this plain duty. It is only Mark who notices that all they had by them was a single loaf.

**15. charged them.** The tense in the original indicates either that he proceeded to do this while they were crossing, or that he did it once and again.

**the leaven.** The use of leaven during Passover and in connexion with certain offerings (Lev. ii. 11) was strictly forbidden by the law. As a thing that was to be purged out, it readily became a figure of what was evil or corrupt. Only once in the N. T. is it used in the neutral sense, viz. in the Parable of the Leaven. Otherwise it is a figure of evil, and more particularly of secret, penetrating, insidious evil (1 Cor. v. 6, 7, 8; Gal. v. 9). The explanation given by Matthew (xvi. 12) suggests that what Jesus had specially in view on this occasion was the insidious influence of corrupt *teaching*.

**of the Pharisees and the leaven of Herod.** The repetition of the word 'leaven' indicates that two distinct kinds of evil influence are referred to. In Matthew it is the leaven of 'the Pharisees and Sadducees.' But the leaven of Herod would be akin to that of the Sadducees. The leaven of the Pharisees would

and the leaven of Herod. And they reasoned one with 16
another, saying, We have no bread. And Jesus perceiving 17
it saith unto them, Why reason ye, because ye have no
bread? do ye not yet perceive, neither understand? have
ye your heart hardened? Having eyes, see ye not? and 18
having ears, hear ye not? and do ye not remember?
When I brake the five loaves among the five thousand, 19
how many baskets full of broken pieces took ye up?
They say unto him, Twelve. And when the seven 20
among the four thousand, how many basketfuls of broken

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be the influence of their religious arrogance, their formalism, and the like, but here particularly that of their narrow, rigorous, unspiritual teaching. The leaven of Herod would be the pernicious influence of the worldliness and licence that go with unbelief.

**16. reasoned.** They kept talking with each other about the Lord's warning, but took him to speak only of their neglect to have bread with them.

**17. do ye not yet perceive, neither understand?** There is a tone of reproach or censure in the question. Even after all that they had witnessed they had not yet learned to reflect and take in the real meaning of things. In Matthew (xvi. 8) it is the defect of their faith that is made prominent. What they had already seen him do in supplying need should have taught them to trust him more, and not to let their thoughts run as they had been doing on this lack of provision.

**18. Having eyes, see ye not?** The best arrangement of the clauses in verses 18, 19 probably is this—'Having eyes, see ye not, and having ears hear ye not? And do you not remember, when I broke the five loaves among the five thousand, how many baskets full of fragments you took up?'

**19. baskets full.** The narrative, in its references to the two miracles, carefully preserves the distinctions between the five thousand and the four thousand, and between the five fishes and the seven, and (what is more remarkable) between the kinds of basket used on the two several occasions, as brought out in the separate accounts already given. The R. V. calls attention to this last fact by giving the rendering 'baskets full' in verse 19 (with reference to the wicker basket in the case of the five thousand), and the rendering 'basketfuls' in verse 20 with reference to the larger basket or hamper in the case of the four thousand. Wycliffe's translation is curious. He gives 'coffens ful of broken mete' in the one case, and 'lepis of broken mete' in the other.

21 pieces took ye up? And they say unto him, Seven. And
he said unto them, Do ye not yet understand?
22 And they come unto Bethsaida. And they bring
to him a blind man, and beseech him to touch him.

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**21. do ye not yet understand?** Even after their experience of these *two* miracles they had remained obtuse, and had learned neither to trust him better nor to take in the real meaning of his words. Matthew's account is more detailed and explanatory at this point. It gives the question of Jesus in a fuller form, and it states that at last the disciples did come to see that in speaking to them of the leaven he had the corrupt teaching of the Jewish sects in view, not the mere matter of bread (xvi. 11, 12).

viii. 22-26. *Restoration of sight to a blind man at Bethsaida.* The second of the two miracles which are recorded only by Mark. In this case, as in the former (the healing of the deaf-mute in Decapolis), the miracle is done apart from the multitude, in a gradual way, and with the help of tangible means.

**22. unto Bethsaida.** They had come to 'the other side' from Dalmanutha. But as the position of Dalmanutha is unknown, the question is left so far open as to whether this Bethsaida is on the eastern side of the lake or on the western. As Jesus proceeded from this Bethsaida to 'the villages of Cæsarea Philippi,' it is probably Bethsaida Julias, on the north-eastern shore, that is meant. It is objected that Bethsaida Julias was a *city*, whereas this Bethsaida is called a 'village.' But the elevation of the north-eastern town to the rank of a city was of recent date, and the old familiar title may have survived among the people.

**a blind man.** So far as Mark's record goes, this is the first case of the kind brought to Jesus. Mark also reports the case of Bartimæus (x. 46, &c.) Each of the Gospels selects one or more out of the number of such miracles for detailed narration. Matthew, e. g. records the instances of the two blind men in the house (ix. 27-31), and the two blind men near Jericho (xx. 30-34); Luke that of the blind beggar at Jericho (xviii. 35-43); John that of the man born blind (ix. 1-41). But that Jesus did many more works of healing in the case of the infirmity of blindness than are reported at length in the Gospels appears from the briefer accounts of the possessed man who was both blind and dumb (Matt. xii. 22), and the blind and lame whom he healed in the temple (Matt. xxi. 14), and from the reference made by Jesus to the blind receiving their sight in his answer to John's disciples (Matt. xi. 5; Luke vii. 21).

Blindness and ophthalmia have always been commoner troubles in the East than in the West. The conditions of climate and life account

And he took hold of the blind man by the hand, and 23
brought him out of the village; and when he had spit
on his eyes, and laid his hands upon him, he asked
him, Seest thou aught? And he looked up, and said, 24
I see men; for I behold *them* as trees, walking. Then 25

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for this. The Mosaic law had special provisions for the protection of the blind (Lev. xix. 14; Deut. xxvii. 18). The word 'blind' or 'blindness' occurs no less than thirty-six times in the literal sense in the N. T., not to speak of its figurative use. Sightless, blear-eyed, fly-infected, miserable men and women often confront one in Syrian towns and villages, and make one of the most distressing spectacles in Eastern life.

**23. took hold.** The deaf-mute was taken aside; the blind man is led by the hand.

**out of the village.** At this period of his ministry Jesus seems to have taken special precautions against a publicity which might prejudice his work or drive it to a premature issue. But in taking this man so carefully and deliberately apart from the noisy, excitable crowd he had regard also, as the injunction in ver. 26 suggests, to the man's own mental condition.

**spit on his eyes.** As in the case of the deaf-mute. These are the only two occasions on which Jesus applies the moisture of his mouth in this way. 'He links on his power' (says Archbishop Trench) 'to means already in use among men; working through these means something higher than they could themselves have brought about, and clothing the supernatural in the forms of the natural. Thus he did, for example, when he bade his disciples to anoint the sick with oil—one of the most esteemed helps for healing in the East.'

**laid his hands upon him.** The appeal had been that he might *touch* him. To aid and stimulate the man's faith, which may well have been dull and inert, he responds to the appeal and does even more.

**24. looked up.** The first and most natural thing to do when such a question is put to him. Instinctively he would raise his eyes.

**I see men; for I behold** them **as trees, walking.** This rendering of the R. V. is better than that of the A. V., 'I see men as trees walking,' which overlooks the 'for.' Better still is the rendering, 'I see the men, for like trees I perceive persons walking about' (Meyer), or 'I see men, for I perceive objects like trees walking' (Swete). His answer to the question was prompt. It was that now he had his sight. He gave his reason for saying this, namely, the fact that he could discern large objects in motion.

again he laid his hands upon his eyes; and he looked stedfastly, and was restored, and saw all things clearly.
26 And he sent him away to his home, saying, Do not even enter into the village.

He judged they must be men, though they looked like trees, because they were walking about. But his vision was yet imperfect. He did not see things distinctly and in their real proportions. 'Certain moving forms he saw about him, but without the power of discerning their shape or magnitude—trees he should have accounted them from their height, and men from their motion' (Trench). Even in Mark's narrative there is nothing more life-like, no more truthful, realistic reproduction of a scene than this. The experience of the healed man, the first rawness and uncertainty of his vision, the appearance of things in unnatural dimensions and indistinct outline, are all true to nature and to medical testimony. It is not said whether the man was blind from birth or had lost his sight. The description corresponds better perhaps with the case of one born blind. On the other hand, what the man says about *trees* and *men* and the use of the word 'restored' might suggest that once he had seen, and that he still had some vague recollections of the look of things.

**25. again he laid his hands upon his eyes.** It required two applications of the hands before the cure was complete. So gradual was the work of restoration. It needed time, and touch, and concentrated attention on the part of the subject to interpret the new sensations. Archbishop Trench refers to Cheselden's account of the cure of a man who had been blind from birth—'When he first saw,' the report proceeds, 'he knew not the shape of anything, nor any one thing from another, however different in shape or magnitude; but being told what things were, whose forms he before knew from feeling, he would carefully observe, that he might know them again.'

**he looked stedfastly.** The term here is the one which is rendered 'see clearly' in our Lord's charge regarding the beam and the mote (Matt. vii. 5; Luke vi. 42). It describes the act of *fixing* one's eyes on an object with the view of discerning distinctly what it is.

**saw all things clearly.** This word 'clearly,' of which this is the only occurrence in the N. T., conveys the idea of *distance*. The cure was now complete. It was so perfect that the man could see things near and far distinctly.

**26. Do not even enter into the village.** The man did not belong to the village. He had been brought to it and Jesus himself had led him out of it. The Healer now will have him go at once to his home, without mixing with the people of the village

And Jesus went forth, and his disciples, into the 27
villages of Cæsarea Philippi: and in the way he asked

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or so much as putting foot within the place. So should he have the opportunity for reflection; while the risk of public excitement and agitation, which might be hurtful to the real objects of Christ's ministry, would also be avoided.

viii. 27–30. *Visit to the neighbourhood of Cæsarea Philippi.* Cf. Matt. xvi. 13–20; Luke ix. 18–21. Here again we have the advantage of the triple narrative. And the journey was a momentous one. It took Jesus to a remote and retired part of the country, which he had not yet visited in the course of his ministry, and in which he could have the retirement which he had sought in vain elsewhere. It was undertaken when opposition was sharpening and the crisis of his life was drawing on. It gave him opportunity also to bring matters to a point with his disciples with regard both to his Person and to his Passion. His way took him northwards along the course of the Jordan, as far almost as its sources, beyond the waters of Merom and twenty-five miles or thereby above the Sea of Galilee. It brought him into one of the most remarkable parts of the Holy Land—a region of deep solitudes, where Nature also is seen in her grandest and fairest forms.

**27. Cæsarea Philippi.** So called to distinguish it from another Cæsarea, the *Cæsarea Palestinæ*, or the 'Cæsarea on the Sea,' the city north of Jaffa in which St. Paul was imprisoned. It got the name *Cæsarea* in honour of the Emperor Augustus Cæsar, and the *Philippi* was added in honour of Philip the tetrarch of Trachonitis, who had rebuilt it and had made it splendid with altars, and statues, and votive images. In remote antiquity the site had been occupied, it is thought, by a city which is identified by some with the Baal-Gad of Joshua (xi. 17, xii. 7, xiii. 4), by others with the Baal-Hermon of Judges (iii. 3) and 1 Chronicles (v. 23). Later it was occupied by a town known as Paneas (the modern Banias) from the Paneion, a sanctuary of Pan in a deep cavern in the neighbourhood (Josephus, *Antiq.* xv. 10. 3). Planted at the foot of the Lebanon on a terrace 1,150 feet above sea-level, surrounded by groves of oaks and poplars, with fertile plains stretching westwards, and the snowy Hermon to the north-east, it has a grand, romantic beauty beyond any other town in the land. 'Almost a Syrian Tivoli' is Dean Stanley's description of it.

**in the way he asked his disciples.** He draws from them their ideas of himself. It is the first time that he questions the Twelve directly about himself. The occasion is one of such solemn moment that he prepared himself for it by prayer, as we gather from Luke (ix. 18). So had he done also before he went

his disciples, saying unto them, Who do men say that
28 I am? And they told him, saying, John the Baptist: and
29 others, Elijah; but others, One of the prophets. And
he asked them, But who say ye that I am? Peter
answereth and saith unto him, Thou art the Christ.
30 And he charged them that they should tell no man

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on his first circuit among the synagogues of Galilee (Mark i. 35), and before he chose the Twelve (Luke vi. 12).

**Who do men say that I am?** His first question was about the opinions of others. The reply of the disciples shewed how various these were, and how different were the impressions produced by his works.

**28. And they told him.** The Baptist risen from the dead, the Elijah who was to return, one of the line of the prophets—these were some of the estimates formed of him. Matthew adds *Jeremiah*, the prophet who had come to be regarded as in some respects the greatest of all. But it is not said that any of the people took him to be the Messiah. Compare the similar explanations recorded in vi. 14, 15.

**29. But who say ye that I am?** Now he will have their own view—'But ye—who say ye that I am,' as the order of the words puts it.

**Peter answereth.** All three Synoptists make Peter the spokesman.

**Thou art the Christ.** In Matt. it is 'Thou art the Christ, the Son of the living God' (xvi. 16), and in Luke it is 'The Christ of God.' But the confession is the same, though the reports differ slightly as to the precise terms. It is to be observed also that according both to Matthew and to John there had been earlier confessions by the disciples of Jesus as 'the Son of God' (Matt. xiv. 33), and 'the Holy One of God' (John vi. 69); and that the Fourth Gospel indeed speaks of Simon as recognizing Jesus to be the Messiah when he first followed him (John i. 41). The confession is now made by Peter in name of the disciples, in response to the Master's own question and in the most explicit terms. It was their solemn, formal, convinced acceptance of him as the Messiah; and the scene of this momentous declaration was the neighbourhood of a heathen city dedicated of old to Pan, and in Christ's time to the deified Augustus. Mark omits the benediction pronounced on Peter and the promise made him, which Matthew records (xvi. 17-19)—proof sufficient that the Second Gospel was not written with a Petrine tendency or in the interests of Peter and a party following him.

**30. charged them.** A strong word, usually conveying the idea

of him. And he began to teach them, that the Son 31
of man must suffer many things, and be rejected by
the elders, and the chief priests, and the scribes, and

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of rebuke. The silence was enjoined because the times were not yet ripe for a public and general declaration of his Messiahship. It was possible to do that prematurely, and at the cost of disaster.

viii. 31–33. *The Announcement of the Passion and the Rebuke of Peter*; cf. Matt. xvi. 21–23; Luke ix. 22. The confession has been made. The time will come, though it is not yet, for the proclamation of the claims thus recognized. What is involved in that confession is from this time forth disclosed to the disciples as they were able to receive it.

**31. began to teach them:** this marks the occasion as one that made an important turning-point in Christ's work. He was to give now a new direction to his training and instructing of the Twelve.

**must:** the word expresses the moral necessity, the Divine plan, in his career. It is used also on other decisive occasions in his life, as Luke specially notices, e. g. when the consciousness of his peculiar relation to God first expresses itself (Luke ii. 49), at the beginning of his ministry (Luke iv. 43), after his resurrection (Luke xxiv. 26); cf. also John ix. 4.

**suffer many things:** so in Matt. xvi. 21; Mark ix. 12; Luke ix. 22, xvii. 25.

**rejected:** perhaps with reference to Ps. cxviii. 22. The word means properly an official rejection—a rejection after trial.

**elders:** here in the official sense of members of the Sanhedrin, the supreme ecclesiastical court or council in Jerusalem—those members of that body who were neither chief priests nor scribes. They might be either laymen or priests.

**chief priests:** the most distinguished representatives of the Jewish priesthood, and the leading members of the supreme court. They belonged to the sacerdotal aristocracy, and were mostly, though not exclusively, of the party of the Sadducees.

**scribes:** the professional lawyers, mostly, though not exclusively, Pharisees. See on chap. i. 22 above. These were the three distinct classes that made up the membership of the Sanhedrin. In most cases where they are named together in the N.T. the chief priests are mentioned first. There are a few cases in which this order is not kept (Matt. xvi. 21; Luke ix. 22, xx. 19, in addition to the instance here in Mark), and only two in which the chief priests are not named at all (Matt. xxvi. 57; Acts vi. 12). The enumeration is made here in a form that particularizes each of the three parties in the Sanhedrin as involved in the acts referred to.

32 be killed, and after three days rise again. And he spake the saying openly. And Peter took him, and
33 began to rebuke him. But he turning about, and seeing his disciples, rebuked Peter, and saith, Get thee behind me, Satan: for thou mindest not the things of God,
34 but the things of men. And he called unto him the

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**after three days:** so again in ix. 31, x. 34. Matthew says 'the third day' (xvi. 21). But that the two expressions mean the same thing is shewn by Matt. xxvii. 64. Cf. Hosea vi. 2.

**32. openly:** that is in plain terms, not in parable or indirectly, and in presence of all. Cf. John xi. 14. This statement is given only by Mark. Jesus had not been wholly silent on these things before, but had spoken with reserve and by figure or suggestion, as is seen e.g. from John ii. 19, iii. 12-16, vi. 47-56, and in the mention of the bridegroom (Matt. ix. 15; Mark ii. 20).

**took him:** put his hand on him and took hold of him so as to take him aside. The idea of *suffering*, of what betokened failure, in the case of him whom he had just confessed to be the Christ was still strange to Peter; and that Jesus should speak of it with such frankness and publicity was more than he could bear. He will take him apart, out of the hearing of others, and remonstrate with him.

**rebuke him:** the words of the remonstrance are given by Matthew (xvi. 22).

**33. turning about:** cf. v. 30; John xxi. 20; Acts ix. 40; Rev. i. 12. Another of Mark's vivid strokes. At Peter's touch and speech Jesus turns sharply round as if to address him. In doing so his eye rests on the disciples watching what was passing. He directs his rebuke to Peter, but to him as the spokesman for all. Matthew and Mark both mention that it was Peter who was reproved. Mark who omits the honour done to Peter by Jesus on the occasion of his confession, does not fail to tell of the sharp reproof that followed so soon.

**Get thee behind me, Satan:** the very words used by Jesus in the temptation (Matt. iv. 10; Luke iv. 8). In Peter's remonstrance Jesus saw a repetition of the temptation to follow a worldly course by which Satan had tried him in the wilderness.

**mindest.** Better than the A.V. 'savourest,' an old English word, derived from the Latin through the French, meaning to *discern* and *relish*. Peter's hasty and officious act betokened a lack of spiritual understanding and liking—a mind far away yet from the mind of God.

viii. 34—ix. 1. *Declaration of self-denial even unto death as the condition of discipleship, and the secret of the gain of life.* Cf. Matt. xvi. 24-28; Luke ix. 23-27.

multitude with his disciples, and said unto them, If any man would come after me, let him deny himself, and take up his cross, and follow me. For whoso- 35
ever would save his life shall lose it; and whosoever

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**34. the multitude:** even in these remote, heathen parts, Jesus had crowds of curious spectators and listeners. He turns now from the disciples and from the mystery of his own Passion to the mass of the unattached and to another subject. He even calls them to him and addresses to them words of larger meaning suited to all.

**take up his cross:** Luke adds 'daily.' Probably Jesus had spoken of the *cross* before this to his disciples (Matt. x. 38), but not, as far as appears, to those outside. Neither then nor now did he speak of the cross as the way of death for himself; nor has he yet spoken of suffering at the hands of any but Jews. Crucifixion was the Roman mode of capital punishment. The word about taking up the *cross* must have carried with it repellent, terrifying ideas. It expressed the call to a denial of self that meant the utmost conceivable pain. It has been asserted by some that only now did our Lord clearly foresee his own Passion. But apart from the proper reference of his words on this occasion, we have testimonies in the Gospels to the fact that he had spoken of it, at least in terms foreshadowing it, before this, as e. g. in the hidden saying about the temple of his body (John ii. 20, 21); the words to Nathanael about the destiny of the Son of man to be 'lifted up' (John iii. 14); the declaration about the giving of his flesh and blood (John vi. 51–56); and the statement about the bridegroom being 'taken away' which is given in all the three Synoptists (Matt. ix. 15; Mark ii. 20; Luke v. 35).

**35. life:** or 'soul,' as in the margin of the R. V. The word rendered 'soul' (*psyche*) is different from that rendered 'spirit' (*pneuma*). *Soul* is the term used in Scripture to designate the *self*, the conscious personal life. It means life embodied, as the other means life animating. 'Spirit is life as coming from God; soul is life as constituted in man. Consequently, when the individual life is to be made emphatic, "soul" is used' (Laidlaw, *The Bible Doctrine of Man*, p. 69). Thus, too, in connexions like the present, the latter term may express the *self* in two different aspects, a lower and a higher, or the *life* as mere life, and as the good of life—life worthy of the name. It is to be observed also that this is not the only time that this far-reaching declaration about *saving* and *losing* one's life was made by our Lord, according to the Gospel records. See Matt. x. 39; Luke xvii. 33; John xii. 25. It is, indeed, one that bore to be repeated, and that might be called forth by more than one occasion.

shall lose his life for my sake and the gospel's shall
36 save it. For what doth it profit a man, to gain the
37 whole world, and forfeit his life? For what should
38 a man give in exchange for his life? For whosoever
shall be ashamed of me and of my words in this
adulterous and sinful generation, the Son of man also
shall be ashamed of him, when he cometh in the

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**for my sake:** words spoken simply and calmly, but revealing his consciousness of a supremacy beyond the highest human measure, making devotion to himself the first of duties and the life which is a gain worth any cost.

**and the gospel's.** It is only Mark who uses the word 'gospel' thus without any addition or definition.

**36. gain the whole world.** The contrast passes now from the *life saved* and the *life lost* to the *world gained* and the *life forfeited.* The term 'world' here has not the deep, mystical sense it has in the writings of John. It is the 'world' in the common sense of the word, the material, visible world or system of things with all it has to offer. In the experiences of the wilderness, Jesus himself had been tempted to gain the world by forsaking his proper mission and forgetting his relation to God. 'Forfeit' is the proper rendering here in the clause 'forfeit his life.' For the word expresses not mere loss, but loss coming by penalty inflicted.

**37. For what should a man give in exchange:** or, 'as an exchange.' It is an argument for the profitlessness of the gain of the whole world from the fact that it is at the cost of a loss that cannot be repaired. Once the life is gone, nothing can buy it back.

**38. For whosoever shall be ashamed.** The statement becomes yet more definite, and points to yet larger claims on the part of the speaker. It brings the question of loyalty to Christ to the final test of his own judicial prerogative. When that test is applied the just equalities of things will be seen. Then shame shall be met by shame, and he who disowns shall himself be disowned.

**when he cometh:** the N.T. speaks of a 'coming' or 'presence' of Christ, which it describes as an objective event of the future, a visible return of Christ which is connected with the raising of the dead, the last judgement, and the establishment of the kingdom of God in its final completeness and glory (Matt. xxiv. 3, 37, 39; 1 Thess. iii. 13, iv. 15, v. 23; 2 Thess. ii. 1, 8; 1 Cor. i. 7, xv. 23; Jas. v. 7; 2 Pet. i. 16, iii. 4; 1 John ii. 28, &c.). It also speaks of the kingdom of God, of the day of the Lord, and glory of his Father with the holy angels. And he 9 said unto them, Verily I say unto you, There be some here of them that stand *by*, which shall in no wise taste of death, till they see the kingdom of God come with power.

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of the Lord himself as 'coming' (Matt. x. 28, xxiv. 30, 42; Luke xvii. 20, xxii. 18; John xxi. 22; Acts ii. 20; 1 Cor. xi. 26, &c.). This 'coming' is associated with the end of the world, but also, as it appears, e. g. in Matt. xxiv, xxv, with the destruction of Jerusalem. The prophecies of the O. T. brought events together which the course of history proved to be separated from each other in time. They looked forward to the judgements of the near future, and saw in these preliminary and partial acts of judgement on the nations the coming of the kingdom of God, which was at last to be supreme. So in the intimations made by the N. T. on the subject of the Last Things, judicial acts or redemptive acts of decisive significance, like the destruction of the Temple or the presence of the Lord in the special gift of the Holy Spirit, are described as 'comings' of the Lord, and are identified with that final Advent to which in principle they belonged. See also on chap. xiii.

**in the glory of his Father with the holy angels.** Matthew attaches the definite statement of *judgement* as well as glory—'then shall he render unto every man according to his deeds' (xvi. 27). The glory which the Son of man sees before him is given by Luke as 'his own glory, and *the glory* of the Father' (ix. 26).

ix. **1. And he said unto them.** This verse belongs to the preceding. It is by mistake that it has been made the beginning of a new chapter. The mal-arrangement has been due to taking the words 'And he said unto them' as the introduction to a new paragraph. Or it may have been occasioned by the idea that what Jesus said about his 'coming' had its fulfilment in the event of the transfiguration.

**taste of death.** That is, experience it: cf. Job xx. 18; Ps. xxxiv. 8; Heb. ii. 9. The announcement recorded in this verse is given in all three Synoptists; most simply in Luke, who says only 'till they see the kingdom of God'; more precisely in Matthew—'till they see the Son of man coming in his kingdom'; most definitely in Mark—'till they see the kingdom of God come (i. e. already come) with power.' This is what *some* of the by-standers are to see in their lifetime. How was this prediction fulfilled? Some say, in the coming of the Spirit and the first triumphs of the Gospel. Others, in the manifestation of the glory of the Son of man in the transfiguration. But the prophetic

2 And after six days Jesus taketh with him Peter, and James, and John, and bringeth them up into a high mountain apart by themselves: and he was

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words seem to point beyond an event so immediate, one indeed that was to take place within a week. In the final Advent at the end of the world, according to others; or in the destruction of Jerusalem and the displacement of the ancient Jewish dispensation. This last interpretation suits sufficiently well both the nature of prophetic discourse (which sees the decisive event in preliminary events of the same kind) and the indication of time.

ix. 2-8. *The Transfiguration.* Cf. Matt. xvii. 1-13; Luke ix. 28-36. This exceptional event in our Lord's ministry is recorded by all three Synoptists, and is referred to distinctly in 2 Pet. i. 16-18. The three evangelical reports give substantially the same account of the incident. They have much in common also in the terms. The resemblance between Matthew and Mark is particularly close, while the language of the third Gospel has more a character of its own. Each of the Evangelists also has something peculiar to himself. Only Matthew, e. g., tells us that the disciples fell on their faces when they heard the voice, and that Jesus came and touched them, and said, 'Arise, and be not afraid.' To Luke alone we owe the mention of the facts that Jesus ascended the mount to *pray*, and that it was when he was *praying* that he became transfigured. The same Evangelist is the only one who notices that Moses and Elijah talked of the Lord's 'decease which he was about to accomplish at Jerusalem,' and that 'Peter and they that were with him were heavy with sleep.' In the description of the garments Mark intensifies the sense of their glistering whiteness by adding the words 'so as no fuller on earth can whiten them.'

**2. after six days.** So also in Matthew. But in Luke it is 'about eight days'—a less precise statement, as is indicated by the 'about,' and one not inconsistent with the other.

**Peter, and James, and John.** The same select witnesses as were with him in the death-chamber in the house of Jaïrus.

**a high mountain.** The 'holy mount': cf. 2 Pet. i. 18. Luke says simply 'the mountain.' Ancient tradition in one form identifies this mountain with the Mount of Olives. But the description 'high' could not apply to that; and the narratives point to a different part of the Holy Land, as they shew Jesus to have been in Galilee both before and after the event. A much more important tradition makes it Mount Tabor. This meets some of the conditions of the case; and being followed by Cyril of Jerusalem, Jerome, and other ancient authorities, it became widely

transfigured before them: and his garments became 3
glistering, exceeding white; so as no fuller on earth
can whiten them. And there appeared unto them 4

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accepted. Tabor is of some height (about 1,700 or 1,800 ft.); it has a commanding position, rising as it does out of the plain of Esdrælon; and it is not at an impossible distance from the locality in which Jesus last was. But there are serious objections to it. It is not likely that Jesus could have found on it the solitude he sought; for there appears to have been at this time a fortified town or village on it (Josephus, *Jew. War*, iv. 1. 8, ii. 20. 6; *Antiq.*, xiv. 6. 3). And further we see that Jesus was last in the parts about Cæsarea Philippi in the far north, and we learn that after the Transfiguration he travelled through Galilee to Capernaum (Mark ix. 30, 33; Matt. xvii. 22, 24). But it is not probable that he should have gone all the way from Cæsarea Philippi to Tabor, passing Capernaum there and making his way back to that city after the event. Hence the best scholars now conclude in favour of Mount Hermon—a 'high mountain' indeed, for it rises over 9,000 ft.; near enough to Cæsarea Philippi to be easily reached from thence in a few days; and in all respects a fit scene for such an event.

**transfigured.** The change came over him when he was *praying* (Luke ix. 29); as it was also when he was praying that the heavens opened, and the Holy Ghost descended on him at his baptism (Luke iii. 21). The change is described most definitely by Matthew and Mark as a 'transformation' (Luke says simply 'the fashion of his countenance was *altered*') or a change to the effect that he was 'transfigured,' as all the English versions from Wycliffe's have agreed to render it. The O. T. has its parallel case in the shining of the face of Moses which was due to his speaking with the Lord on the Mount (Exod. xxxiv. 29). The face of Stephen was seen 'as it had been the face of an angel' (Acts vi. 15). And in instances less exalted there is at times a transfiguration of the countenance which is the effect of rapt communion with God.

**3. glistering:** the word does not occur again in the N. T., but elsewhere it is used of the 'flashing of burnished brass or gold' (1 Esdras viii. 56; 2 Esdras viii. 27) as Dr. Swete notices, 'or steel (Nahum iii. 3), or of sunlight (1 Macc. vi. 39).'

**exceeding white.** The A. V. adds 'as snow,' appropriate to the appearance of Hermon, and perhaps suggested by it, but without sufficient documentary authority.

**no fuller on earth can whiten them.** Mark describes only the appearance of the garments, and this touch is peculiar to him. Matthew tells us that 'his garments became white as the light.'

Elijah with Moses: and they were talking with Jesus.
5 And Peter answereth and saith to Jesus, Rabbi, it is
good for us to be here: and let us make three tabernacles;
one for thee, and one for Moses, and one for
6 Elijah. For he wist not what to answer; for they
7 became sore afraid. And there came a cloud over-

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but notices also the change upon the person—'his face did shine as the sun.'

**4. Elijah with Moses.** Representatives of the two great stages of O. T. revelation, Prophecy and the Law. It was expected that Elijah was to come, but here another has come with him—Moses, of whose return the prophets said nothing. That is what surprised Peter, and through Peter's recollections it has left its impression on Mark's narrative.

**talking with Jesus.** Luke gives the subject (ix. 31). It was the event of which Jesus had just begun to speak openly.

**5. Peter answereth.** To the occasion, that is to say, or to words left unuttered or at least unrecorded. Peter is the spokesman in all three Synoptists. From Luke we gather that Peter broke in with his proposal that they should stay on just when Elijah and Moses were withdrawing (ix. 33).

**Rabbi.** Mark gives the original Aramaic address; for which Matthew gives 'Lord,' and Luke a word of his own, 'Master,' different from both and not conveying so definitely the idea of *teacher*.

**three tabernacles**, or 'booths.' These were made by intertwining the branches of trees, and on the slopes of Hermon there would be brushwood enough for such a purpose. Perhaps Peter had in mind the Feast of Tabernacles (Lev. xxiii. 40, &c.): 'He would anticipate it by a week spent on this leafy height in the presence of the three greatest masters of Israel' (Swete). He spoke vaguely, with no very clear ideas beyond this, that it was 'good' for him and his brethren to be where they were, and 'good' for them to remain in the presence of these three.

**6. he wist not what to answer.** The same is said of the chosen three in the Agony of the Garden (xiv. 40). A scene so wholly outside his experience, so overwhelming with its unwonted glory and mystery, dazed Peter. He spoke he knew not what, overcome by the terror, in which also James and John shared—'for they became sore afraid.'

**7. there came a cloud.** Instead of an answer to Peter's well-meant but only half-coherent proposal, a cloud, 'a bright cloud' (Matt. xvii. 5), swept down upon the scene and overshadowed them all—not merely Jesus, and Elijah and Moses, but the disciples

shadowing them: and there came a voice out of the cloud, This is my beloved Son: hear ye him. And 8
suddenly looking round about, they saw no one any more, save Jesus only with themselves.

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also; for 'they feared,' Luke tells us, 'as they entered into the cloud' (ix. 34). The cloud came while the words were yet on Peter's lips—'while he was yet speaking' (Matt. xvii. 5), 'while he said these things' (Luke ix. 34). The *overshadowing* cloud recalls the cloud that 'covered the tent of meeting,' by reason of which Moses was 'not able to enter' (Exod. xl. 34, 35). Mention is made also of the 'cloud' in the case of the Ascension (Acts i. 9), and of the 'clouds' in the announcement of the Second Coming (Mark xiii. 26, xiv. 62; Rev. i. 7). In the O. T. the 'cloud' is associated with special manifestations of God, as in the wilderness (Exod. xvi. 10, xix. 9, 16, xxiv. 15; Lev. xvi. 2; Num. xi. 25), and at the dedication of the Temple (1 Kings viii. 10). The later Jewish writings indicate that there was a belief that it was to reappear in the time of the Messiah (2 Macc. ii. 8).

**a voice out of the cloud.** The voice was heard also at the Baptism of Jesus. There it was meant for Jesus himself; here it is addressed to the disciples. All three Synoptists report the addition—'hear ye him.' This 'hear ye him' spoke of a new duty and a new relation. The men of the old Israel had listened to Moses and the Prophets. Those who were to be the beginning of the new Israel were to listen to Christ, the final utterer of God's mind (Heb. i. 1). In 2 Peter the voice is mentioned, and is described as having come 'from the excellent glory,' and to have been 'heard come out of heaven' by the Apostles (i. 17, 18). Matthew adds that the disciples 'fell on their face, and were sore afraid' (xvii. 6). The terrors already kindled by the scene generally, and especially by the entering into the cloud, were brought to their height by the voice breaking out of the cloud.

**8. suddenly looking round about, they saw no one.** The awful scene ended as unexpectedly as it had begun. All vanished as at a touch, and only Jesus as they had known him was seen. It was only when Jesus touched them as they lay prostrate and stupefied with terror, and spoke his own word of cheer, that they were relieved of their fears and lifted up their eyes again. The discovery was immediately made that the vision was gone, and things were again as they had been (Matt. xvii. 7, 8).

The report of this incident, resting upon the coincident testimony of three narratives, each with its own marks of independence, and at least one of them reproducing the recollections of an eye-witness, cannot be explained away as an imaginative version of merely

9 And as they were coming down from the mountain, he charged them that they should tell no man what things they had seen, save when the Son of man should

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natural phenomena, or as the highly-coloured record of mistaken impressions. Least of all can it be explained away as a mythical growth. For the idea of a suffering, dying Messiah was abhorrent to the Jew, and there was nothing in the popular Jewish conception of the great expected King that could form the nucleus on which the mythological faculty might work till it produced a story like this, having the 'decease' of Jesus as its heart. The event meant much for Jesus himself. This change was not the object with which he ascended the mountain, nor is anything said to suggest that he looked for it. His object was to pray, and thereby to prepare himself at this crisis of his ministry for the Passion that was before him. The glory came to him when he was so engaged, as angelic help came to him in the Temptation and in the Agony; and it strengthened him for his course. But the event meant much also for the Apostles. They, too, had reached a crisis in their calling. They had made their confession of their faith, and they had been staggered by the announcement of his way of suffering. They did not see all that happened on the mount; for Luke tells us that they were 'heavy with sleep,' and that it was only 'when they were fully awake' that 'they saw his glory.' But what they did see and hear was an important element in their training. They had a glimpse at least of the glory that was within and behind the lowliness of the Master; and it gave them the assurance, in after years of trial and separation, that they 'did not follow cunningly devised fables' when they looked for 'the power and coming' of Christ, and made the same known to others (2 Pet. i. 16).

ix. 9-13. *Questions regarding the resurrection of the dead and the coming of Elijah*: cf. Matt. xvii. 9-13. Of what passed as Jesus and the three were on their way down from the mountain Luke tells us nothing. He simply remarks that these witnesses of the Transfiguration 'held their peace, and told no man in those days any of the things which they had seen' (Luke ix. 36).

**9. as they were coming down.** From Luke's mention of what took place 'next day' (ix. 37) we may infer that the descent took place the day after the Transfiguration, and early in the day.

**charged them.** The injunction to silence which had been laid on others who would have proclaimed his miracles is now laid upon the chosen three with regard to the mighty work done on himself. But in this case there is a limit—till he is risen. Of that event, his Resurrection, these men were to be witnesses and preachers.

have risen again from the dead. And they kept the 10
saying, questioning among themselves what the rising
again from the dead should mean. And they asked 11
him, saying, The scribes say that Elijah must first
come. And he said unto them, Elijah indeed cometh 12
first, and restoreth all things: and how is it written of
the Son of man, that he should suffer many things and

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**10. kept the saying.** That is, they did not neglect this prohibition, but held fast to it. So Luke says 'they held their peace.'

**questioning among themselves.** Though they were faithful to Christ's charge and told no man, they had discussions among themselves about the rising of the dead. These could scarcely be about a resurrection of the dead generally; for the doctrine of a resurrection was nothing unfamiliar, being one of the chief tenets of the great Pharisaic party. They must have been about the strange idea of a resurrection in the case of Jesus, implying unwelcome and perplexing thoughts of the death of their Messiah.

**11. they asked him.** They had a further difficulty, which was suggested probably by the appearance of Elijah on the Mount of Transfiguration. And on this they interrogate Jesus. The scribes (founding no doubt on Mal. iii. 1, iv. 5) taught them that Elijah was to come before the Messiah himself. But here was an appearance of Elijah *after* the Messiah's advent, and furthermore Jesus had charged them to say nothing of it. What were they to make of this?

**12. Elijah indeed cometh first.** Jesus replies that it is true indeed as the scribes said, but that they did not give the whole truth. Elijah was to come before the Messiah; and he was to 'restore all things,' that is to say, to initiate a great moral renovation of Israel which would prepare the way for Messiah (Mal. iii. 2–4, iv. 6). But there was more in their Scriptures than that. They spoke not only of the prophet who was to precede Messiah, but also of suffering and rejection as destined for Messiah himself.

*The title 'the Son of Man.'* The N. T. says nothing of the origin of this great title, nor does it explain its meaning. There is much diversity of opinion, therefore, on the subject, and it cannot be said that, even after all the patient inquiry that has been expended on it, all things are clear.

With respect to the *use* of the term, it is enough to say that there is a marked difference in this matter between the O. T. and the N. T. In the O. T. the phrase 'son of man' is often simply a synonym for *man*—a member of the human family, and with special reference to the frailty and dependence of man (Num. xxiii. 19; Job xxv. 6, xxxv. 8; Ps. cxliv. 3; Isa. li. 12, &c.). But in the prophecy of Ezekiel it is used over ninety times as the name by which the prophet is addressed. Also in the Book of Daniel it appears in the description of the 'one like unto a son of man' who receives 'dominion, and glory, and a kingdom, that all the peoples, nations, and languages should serve him' (vii. 13, 14). In the N. T., again, its use is singular and of great interest. It is our Lord's chosen designation of himself. With the exception of one occurrence in Acts (vii. 56), the quotation in Heb. ii. 6, and perhaps two passages in the Apocalypse (Rev. i. 13, xiv. 14) it is found only in the Gospels; and, with the exception of Stephen's case in the passage in Acts, and these possible occurrences in the visions of John (Rev. i. 13, xiv. 14), it is never used directly of Christ but by himself. It occurs some eighty times in the Gospels, representing at least forty distinct occasions. Its application also is varied. Sometimes it is used with special reference to our Lord's life or ministry on earth, particularly his humiliation, poverty, or sufferings; at other times with special regard to his exaltation, his glory, his return. Sometimes it is used in connexion with prerogatives exercised then on earth—such as, lordship over the sabbath, the forgiveness of sins; at other times in connexion with the prerogative of judgement in the future.

As to its origin, it appears sufficiently clear that the title goes back to the figure of the 'one like unto a son of man' seen in the Danielic vision, and that is the figure of a man above the ordinary human measure—a glorious being, the sovereign of an everlasting and universal dominion. This figure, which appears to have originally represented the people of Israel in their ideal character and victorious destiny, was understood at a very early period to betoken the Messiah. Further, in looking for the origin of the title, regard must be had to the fact that in the non-canonical Jewish writings, especially in that section of the *Book of Enoch* which is known as the 'Parables' or 'Similitudes,' the 'Son of Man' is a designation of the Messiah, and of the Messiah in the character of a superhuman being, seated on the throne beside God 'the Head of Days,' and acting as judge of men. But in addition to this the title founds also on the representation of the 'Son of Man' in Ps. viii, and probably in the enlargement of its meaning it owed something to the picture of the suffering servant of the Lord in Isaiah.

As regards its *meaning*, one of the questions specially discussed is whether it is a Messianic title in the proper sense, distinctly and definitely so, used by our Lord himself and understood by others as a name for the Messiah. The way in which the name is received on significant occasions in the N. T. (e.g. John xii. 34); the fact that our Lord disclosed his Messiahship only gradually; and the further circumstance that the title occurs repeatedly before Peter

be set at nought? But I say unto you, that Elijah 13
is come, and they have also done unto him whatsoever
they listed, even as it is written of him.

And when they came to the disciples, they saw a great 14

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and the Apostles made their great confession that Jesus was the Christ, point to the conclusion that it was not a current and well-understood Messianic name, at least not one readily taken in that sense by the people generally, and that it was used by our Lord during his Galilean ministry to veil rather than to reveal his Messianic claims, and to present him in another character. It is the select name by which he expresses the uniqueness of his personality in respect of his peculiar relation to men. On the one hand it identifies him with us, setting him before us as true man, and placing him on the plane of our common humanity. On the other hand it marks him off as different from us, not 'a son of man' simply, but '*the* Son of Man,' beside whom there is none else—one in whom manhood is seen in its realized ideal, the perfect, representative man, like us and with us in all normal human qualities, but also above us and apart from us in the completeness of his humanity and in the prerogative and authority belonging to one in a unique relation to God as well as to us.

**13. Elijah is come.** And not only is it that the coming of Elijah was foretold. It has taken place (in the case of the Baptist), and who has observed it? His fate has been to have had 'done unto him whatever men listed'—an indirect but expressive reference to Herod's cruel and arbitrary action. So the Forerunner has come and has been killed. What of the Messiah himself, therefore, and the things he shall suffer at the hands of men?

**as it is written of him.** This refers to what Jesus has just said of the fate of the second Elijah. The three Apostles understood that Jesus identified Elijah with John, and Matthew expressly tells us that they did (xvii. 13). On an earlier occasion indeed Jesus had pointed to this identification (Matt. xi. 14). But where is it 'written' that Elijah was to suffer? It is not enough to say that Jesus spoke with reference simply to the statements made in the O. T. on the sufferings of prophets generally. For the 'of him' makes it clear that the particular case of Elijah is in view. What is meant, therefore, must be what is written in the O. T. regarding the treatment of Elijah by Ahab and Jezebel (1 Kings xix). This was typical of the treatment of John by Herod and Herodias.

ix. 14–29. *Healing of the Demoniac boy* : cf. Matt. xvii. 14–20 ; Luke ix. 37–43. Mark's narrative is most graphic and circumstantial. The narratives of Matthew and Luke are both condensed, the former shewing special signs of compression. Yet both

multitude about them, and scribes questioning with them.
15 And straightway all the multitude, when they saw him, were greatly amazed, and running to him saluted him.

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Matthew and Luke give some particulars not mentioned by Mark.

**14. came to the disciples.** They had returned now to the place and the company they had left for the time. None of the Apostles had remained at the foot of the mountain. Jesus and the three found those from whom they had parted now in the midst of a crowd of people, and engaged in a discussion with certain scribes. These scribes, who belonged probably to some synagogues in the district, seized an opportunity which presented itself for damaging the disciples of Jesus in the eyes of the public.

**questioning with them.** The incident of the discussion with the scribes is omitted both by Matthew and by Luke. Mark not only gives it, but indicates its occasion and its subject. The matter at issue was the failure of the disciples to effect a certain cure. This gave the scribes their opportunity to throw doubt on 'the authority over unclean spirits' (vi. 7) which Jesus was said to have given them. Their failure in this case may well have been a perplexity to the disciples themselves, raising questions in their minds and making it difficult for them to answer the scribes.

**15. straightway all the multitude.** As if with one impulse the crowd turned from the scribes to Jesus. It is not said that the scribes themselves shewed any such interest in his appearance.

**greatly amazed:** the word is very strong, and is found only in Mark. He uses it when he tells us that Jesus was 'greatly amazed' in his Agony (xiv. 33), and again when he reports how the women were 'amazed' when they entered the Lord's tomb (xvi. 5, 6). The adjective connected with the verb occurs also in the description of the 'amazement' of the people when they saw the lame man walking and leaping (Acts iii. 10). What caused the 'amazement' of the multitude on this occasion? The lingering radiance left by the transfiguration on the face of Jesus, say some. They point to the analogy of the glory on the face of Moses when he came down from the Mount of Vision and Communion (Exod. xxxiv. 29, &c.). But there is nothing in the narrative to suggest that the countenance of Jesus was changed in any way; and while the effect of the sight in the case of Moses was that Aaron and the people were 'afraid to come nigh him' (Exod. xxxiv. 30), in this case the effect was that the people ran to Jesus and saluted him. The cause was rather the suddenness and opportuneness of his appearance. The multitude had a case before them in which the healing power of the disciples had come to nothing, and Jesus himself was far away. When they were disconcerted by it and the

And he asked them, What question ye with them? 16
And one of the multitude answered him, Master, I 17
brought unto thee my son, which hath a dumb spirit;
and wheresoever it taketh him, it dasheth him down: 18

disciples themselves were baffled, the Master, whom they thought to be out of reach to help them, unexpectedly comes upon the scene. All thoughts of the scribes and their objections, the disciples and their discomfiture, are lost in the sense of startled, glad surprise, and they run to welcome him.

**16. he asked them.** He took no notice of the scribes, but turned to the people, seeing they had some difficult matter in hand, and asking them what it was.

**What question ye with them?** That is, with the disciples, not with the scribes. The multitude had turned with their questions to the disciples when they heard the scribes putting their difficulties.

**17. one of the multitude answered.** The reply to the interrogation of Jesus comes from an individual in the crowd, and from the one who could least keep silent. Matthew tells us how the man came to Jesus, 'kneeling to him' and addressing him as 'Lord' (xvii. 14, 15). Luke, taking the incident perhaps in its first stage, puts it as if the man had spoken from within the crowd—'a man from the multitude cried' (ix. 38).

**Master.** Here again in the sense of *Teacher*.

**I brought unto thee my son.** From this we infer that the father had come expecting to find Jesus himself there, but had had to be content with the disciples. Matthew refers only to the application to the disciples (xvii. 16). Luke tells us that the boy was the man's 'only child' (ix. 38).

**a dumb spirit.** He could cry out (Luke ix. 39), but could not utter articulate sounds. It appears from our Lord's word that the unclean spirit was also deaf (ix. 25). Cf. the case in Decapolis (vii. 32). What is said of the spirit describes what is the condition of the afflicted boy.

**18. wheresoever it taketh him.** The boy was the victim of fits, which were of extreme violence, frequent occurrence ('oft-times,' ix. 22), and of a kind that might come upon him without warning anywhere. They were the convulsive, recurrent, perhaps periodical seizures of an epileptic. So Matthew represents the father as saying—'he is epileptic' (xvii. 15).

**dasheth him down.** The combined accounts of the three Synoptists give a harrowing picture of the effects of these seizures—the sudden scream ('he suddenly crieth out,' Luke ix. 39), the hurling of the sufferer on the ground, the tearing convulsions, the foaming at the mouth, the wallowing, the grinding

and he foameth, and grindeth his teeth, and pineth away: and I spake to thy disciples that they should
19 cast it out; and they were not able. And he answereth them and saith, O faithless generation, how long shall I be with you? how long shall I bear with you? bring
20 him unto me. And they brought him unto him: and when he saw him, straightway the spirit tare him grievously; and he fell on the ground, and wallowed
21 foaming. And he asked his father, How long time is it since this hath come unto him? And he said,
22 From a child. And oft-times it hath cast him both into the fire and into the waters, to destroy him: but if thou canst do anything, have compassion on

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of the teeth, the pining, wasting form. The word used for this last-mentioned effect is the one used of the *withering* of the hand of the man in the synagogue (iii. 1), of the plant that had no root (iv. 6), of the grass (Jas. i. 11), and of the *drying up* of the water of the Euphrates (Rev. xvi. 12).

**I spake to thy disciples.** In the belief that they had the power, having perhaps seen it used to good effect (vi. 12). So that he too would be surprised at the failure.

**21. he asked his father.** The interesting details given from this point on to the first half of verse 25 are peculiar to Mark. They shew at how early a stage in the boy's life ('from a child,' from the time when he was quite a little boy) these seizures began, how frequent they were, and how dreadful—taking in point of fact, as the casting 'into the fire and into the waters' indicates, the form of suicidal frenzy. They shew also how the father's faith had been tried, and how nevertheless it could rise to the word of Jesus.

**22. if thou canst do anything.** The leper had said, 'If thou wilt, thou canst' (i. 40). But this man's confidence in the Healer had suffered the shock given it by the unexpected powerlessness of the disciples of the Healer.

**23. If thou canst!** This is a repetition. Jesus takes up the father's word and utters it again with a touch of compassionate rebuke; while he also corrects it by declaring how the question of the *ability* turns upon the question of the *faith*. 'If thou canst, thou sayest: but it is to the believer that all becomes possible.' So the question of the possibility of healing for the son is turned from what is in Jesus to what is in the father himself.

us, and help us. And Jesus said unto him, If thou 23
canst! All things are possible to him that believeth.
Straightway the father of the child cried out, and said, 24
I believe; help thou mine unbelief. And when Jesus 25
saw that a multitude came running together, he rebuked
the unclean spirit, saying unto him, Thou dumb and
deaf spirit, I command thee, come out of him, and
enter no more into him. And having cried out, and 26
torn him much, he came out: and *the child* became
as one dead; insomuch that the more part said, He is

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**24. Straightway the father of the child cried out.** The father understands how the Master's word throws him back in the first instance upon himself, and upon the spiritual condition on his side for the efficient exercise of the power on the side of Jesus. Instantly he rises to a higher faith—a faith, too, which can declare itself openly, and at the same time recognizes its infirmity and petitions for help in it. The father's faith is accepted, as in the case of the Syro-Phœnician woman, for the faith which the sufferer is not in a position to offer.

**help thou mine unbelief.** The help which is needed, he sees, is first for himself—for the faith which had been like to fail in him, for the unbelief into which he had been driven. Those who best believe best know the unbelief that lurks in their hearts. 'There is no contradiction here, and scarcely even paradox, but only deep sincerity in the beginnings of faith, joined with the eagerness of strong desire for a special gift' (Clarke).

**25. when Jesus saw that a multitude came running together.** In the father's faith the condition on which the application of the healing power was suspended is now made good. There is no reason for further delay. There is an obvious reason for speedy action. For the crowd is becoming restless and excited. Jesus sees this, and at once speaks the word of expulsion for the unclean spirit and deliverance for the boy. He speaks it in his own name, with emphasis on the *I*—'*I* command thee.'

**26. torn him much.** The command had been uttered in a tone of particular authority and in very definite terms—'come out of him, and enter no more into him.' The case required this, for it was one of extraordinary severity. This was seen in its very last stage. Convulsions seized the boy again ere he obtained relief—convulsions so violent and protracted that they left him utterly exhausted, and as if the life had gone out of him. Most who saw him took him indeed for dead.

27 dead. But Jesus took him by the hand, and raised
28 him up; and he arose. And when he was come into
the house, his disciples asked him privately, *saying*, We
29 could not cast it out. And he said unto them, This
kind can come out by nothing, save by prayer.

30 And they went forth from thence, and passed through
Galilee; and he would not that any man should know

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**27. took him by the hand.** So giving him matter of fact help in his collapse and raising him out of it; as he did in the two previous cases of Peter's wife's mother (i. 31) and the daughter of Jaïrus (v. 41). And the cure was complete—the sufferer who lay on the ground still and helpless as a corpse arose, and, as Matthew tells us, 'the boy was cured from that hour' (xvii. 18). Luke adds that Jesus 'gave him back to his father' (ix. 42).

**28. his disciples asked him privately.** Luke alone records the impression produced on the people by this miracle. They recognized the hand of God in it—'they were all astonished at the majesty of God' (ix. 43). Matthew and Mark notice what happened with the disciples themselves. The work being finished, Jesus leaves the excitable crowd and goes indoors. When the Twelve are in private with him, the nine ask him, as it was natural for them to do, why they had failed.

**29. by nothing, save by prayer.** The A. V. adds 'and fasting.' But the shorter reading of the R. V. is the better supported. With 'this kind,' that is to say, this kind of demons, such aggravated cases of possession, nothing availed but prayer. The cause of the inability of the disciples, therefore, was in themselves. Matthew reports Jesus to have told them in explicit terms that it was because of their 'little faith.' They had been trusting in their commission, and had thought but little of the moral conditions, those of prayer and faith, on which the efficiency of their gift depended.

ix. 30-32. *Second open Announcement of the Passion and the Resurrection.* Cf. Matt. xvii. 22, 23; Luke ix. 43-45.

**30. from thence.** That is, from the foot of Hermon and the far north.

**through Galilee.** Thus by the west side of Jordan. On their way to Cæsarea Philippi and the north they may have come by the east side of the river, or they may have kept by the west side so far and have crossed at a point below the waters of Merom. The route which they took now was probably 'by Dan across the slopes of Lebanon, thus escaping the publicity of the ordinary high roads, and securing secrecy and seclusion' (Maclear).

it. For he taught his disciples, and said unto them, 31
The Son of man is delivered up into the hands of
men, and they shall kill him; and when he is killed,
after three days he shall rise again. But they under- 32
stood not the saying, and were afraid to ask him.

And they came to Capernaum: and when he was 33
in the house he asked them, What were ye reasoning
in the way? But they held their peace: for they had 34

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**31. taught his disciples.** Not on a single occasion, but repeatedly during the course of the journey. This teaching and training of the Twelve made his work then, and his chief subject was his Death and Resurrection. Luke adds that Jesus bade them let his words on these great topics sink into their ears (ix. 44).

**delivered up.** So too, in Matthew. A still clearer announcement than the former.

**32. afraid to ask him.** So, too, in Luke. Matthew says they were 'exceeding sorry' (xvii. 23). They had, therefore, some indistinct and painful sense of what he meant, but no proper comprehension of it; and they refrained from asking him. The awe of his words made them shrink from a closer acquaintance with their purport. They had seen also how Jesus could rebuke even Peter when he spoke rash words on the former occasion (Mark viii. 33).

ix. 33-37. *Discussions about Precedence*: cf. Matt. xviii. 1-5; Luke ix. 46-48. Immediately before this, Matthew, and he alone, introduces the narrative of the half-shekel in the mouth of the fish.

**33. to Capernaum.** Here he had begun his Galilean ministry, and here, so far as the Gospels shew, he closed it. After his Resurrection he may have been twice at least in the neighbourhood (Matt. xxviii. 16; John xxi. 1). But there is no reference to his being in the town itself from the time of this return onwards. His way now was to be to the south.

**in the house.** Perhaps Simon's house, or Levi's (i. 29, ii. 15).

**asked them.** He had observed them disputing on the way, and perhaps had overheard them in part.

**34. held their peace.** Realizing now the impropriety of their conduct. Mark and Luke refer to the discussion as if it did not go beyond the disciples themselves. Matthew tells us that the disciples, perhaps at a further point in our Lord's address, came to Jesus with the question—'Who then is greatest in the kingdom

disputed one with another in the way, who *was* the
35 greatest. And he sat down, and called the twelve;
and he saith unto them, If any man would be first,
36 he shall be last of all, and minister of all. And he
took a little child, and set him in the midst of them:
37 and taking him in his arms, he said unto them, Whosoever shall receive one of such little children in my

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of heaven?' (xviii. 1). The discussion probably had its occasion in the selection of the three to be the companions of their Master on the mount. Did this mean that these three were greater than the rest of them? Were there to be such distinctions and preferences in the kingdom of the Messiah?

**35. sat down.** As a Jewish Rabbi did when he was about to teach.

**the twelve.** The entire Apostolic band. All had need to learn what true greatness was, and how it was to be attained in the new kingdom Jesus founded. The lesson was repeated on a later occasion (Matt. xxiii. 8, &c.; Luke xxii. 24, &c.).

**If any man would be first.** The lesson is given first in the form of deliberate, oral statement. The condition of greatness in his kingdom is the spiritual condition of humility—a humility that glories in service, the service not of a class but of all.

**36. took a little child.** The verbal lesson is followed up by an object-lesson which none could mistake. A child is looking on or amusing himself near by. He is unnamed. There is a tradition, but one of small value, that he was the Ignatius who grew up to be the famous bishop and martyr. It is suggested that he may have been Peter's child (cf. i. 30). Jesus calls the little one (Matt. xviii. 2) as he had called the disciples, and takes him beside himself ('by his side,' says Luke, ix. 47), and sets him in the heart of the company of the Twelve, and then lifts him up into his arms, and so repeats his lesson. Mark alone records the taking of the child into his arms. Matthew gives the words which he spoke on the occasion at greater length (xviii. 3, &c.). Jesus had himself been taken as a babe into the arms of the aged Simeon (Luke ii. 28).

**37. receive one of such little children.** This child was the representative of the class of little children, and a type also of the order of true disciples—simple, trustful, unassuming.

**in my name:** *lit.* '*on* my name,' that is, 'on the ground of what I am,' 'out of regard for me.' The 'name' is the sum of what a man is known to be and to do. The 'name of Christ' is all that he is revealed to be in dignity, character, authority, and deed.

name, receiveth me: and whosoever receiveth me, receiveth not me, but him that sent me.

John said unto him, Master, we saw one casting 38
out devils in thy name: and we forbade him, because
he followed not us. But Jesus said, Forbid him not: 39

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**receiveth . . . him that sent me.** True greatness is found not in the assertion of self above others, but in lowly self-denying service for others. The note of true discipleship is the possession of the spirit of a child, which is the spirit of Christ. To recognize this spirit and receive the humble disciple in whom it is seen, is to recognize and receive Christ himself. Nor is this the end of all. So to receive Christ is to receive God Himself. For Christ is in the world, not of himself, but as sent by God and representing God.

ix. 38–40. *John's report of a case of interference with the work of one outside the circle of disciples*: cf. Luke ix. 49, 50.

**38. John said.** John seldom appears in any prominent way in the Synoptical narratives, and only on this one occasion is he spokesman. He is coupled with James in the ambitious request for the chief places in the kingdom (x. 35), and with Peter and James and Andrew in the question about the time of the end (xiii. 3).

**we saw one casting out devils** ('demons') **in thy name.** The Master's word just uttered about receiving one *in his name* recalls an incident in the work of the disciples, and John is not the man to keep it back. Where or when the incident took place is not told. Probably it was during the mission in Northern Galilee on which they had already reported.

**we forbade him:** or rather, 'tried to forbid him.' They had seen one, who had not the right that comes from discipleship and the possession of a commission, taking a liberty, as they judged it, with the name of Jesus in the work of exorcism, and they tried to stop him. John is uneasy about this. Were they right in so acting? Was this in accordance with the Master's mind? Jesus had spoken of doing something *in his name*, but it was receiving, not rejecting.

**because he followed not us.** But Luke says, 'because he followeth not *with* us' (ix. 49). They had a reason for their action, and John states it. It was the fact that the man was not one of themselves, a fellow disciple. The narrative suggests, especially in Christ's reply, that the man, though he had not joined the circle of professed disciples, acted in sincerity and believed in some measure in Jesus and the power of his name.

**39. Forbid him not.** The answer of Jesus to the implied

for there is no man which shall do a mighty work in my name, and be able quickly to speak evil of me.
40, 41 For he that is not against us is for us. For whosoever shall give you a cup of water to drink, because ye are Christ's, verily I say unto you, he shall in no wise

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question of John was direct and definite. It meant that they had erred by excess of zeal. To such a man their attitude had best been one of neutrality, or sufferance, not of positive repudiation. Compare the case of Joshua and the reply of Moses (Num. xi. 28, 29).

**speak evil of me.** Jesus, too, gives his reason. There was nothing to fear from leaving such a case alone. A man who, though yet outside, had faith enough in the power of the name of Jesus to think of using it in casting out demons, was not likely to prove an enemy. Rather might he be gained as a friend.

**40. For he that is not against us is for us.** On another occasion, but also in connexion with a case of possession, Jesus said—'He that is not with me is against me' (Matt. xii. 30). The cases are different, and the two sayings are in principle the same. It is the simple principle that we cannot be for and against, friend and foe, at the same time. One cannot be against Christ if he has faith, however imperfect, in his name. One cannot be the friend of Christ if he has so little faith in him as to think that his works are works of Satan. The one saying does not negative the other, but supplements it. The one deals with our conduct towards others, of whose acts we are partial judges; the other with our inner attitude to Christ.

ix. 41–50. *Resumption of our Lord's teaching on discipleship. The question of offences.* Cf. Matt. xviii. 6–9; Luke xvii. 1, 2.

**41. because ye are Christ's.** The sentence means literally, as it is given in the margin of the R. V., 'in name that ye are Christ's,' that is, on the ground that ye belong to Christ. Hence the great Pauline phrase (1 Cor. iii. 23; 2 Cor. x. 7; cf. also Rom. viii. 9; 1 Cor. i. 12). At this point the teaching, which had been broken in upon by John's report, is resumed. The subject remains the same, and Jesus proceeds to speak first of the worth of the smallest service rendered to a disciple in the spirit of a disciple. So simple an act as the giving of a cup of cold water—a thing that no one in these hot lands would grudge to do—if done for Christ's sake, has a certain and enduring reward. The use of the official term 'Christ' in place of 'the Son of man,' is to be noticed here. The time is coming when the Messianic claims of Jesus are to be made openly and definitely.

lose his reward. And whosoever shall cause one of 42
these little ones that believe on me to stumble, it
were better for him if a great millstone were hanged
about his neck, and he were cast into the sea. And 43
if thy hand cause thee to stumble, cut it off: it is
good for thee to enter into life maimed, rather than
having thy two hands to go into hell, into the un-

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**42. cause . . . to stumble.** On the other hand an injury (it is a spiritual injury that is in view) done to a disciple, however lowly, brings heavy penalty to the wrongdoer. The infirm ones, who can be so easily hurt, ought to have special consideration. On this principle Jesus himself acted, even in the case of those outside (cf. Matt. xvii. 27). This principle of patient regard for the weak has a large place also both in the teaching and in the practice of Paul (Rom. xiv. 21; 1 Cor. viii. 13; 2 Cor. xi. 29).

**better for him if a great millstone.** The word means literally 'an ass-millstone,' that is one turned by an ass. What is meant by this? The ordinary hand-mill, as it may be seen in the East to-day, consisted of two circular stones one above the other, the upper one being the one that did the grinding. It was worked by women, female slaves, and others (Exod. xi. 5; Judges ix. 53). This upper stone was sometimes called the 'ass,' and so some think this is what is in view here. But it is only in classical Greek that the word 'ass' is so used. Hence the reference is to another kind of millstone, the *tăhânet,* which was large enough to require an animal to work it. A strong figure expressing utter loss, a penalty from which there is no escape.

**43. if thy hand cause thee to stumble.** Jesus carries this serious question of offences now from the case of injuries inflicted on others to that of wrongs done to ourselves. Spiritual hurt may come to a man from himself, from some part of his nature which he suffers to become unsound. What he does injuriously or inconsiderately to others may also mean injury to himself. It is his wisdom, therefore, to cut off the occasion at whatever cost and wherever it may lie, whether in hand, in foot, or in eye. In the personal life, too, such is the need for self-sacrifice.

**into life.** Life, that is, in the sense not of mere existence, but the good or joy of life—'life that is *life* indeed' (1 Tim. vi. 19).

**into hell.** That is, 'into Gehenna.' This word *Gehenna,* though it is not found in the Fourth Gospel, occurs eleven times in the Synoptists. It represents the O. T. *Ge Hinnom,* 'the valley of Hinnom,' 'the valley of the son of Hinnom,' 'the valley of the children of Hinnom' (Neh. xi. 30; Joshua xv. 8, xviii. 16;

45 quenchable fire. And if thy foot cause thee to stumble, cut it off: it is good for thee to enter into life halt, rather than having thy two feet to be cast into hell.
47 And if thine eye cause thee to stumble, cast it out: it is good for thee to enter into the kingdom of God with one eye, rather than having two eyes to be cast
48 into hell; where their worm dieth not, and the fire
49 is not quenched. For every one shall be salted with

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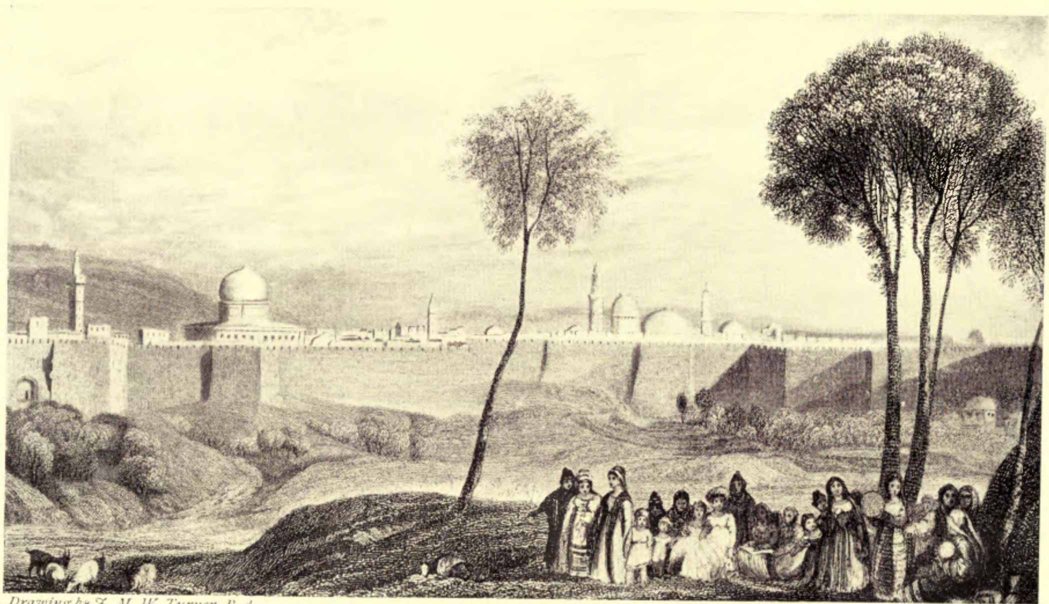
2 Chron. xxviii. 3; Jer. vii. 32; 2 Kings xxiii. 10); the name given to a gorge in the neighbourhood of Jerusalem where in ancient times idolatrous Israelites practised the horrid rites of Moloch. The Topheth in it, which was associated with the sacrifices of children, was defiled by Josiah, and the place became a receptacle for the dead bodies of animals and refuse of all kinds. The horrors associated with the name made it a natural figure for the place of future punishment, and that sense it bears in the later Jewish books, the *Book of Enoch* (xxvii. 1), the *Sibylline Oracles* (i. 103), 4 *Esdras* (ii. 29), &c. Our Lord uses it here and elsewhere, in his most solemn utterances, in this sense of the final place or condition of retribution.

**into the unquenchable fire.** Another figure of speech, recalling the closing words of the second Isaiah (lxvi. 24). It is taken perhaps from the fires that burned in the ancient *Ge Hinnom*. The existence of these fires, however, which are alleged to have been kept burning perpetually for the consumption of the offal deposited in the ravine, is not certain. In any case it is the figure of a lasting spiritual penalty. Verses 44, 46, which appear in the A.V., are rightly omitted by the R.V. as being insufficiently attested.

**47. the kingdom of God.** The phrase is used here as an equivalent to the 'life,' which in the previous verses expresses one of the two final issues of our doings with others and with ourselves.

**48. where their worm dieth not.** Yet another strong figure, again recalling Isa. lxvi. 24, and expressing a future, spiritual penalty that does not exhaust itself. It is 'a *figurative* designation' says Meyer, 'of the extremely painful and endless punishments of hell (not merely the terrors of conscience).'

**49. every one shall be salted with fire.** The clause added by the A.V., 'and every sacrifice shall be salted with salt,' has considerable support, but not enough to give it a sure place in the text. This declaration about being salted with fire stands absolutely alone in the Gospels. Its meaning and its particular



*Drawing by J. M. W. Turner, R.A.*

JERUSALEM

fire. Salt is good: but if the salt have lost its saltness, 50
wherewith will ye season it? Have salt in yourselves,
and be at peace one with another.

And he arose from thence, and cometh into the 10

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point here are not easy to grasp. It is introduced in explanation or enforcement of the preceding solemn statement, which inculcates the wisdom of sacrificing hand, foot, or eye rather than risk endless loss. It seems to be connected with the immediately preceding mention of a fire that is not quenched, as if the words had run thus—'Yes, the *fire*, I say, is not quenched, for it is with *fire* all are to be salted.' The key to its meaning is found probably in the Levitical regulation which provided that with all oblations salt was to be offered (Lev. ii. 13). Salt was used in connexion with the making of covenants, and the sacrificial salt of the Levitical offerings was the symbol of the covenant-relation between God and Israel. But that covenant had its responsibilities and its retributive side to the faithless, as well as its gracious side to the true. So the disciples of Christ are in a covenant-relation, and there is a test of their attitude to it by which each of them shall be tried. That test is a Divine fire, the fire of the Divine holiness, which has a twofold action, as the covenant-relation has a twofold aspect. In the case of the true it will preserve and purify and bring reward; in the case of the false, who enter into Gehenna, it will burn and bring penalty. Hence the necessity for the practise of the sacrifice of self, that that reward may be gained and this loss escaped.

**50. lost its saltness.** The sweeping out of salt that has lost its virtue and become useless or hurtful, travellers tell us, is still a common sight in Palestine.

**wherewith will ye season it?** Salt once spoilt can never have its saltness restored. So if the qualities which make the true disciple—fidelity to his covenant-relation, consideration for the weak, self-abnegation, and the like—are turned to faithlessness and selfishness, what remains of the discipleship, and what can restore the loss?

**Have salt in yourselves.** Be true to your covenant obligations, to all that makes your discipleship.

**and be at peace one with another.** Let this fidelity to your relation to Christ fulfil itself in brotherly relations with one and another. So the words bring us back to the disputing of the disciples (ix. 33) which had been their occasion. Selfish claims for the chief places, wranglings about precedence—such things are not of the spirit of the disciple.

x. 1–12. *Departure from Galilee. Questions of Divorce*: cf. Matt. xix. 1–9. Partial parallels also in Matt. v. 31, 32; Luke

borders of Judæa and beyond Jordan: and multitudes
come together unto him again; and, as he was wont,
2 he taught them again. And there came unto him
Pharisees, and asked him, Is it lawful for a man to
3 put away *his* wife? tempting him. And he answered
and said unto them, What did Moses command you?
4 And they said, Moses suffered to write a bill of divorce-
5 ment, and to put her away. But Jesus said unto them,
For your hardness of heart he wrote you this command-

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xvi. 18. Mark omits (as also does Matthew) a number of events for our knowledge of which we are dependent on John. These include two visits to Jerusalem, at the time of the Feast of Tabernacles, and again at the time of the Feast of Dedication (John vii. 14, x. 22); the retreat beyond Jordan 'into the place where John was at the first baptizing' (John x. 40); the visit to Bethany and the raising of Lazarus (John xi. 1-46); the counsel of Caiaphas and the withdrawal to Ephraim (John xi. 47-54).

**1. arose from thence.** It was the Lord's final departure from Galilee. Jerusalem was now his goal, but his way took him first to the borders of Judæa and into Peræa. The Fourth Gospel, as we have seen, indicates that before the raising of Lazarus and his final journey to Jerusalem he went into the parts beyond Jordan and did miracles there (John x. 40-42). Multitudes still kept by him, and he taught them.

**2. came unto him Pharisees.** That is, certain members of that class, quick to try him again with entangling questions as he began again to teach publicly.

**put away** his **wife.** Jesus had already declared himself on the subject of divorce, but before a different audience (Matt. v. 31, 32). These Pharisees put their question 'tempting him,' for a negative reply might bring him into conflict with the Mosaic Law. It might also be turned to account against him with Antipas.

**3. What did Moses command you?** Jesus turns the point of their question by appealing at once to the authority which they recognized.

**4. bill of divorcement:** see Deut. xxiv. 1-4. The Deuteronomic statement of the grounds on which an act of divorce might proceed was differently interpreted by the Rabbis, the school of Shammai and the school of Hillel being sharply divided on the subject. The Pharisees here say nothing of the *reasons* to justify an act of divorcement, but refer only to the clause in the Law allowing it.

**5. For your hardness of heart he wrote you this com-**

ment. But from the beginning of the creation, Male 6
and female made he them. For this cause shall a man 7
leave his father and mother, and shall cleave to his
wife; and the twain shall become one flesh: so that 8
they are no more twain, but one flesh. What therefore 9
God hath joined together, let not man put asunder.
And in the house the disciples asked him again of 10
this matter. And he saith unto them, Whosoever shall 11
put away his wife, and marry another, committeth adultery

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**mandment.** It is not meant that the Mosaic Law enjoined divorce or encouraged it, but only that it permitted it and controlled it. The 'commandment' here is the *regulation* referred to, and its object was to check abuse and protect the wife. The Deuteronomic Law did no more than *permit* divorce, and that for a particular reason—the moral condition of the people it had to deal with—the 'hardness of their hearts.'

**6. But from the beginning of the creation.** The permissive ordinance of the Mosaic Law was also only provisional and temporary. Divorce was not contemplated in the original relation of man and woman.

**8. the twain shall become one flesh.** The creation of man, male and female, is the ground for the common life of the marriage union, and that life makes husband and wife in such sense one that every other relation, even the filial, must yield to it. The words attributed to the first man in the O. T. record of creation (Gen. ii. 24) are here made his own by the Son of man. In Matthew they are given to the Creator himself (xix. 4-6). Cf. also 1 Cor. vi. 16; Eph. v. 31.

**10. in the house.** The house which was the home of the disciples for the time. Where it was is not stated. Some take them to have been at this time at Ephraim, the city mentioned by John (xi. 54), which is thought by some to have been near Ophrah, not far from Bethel, and to be the same as the modern *Taiyibeh*, some twenty Roman miles north-east of Jerusalem. Others suppose them to have been somewhere in Peræa. Matthew continues the statement on divorce as if the whole had been addressed to the Pharisees. Mark gives the particulars more fully, and records the fact that Jesus was again interrogated on the subject, but now by the disciples themselves when they had returned to their house.

**11. Whosoever shall put away.** The statement is given absolutely here, as if divorce could in no case be followed lawfully by another marriage union. But in Matt. v. 32 and again in xix. 9 one important qualification of the absoluteness of the declaration

12 against her: and if she herself shall put away her husband, and marry another, she committeth adultery.
13 And they brought unto him little children, that he should touch them: and the disciples rebuked them.
14 But when Jesus saw it, he was moved with indignation,

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is given. One offence, but only one, is mentioned as justifying divorce, and when divorce proceeds on that ground the marriage of the man who puts away his wife is not unlawful. That is the natural inference from the words. Yet many Roman Catholic divines and not a few Anglicans affirm that, so long as the divorced wife is alive, however guilty she may have been, the husband cannot marry again.

**12. if she herself shall put away her husband.** The wife's right to divorce the husband was not recognized among the Jews. Cases like those of Michal (1 Sam. xxv. 44) and Herodias (Matt. xiv. 3, &c.) were exceptional. Josephus states that while the husband might put away the wife and give her a bill of divorcement, it was not lawful for a wife who voluntarily departed from her husband to be married to another, unless her former husband renounced her (*Antiq.* xv. vii. 10). But among the Greeks and Romans the wife had the right of divorce, and Jesus concludes his statement by a reference to the heathen custom. This was the more appropriate because the disciples had been so recently in heathen circles.

x. 13-16. *Incident of the blessing of children*: cf. Matt. xix. 13-15; Luke xviii. 15-17. Each of the three narratives has something distinctive.

**13. little children.** The word used by Mark is applicable to children of twelve years of age (Mark v. 39, 42) and to infants eight days old (Gen. xvii. 12). Luke uses a word more definitely applicable to babes and very young children (Luke xviii. 15; cf. Luke ii. 12, 16; 2 Tim. iii. 15). The children, therefore, were of different ages, babes in arms and little ones somewhat grown, but yet young enough to need the mother's care.

**touch them.** Matthew puts it 'that he should lay his hands on them, and pray' (xix. 13). The *touch*, with reference to the power they believed to be in him (cf. the case of the woman with the issue of blood); *the laying on of hands*, with reference to the benediction which the ruler of a synagogue was wont to pronounce. Cf. the case of Israel blessing Ephraim and Manasseh (Gen. xlviii. 14).

**rebuked them:** in mistaken concern for the Master's dignity or ease.

**14. moved with indignation.** *Wrath* together with grief is ascribed to Jesus in Mark iii. 5. This is the only occasion on

and said unto them, Suffer the little children to come
unto me; forbid them not: for of such is the kingdom
of God. Verily I say unto you, Whosoever shall not 15
receive the kingdom of God as a little child, he shall
in no wise enter therein. And he took them in his 16
arms, and blessed them, laying his hands upon them.

And as he was going forth into the way, there ran 17

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which the expressive word selected here for *indignation* is used of him. It is the word that describes the *indignation* or sore displeasure of the chief priests and scribes when the children in the Temple cried, Hosanna to the son of David (Matt. xxi. 15). It was a disappointment that kindled strong feeling to see his mind so misunderstood and his gracious work hindered, and that by the very men he had been instructing so patiently.

**suffer . . . forbid them not.** The charter of the children's rights. Words of infinite grace to all parents, but spoken to the mistaken disciples in tones that at once arrested them. 'We hear the Lord's indignant call, as it startles the disciples in the act of dismissing the party' (Swete).

**of such is the kingdom of God.** The graces of innocence, simplicity, trustfulness, tenderness, docility, affection seen in children are the very qualities that make the moral condition for entrance into the kingdom. They that have them cannot be forbidden, for they belong to the kingdom.

**15. Verily.** With these great words regarding children and the children's spirit Jesus concludes the instructions which had begun with the question of the sacredness of the wedded life. He sets his seal on them by his solemn formula—'Verily I say unto you.' But he has one thing yet to do before he lets these little ones go.

**16. he took them in his arms.** This is noticed only by Mark. Already Jesus had selected one little child and had taken him up in his arms (ix. 36). Now at the end of this discourse he repeats the act on a larger scale, lifting each of these little ones (we may infer), as they were brought one after another to him, up into his arms. He brings the incident to an end by pronouncing over them his benediction with the laying on of hands. Luke omits this. Matthew records the laying on of hands, but not the loving embrace.

x. 17-22. *The incident of the Rich Young Man.* Cf. Matt. xix. 16-22; Luke xviii. 18-23.

**17. into the way:** or, as in margin, 'on his way.' This interesting incident took place just as Jesus was resuming his journey.

one to him, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?
18 And Jesus said unto him, Why callest thou me good?
19 none is good save one, *even* God. Thou knowest the

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**ran one to him.** From Matthew we learn that he was young, the term 'young man' being one, however, that might cover any age from earliest manhood to middle life (xix. 22); and from Luke that he was a 'ruler,' a person of position, perhaps one of the rulers of the synagogue (xviii. 18). All three Gospels notice his wealth. Mark alone mentions that he 'ran' to Jesus, so eager was he.

**kneeled to him:** another fact shewing his earnestness and his sense of the dignity of this new teacher, noticed only by Mark.

**Good Master:** that is, 'Teacher.' The young man recognized Jesus as a great Rabbi, one of eminent character, and he saluted him reverently as such, as pupils were accustomed to do homage to distinguished teachers. But he had no higher idea of what Jesus was.

**inherit eternal life:** this great phrase 'eternal life' occurs first in Daniel (xii. 2), and there as a contrast to 'eternal' or 'everlasting' 'contempt.' It was familiar to the Jews, especially to the scribes and Pharisees. It had become a frequent subject of discussion, and in connexion with it many questions, some of them serious and others more theoretical, had arisen. In Luke (x. 25) we have the question which is put here by an earnest inquirer put in a very different spirit by a lawyer. The question and the answer are given in substantially the same form in Mark and in Luke. They appear somewhat differently in Matthew. There, according to the best reading, the question is, 'What good thing shall I do, that I may have eternal life?' and the answer is—'Why askest thou me concerning that which is good? One there is who is good' (xix. 17).

**18. Why callest thou me good?** The young man's sincerity and earnestness we have no reason to doubt. But his ideas were superficial. It is to correct these, not to disclaim his own moral perfection or to make himself simply a man, one of the ordinary, erring children of humanity, that Jesus replies in these terms. The ruler had no proper conception of what 'eternal life,' as Jesus conceived it, was; and his notion of *goodness* was inadequate. Jesus throws the inquirer back upon himself by apparently disowning the title 'good' as it was thus easily applied to him, pointing the speaker to goodness as seen in God, and bringing him to the test of the Divine law.

**19. Thou knowest the commandments.** As he is referred, commandments, Do not kill, Do not commit adultery, Do not steal, Do not bear false witness, Do not defraud, Honour thy father and mother. And he said unto him, 20 Master, all these things have I observed from my youth. And Jesus looking upon him loved him, and said unto 21 him, One thing thou lackest: go, sell whatsoever thou

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with a view to a worthier conception of *goodness*, to God in whom alone it exists in its perfection, so he is referred further to the *commandments*, in which, and most especially according to the ideas of a Jew, the mind of God is seen. The order in which the commandments are cited, according to Mark and Luke, is this—the sixth, seventh, eighth, ninth, tenth, fifth; according to Matthew, it is the seventh, sixth, eighth, ninth, fifth. The question is what is meant by the one in the series which is expressed as 'do not defraud,' that is, 'do not take from others what is theirs.' It may sum up the four precepts mentioned before it, as some suppose; but it is rather a form of the ninth commandment. Some think it is a free quotation from Exod. xxi. 10; Deut. xxiv. 14. The mention of the commandments would come as a welcome surprise to the young man. He had thought probably that something more was needed than that observance of the Law which he had studied, and which he could say he had fulfilled in his own literal and formal way.

**20. all these things have I observed from my youth.** Jesus recites only the commandments dealing with our relations to our fellow men. Our fulfilment of the open and unmistakable duties to which these have regard is the test of the sincerity and reality of our observance of those duties toward God which lie more within the cover of our own hearts and are open to mistake by ourselves as well as by others. In naming those precepts of the second table Jesus takes the suitable way of approach to a mind which, while open and honest, does not rise beyond the external aspects of things.

**21. looking upon him loved him.** Compare the *look* turned on Simon (John i. 42), and on Peter in his denial (Luke xxii. 61). These particulars are recorded only by Mark, but they go to the heart of the matter. Jesus, turning his searching look on the young man, saw in his frank and earnest face the witness to the fact that he was an honest and anxious, though mistaken, inquirer after life, and he regarded him with affectionate, yearning interest as he brought him to the further test. Great Rabbis, we are told, were in the habit of kissing the heads of pupils of brilliant parts.

**One thing thou lackest.** The young man had not got beyond the ordinary Jewish ideas of an external, circumstantial

hast, and give to the poor, and thou shalt have treasure
22 in heaven: and come, follow me. But his countenance
fell at the saying, and he went away sorrowful: for he
was one that had great possessions.
23 And Jesus looked round about, and saith unto his
disciples, How hardly shall they that have riches enter
24 into the kingdom of God! And the disciples were
amazed at his words. But Jesus answereth again, and

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observance of the Law. The requirement now made of him brought him face to face with the question of self-denial, and so with the inwardness of the Law, the deeper meaning of 'eternal life' and the 'good,' and what it cost to win the former and achieve the latter.

**follow me:** this is the final test, and one that would make him know himself better.

**22. his countenance fell.** The word rendered 'fell' is one that means 'clouded over.' It is used of the *lowering* sky (Matt. xvi. 3). It expresses the *darkening* or *saddening* of the face under the influence of gloomy thoughts, and in particular under the sense of grief or sudden disappointment.

**went away sorrowful.** He had thought of securing eternal life by *doing*, and had thought less of *being*. He discovered that there was a *doing* that was far beyond him, a fulfilment of the Law that meant inward conditions of the spirit, not outward conditions of the letter, and had its evidence in readiness to give up what was dear. His easy notions of righteousness and goodness, of eternal life, and the keeping of the commandments, were dissipated, his hopes were shattered, and he turned away not angry, but grieved and disappointed. He was unable then to pay the price of true discipleship, and of his future course nothing is told us. We are left to surmise that one whom Jesus *loved* while he tested him may have afterwards entered the Kingdom.

x. 23-27. *Discourse on Riches and the Kingdom of God.* Cf. Matt. xix. 23-26; Luke xviii. 24-27.

**23. looked round about.** This is noticed only by Mark. The look which had been turned lovingly and searchingly on the young man is now cast round about the circle of the Twelve. Cf. iii. 5.

**riches.** The word used here is one of wider scope than that used in verse 22, and includes all kinds of possessions, in money, goods, or anything else.

**24. amazed.** This, too, is given only by Mark. It is a strong term expressing the *consternation* into which these words of Jesus threw even his most select followers. The rich! Were not they

saith unto them, Children, how hard is it for them that
trust in riches to enter into the kingdom of God! It is 25
easier for a camel to go through a needle's eye, than for
a rich man to enter into the kingdom of God. And 26
they were astonished exceedingly, saying unto him, Then
who can be saved? Jesus looking upon them saith, With 27

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the privileged? How different this Kingdom must be from what they anticipated—a Kingdom open to men who were like little children, and not to the great and wealthy!

**Jesus answereth again.** He repeats his staggering declaration, notwithstanding their amazement. But in doing so he qualifies its hardness somewhat both by the terms of his address and by a distinction which he now makes. 'Children,' he says, an affectionate and considerate designation, used with direct reference to the Twelve only in this passage, and indicating his sympathy with them and his regard for them in their present perplexity. So in the solemn words uttered later, when the traitor had gone out, he addresses them as 'little children' (John xiii. 33). And instead of the hardness of an entrance into the Kingdom of God for those who '*have* riches,' he now speaks of the hardness besetting those who '*trust* in riches.' So far the saying is softened and simplified. Yet in the next breath he gives it again in the most absolute form.

**25. for a camel to go through a needle's eye.** A strong hyperbolical expression, which is to be taken precisely as it is. Some have thought it necessary to reduce its seeming exaggeration by turning the *camel* into a *cable* (these two words being somewhat similar in the Greek), or by taking the *needle's eye* to be the name of a small side-gate near the great gate at Jerusalem. This is wholly to miss the point of the statement. The Jewish Rabbis were accustomed to use such extreme, paradoxical comparisons. This one is meant to express in the strongest possible form the incongruity of placing wealth or position on the same plane with the Kingdom of God, the utter impossibility of having riches accepted as a qualification for that Kingdom, and the difficulty which the rich have beyond others in entering it.

**26. astonished exceedingly.** Their amazement is intensified by these further words of Jesus, which seem to raise the difficulty of an entrance into the Kingdom, even in the case of the privileged, to the height of impossibility. They were quite beside themselves with astonishment. No doubt their old Jewish ideas clung to them, which connected prosperity with righteousness, and made it natural for them to think of those who manifestly were favoured by God in outward things as meant by Him to have His Kingdom.

men it is impossible, but not with God: for all things
28 are possible with God. Peter began to say unto him, Lo,
29 we have left all, and have followed thee. Jesus said,
Verily I say unto you, There is no man that hath left
house, or brethren, or sisters, or mother, or father, or

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**27. all things are possible with God.** Jesus accepts the construction put upon his words by the disciples in their consternation, but at the same time provides the needed relief. *Impossible* it indeed is to establish a claim to the Kingdom of God. But the impossibility is only on man's side. With God it is otherwise. He can make the impossible actual, and accomplish by grace what rank or privilege or human effort cannot effect. In the Divine power which He gives in lieu of human incapacity is the ground of man's hope of a place in the Kingdom.

x. 28–31. *The Reward of Discipleship.* Cf. Matt. xix. 27–30; Luke xviii. 28–30.

**28. Peter began to say unto him.** All three Synoptists agree in naming Peter as the spokesman here. He breaks in and utters, as was his wont, what was in his mind. But our Lord's reply shews that the rest of the Twelve had the same thoughts.

**we have left all.** The emphasis is on the 'we'—'we your Apostles here.' Peter's interruption was suggested no doubt by the case of the rich young man. 'We at least have done,' he meant to say, 'what the ruler has not done. And what is to come to us for so doing?' It is only Matthew who records the blunt claim for tangible reward—'what then shall we have?'

**29. Verily I say unto you.** The reply of Jesus is directed not to Peter in particular, but to all the Twelve. Matthew gives it more fully than Mark or Luke. These two record only what applies to all followers of the Lord. Matthew reports first what was meant specially for the Twelve themselves—the promise of a share in the prerogative of judgement in 'the regeneration' when 'the Son of Man shall sit on the throne of his glory.'

**left house, or brethren.** The instances of renunciation mentioned by Jesus are suggested by the case immediately before him. These Apostles for whom Peter spoke had indeed left home, and relations (as was done, e. g. by James and John), and possessions (some leaving their boats and nets, others, e. g. Levi, their occupations of a different kind which brought income with them). Luke omits the 'lands,' and inserts 'wife.' At this time (though not for ever, as we see from 1 Cor. ix. 5) Peter had also made this last sacrifice. It is to be noticed that nothing is yet said of giving up *life*.

children, or lands, for my sake, and for the gospel's sake,
but he shall receive a hundredfold now in this time, 30
houses, and brethren, and sisters, and mothers, and
children, and lands, with persecutions; and in the world
to come eternal life. But many *that are* first shall be 31
last; and the last first.

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**30. he shall receive a hundredfold.** So also in Matthew, but in Luke it is 'manifold more.' In its terms this promise resembles the descriptions of the blessings of the Messianic kingdom which were familiar to the Jews of our Lord's time, and are found in their non-canonical literature. It is expressed as if the reward was to be given in *kind*—houses for houses, relations for relations, possessions for possessions, but in more liberal measure. It is expressed at the same time in terms so large as at once to suggest something beyond that—a return in kind and yet different, inward good for outward, spiritual relationships and possessions for natural connexions and material substance, rewards, in short, in the form of the blessings belonging to the new Messianic kingdom.

**now in this time.** He who gives up other things in order to follow Christ has his reward even here and now—a present reward which brings a gain not to be put in comparison with what is surrendered; though it is qualified now by 'persecutions' as Mark, and only he, is careful to add.

**and in the world to come.** That is, in the age that follows Christ's Second Advent, the new condition of things which is to be inaugurated by that decisive event and in which the kingdom is to have its consummation. In that age there is a further reward for the follower of Jesus, and one no more qualified by 'persecutions.' That final reward is 'eternal life'—a phrase conveying the Israelite's hope from the time of the prophecy of Daniel onwards, and into which Jesus infused a higher and more spiritual meaning.

**31. first shall be last.** This closing declaration is omitted by Luke on the present occasion. He gives it, however, in his account of our Lord's reply to the question—'Are there few that be saved?' (xiii. 30). Matthew gives it again in his report of the parable of the Labourers in the Vineyard (xx. 16), which he introduces immediately after the present incident. That parable and the declaration on the subject of the 'first' and the 'last' convey the lessons that the rewards of the kingdom of the Messiah and of Christian discipleship are not given on the ground of priority in time, or calculable service, or man's ideas of merit, but on the ground of inward conditions, and the wise and just counsel of God to whom all hearts are open.

32 And they were in the way, going up to Jerusalem; and Jesus was going before them: and they were amazed; and they that followed were afraid. And he took again the twelve, and began to tell them the things that were
33 to happen unto him, *saying*, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the

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x. 32–34. *Further announcement of the Passion and the Resurrection.* Cf. Matt. xx. 17–19; Luke xviii. 31–34. Mark's narrative is peculiarly vivid and impressive here. It deals with this occasion as one of critical moment, and enables us to realize, as the other Gospels do not do in like measure, the bearing of the Master and the feelings of the disciples.

**32. they were in the way.** It was when he 'was going forth into the way' that Jesus was arrested by the ruler's question. With the Twelve he is now 'in the way,' his journey being resumed and his course directed to Jerusalem. The 'way' no doubt was the open highway that was followed by the usual bands of pilgrims at the stated seasons of ascent to the Holy City.

**going up.** Jerusalem was so placed that to reach it from any point meant literally a 'going up.'

**going before them.** Only Mark notices this, and he evidently attaches exceptional significance to it. Jesus parted for a time from the immediate companionship of the Twelve, and contrary to his habit moved on before them.

**they were amazed.** The action was unusual. But there was not enough in that to account for this *amazement.* There must have been something in the way in which Jesus went before them, in the solemn deliberateness of his action, the resolved attitude he assumed, the impression of brooding thoughts conveyed by his demeanour, that awed the Twelve with the sense of the fatefulness of this movement towards Jerusalem. Cf. Luke ix. 51.

**they that followed were afraid.** Others also who were in the company, the people who were accustomed to keep by him, were affected as the Twelve themselves were. Forebodings of evil smote them and filled them with vague terrors.

**took again the twelve.** This is noticed by each of the three Synoptists. Matthew states explicitly that Jesus took them apart. Seeing how the Twelve were moved by the change in him he joins them again, and takes them by themselves in order to explain his action and declare to them what was in his mind.

**33. the Son of man shall be delivered.** This is the third announcement of his Passion that he makes to the unwilling ears of the Twelve, and it is remarkable for its distinct and circumstantial character. It makes mention of the betrayal into the

chief priests and the scribes; and they shall condemn him to death, and shall deliver him unto the Gentiles: and they shall mock him, and shall spit upon him, and 34
shall scourge him, and shall kill him; and after three days he shall rise again.

And there come near unto him James and John, the 35
sons of Zebedee, saying unto him, Master, we would that

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hands of the Jewish authorities, the members of the Sanhedrin or Council, who dealt with cases coming under the Jewish law; the condemnation by that court; the subsequent delivery to the Gentiles, that is, to the Roman authorities, who reserved to themselves the right of ordering the penalty of death; and the circumstances attending the sentence and the punishment—the mockery, the contumelious spitting, the scourging (which always accompanied crucifixion), and the death itself. The betrayal to the chief priests and scribes is noticed by Matthew and Mark; the delivery to the Gentiles, which was not referred to in the former announcements, the mocking, and the scourging, are recorded by all three; the spitting is mentioned only by Mark and Luke. Matthew alone specifies *crucifixion* as the mode of death. All three give the intimation of the Resurrection. Luke introduces a reference to O. T. prophecy—'All the things that are written by the prophets shall be accomplished unto the Son of man.' From Luke we also gather that, notwithstanding its definiteness and the remarkable circumstances in which it was spoken, this third prediction of the Passion and Resurrection of their Master was as little understood by the Twelve as were the former two. The 'saying was hid from them, and they perceived not the things that were said' (xviii. 34).

x. 35-45. *The Ambitious Request of the Sons of Zebedee.* Cf. Matt. xx. 20-28. This incident is omitted by Luke, who gives, however, in a later chapter, the story of the contention among the disciples as to who should be greatest (xxii. 25-28). There is this difference also between the narratives of Matthew and Mark here, that in the former the petitioner is the mother (whom we know to be *Salome* by comparing Mark xv. 40 with Matt. xxvii. 56), while in the latter the sons themselves make the request. The mother's solicitude for the honour of her sons made her the first speaker. The application probably was her thought, but the sons joined in it and expressed their own sense of what they considered themselves entitled to look for.

**35. the sons of Zebedee.** The only occasion on which Zebedee is brought very directly before us in the Gospels is when his sons

thou shouldest do for us whatsoever we shall ask of thee.
36 And he said unto them, What would ye that I should do
37 for you? And they said unto him, Grant unto us that
we may sit, one on thy right hand, and one on *thy* left
38 hand, in thy glory. But Jesus said unto them, Ye know

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were called by Jesus. Thereafter the Gospels are silent regarding him, or refer to him only as here. It is possible that he may not have lived long after James and John left him to become followers of Jesus. It has been suggested that, unlike Salome, he had taken no interest in the claims and the ministry of Jesus, and for that reason is little noticed in the Gospels. Where all is matter of conjecture, it is more reasonable to suppose that, like his sons, he had been a disciple of the Baptist and had recognized Jesus as the Messiah. The fact that nothing is said as to his opposing the departure of James and John when they were called so far favours this supposition. But all is left uncertain by the Gospels themselves.

**we would that thou shouldest do for us whatsoever we shall ask of thee.** A large, bold, inconsiderate demand, that comes so strangely after Jesus has spoken of scourging and death as his own lot, and betrays how little the Twelve, and even the select three, yet understood what it meant to be followers of Jesus, or what his kingdom was.

**36. What would ye that I should do for you?** He will have them first state distinctly what is in their hearts before he will commit himself to their large request.

**37. Grant unto us that we may sit, one on thy right hand, and one on** thy **left hand, in thy glory.** They think only of grandeur and glory as associated with his kingdom, and will have the places of highest honour in it, the 'right hand' of the host or the monarch being the position reserved for the most distinguished guest or dignitary, and the 'left hand' the position next in honour; cf. 2 Sam. xvi. 6; 1 Kings ii. 19; Acts vii. 55, 56; Rom. viii. 34. The presenting of such a request may have been suggested by the words of Jesus on the subject of reward—the hundredfold that was to be received now by any one who had left house, or brethren, or sisters, or mother, or father, or children, or lands, for his sake and the gospel's (x. 30).

**38. Jesus said unto them.** In Matthew's Gospel the petitioner is the mother. If there were *four* women at the cross, and if Salome, the mother of James and John, is the person meant by 'his mother's sister' in John's narrative of the crucifixion (xix. 25), she was connected by ties of blood with Jesus, and may have found in that her encouragement to take her sons with her to

not what ye ask. Are ye able to drink the cup that
I drink? or to be baptized with the baptism that I am
baptized with? And they said unto him, We are able. 39
And Jesus said unto them, The cup that I drink ye shall
drink; and with the baptism that I am baptized withal
shall ye be baptized: but to sit on my right hand or on 40
*my* left hand is not mine to give: but *it is for them* for

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him and make her application in their interest. But even in Matthew's Gospel it is to the sons themselves, not simply to the mother who spoke for them, that Jesus addresses his reply.

**Ye know not what ye ask:** the reply touched first their lack of understanding.

**Are ye able to drink the cup that I drink?** It then brought them to the question of their capacity for fellowship with him in suffering. The term 'cup' is a frequent figure both in the O. T. and in the N. T., and is used in different applications. It occurs as a figure of speech: (1) for the happy lot or experience of the godly, the idea being that that comes from God as the wine-cup at table comes from the host (e. g. Ps. xvi. 5, xxiii. 5, lxxiii. 10); (2) for the unhappy lot of the wicked (e. g. Ps. xi. 6); (3) for the Divine wrath (e. g. Jer. xxv. 15; Ezek. xxiii. 32–34; Isa. li. 17; Zech. xii. 2; Rev. xiv. 10); (4) for the experience of salvation, the reference being to the wine of the thank-offering (Ps. cxvi. 13); (5) for consolation, the wine offered for refreshment to the mourner probably being in view (Jer. xvi. 7).

**or to be baptized with the baptism.** Another figure for suffering, overwhelming suffering in which one is immersed or submerged. Jesus uses it again of his sufferings when he speaks of being come to 'cast fire upon the earth' (Luke xii. 49). It is akin to one of the most frequent figures of the O. T., especially of the Book of Psalms—that which speaks of one who is in dire peril or affliction as being in deep waters (Ps. xviii. 16, xlii. 7, lxix. 1, cxxiv. 4, cxxx. 1).

**39. We are able.** Their answer betrayed again their lack of discernment. They were capable of much. They could be loyal and they could be courageous. But as yet their ideas of things were so unspiritual and confused that they did not even understand the capacity he had in view, much less did they possess it. But they were to learn it by the surest of all teachers—sharp experience.

**40. is not mine to give.** There was a difference between drinking of the cup and sitting on the right hand of the Great King. Fellowship with Jesus in the former they were to have,

41 whom it hath been prepared. And when the ten heard
it, they began to be moved with indignation concerning
42 James and John. And Jesus called them to him, and

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and it needed not to be ***given*** them. It would come of itself in their conflict with an evil world. But fellowship with him in glory demanded conditions of which they had no understanding, and was not a thing to be given by disposition simply, not even at the bidding of the Son of man. Throughout the N. T. Jesus is declared by himself, as well as by his Apostles, to be the final Arbiter who is to give to every man his due (Matt. xxv. 31–46; 2 Tim. iv. 8; Rev. xxii. 12). But in this he acts not arbitrarily or without regard to the Father's will. It is the Father who has committed to him the power of judgement, and it is the Father's will that he fulfils in that as in everything else (John v. 22, 27).

**for whom it hath been prepared.** That is, by God. In Matthew it is expressly put so—'for whom it hath been prepared of my Father' (xx. 23). Here our Lord brings us within sight of the great principle of a Divine *election* or *predestination*, which is expressed at length in the Epistles to the Romans (viii. 33–39, ix. 6–33) and Ephesians (i. 4–12), in 1 Peter (i. 2), and elsewhere. As Christ's word here indicates, this 'preparation' and the *choice* or determination which it implies are no arbitrary decisions, but the wise and gracious dispositions of the *Father*. And they for whom the things here in view are prepared are themselves also prepared for them. For the use of the term in its various applications see such passages as Matt. xxv. 34, 41; Luke ii. 31; Rom. ix. 23; 1 Cor. ii. 9; Eph. ii. 10; 2 Tim. ii. 21; Heb. xi. 16.

**41. when the ten heard it.** The 'ten,' it is to be observed, not the 'nine.' In this matter Peter went not with his comrades in the select band of the three, but with the other members of the Apostolate. Whether the ten knew of the selfish and exclusive request of James and John by hearing it as it was made, or by having it reported to them, is not told. In any case when it came to their knowledge their indignation was kindled, and with it doubtless those evil feelings of jealousy and self-assertion which Jesus had already had to check and correct (ix. 33–37).

**42. called them to him.** He had again to deal with the whole company of the Apostles, and not merely with two individuals. He does so deliberately and pointedly, summoning them to him for the purpose. Bent on putting them right he takes the wise and considerate way of calling their attention to the broad principles at issue, and makes no reference to the fault of James and John.

saith unto them, Ye know that they which are accounted
to rule over the Gentiles lord it over them; and their
great ones exercise authority over them. But it is not so 43
among you: but whosoever would become great among
you, shall be your minister: and whosoever would be 44
first among you, shall be servant of all. For verily the 45
Son of man came not to be ministered unto, but to
minister, and to give his life a ransom for many.

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**43. it is not so among you.** If they were to be in his kingdom, their ideas must be different from those that prevailed in heathen society and characterized heathen ways of life. Among the Gentiles it was the accepted order of things that those in power should rule according to their will, and dispense their good things and their evil things arbitrarily. But in him they had a Master of another kind, and in his kingdom a society of a radically different order—a society to which ambition, and honours arbitrarily bestowed, dignities won by competition and self-assertion, were entirely strange, and in which only one pre-eminence was known—that of humility and service.

**45. For verily the Son of man came not to be ministered unto** (or, served), **but to minister** (or, serve). That *greatness* in his kingdom was so unlike what it was in the Gentile world, and that the thoughts of his disciples must be so essentially different from those of others, is made clearer and more certain by an appeal to his own example, and to that as the highest possible enforcement. The Son of man himself, who was of men and yet more than they, had come for a great purpose. But that was to serve, not to be served.

**and to give his life.** Not only to serve, but to do so to the last degree of self-sacrifice.

**a ransom.** The word expresses deliverance by paying a price, or the price paid for deliverance. It is used, e.g. for the price paid for the redemption of a slave (Lev. xix. 20) or a captive (Isa. xliv. 13); the ransom paid for a life (Exod. xxi. 30, xxx. 12; Num. xxxv. 31). The word occurs frequently in the O.T. In the N.T. this is the only instance of it in this particular form. But we find it again in a compound form in 1 Tim. ii. 6, where also it is applied to Christ himself as the sacrifice.

**for many.** One life for the lives of many, and 'for' them in the sense of 'instead of them.' The preposition used by our Lord is one that in its most proper sense conveys the idea of *exchange* or *substitution*. It means 'in place of,' and occurs in such sentences as these—'an eye *for* an eye,' 'a tooth *for* a tooth' (Matt. v. 38);

46 And they come to Jericho: and as he went out from

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'for a fish . . . a serpent' (Luke xi. 11); 'Archelaus was reigning over Judæa *in the room of* his father Herod' (Matt. ii. 22); 'render to no man evil *for* evil' (Rom. xii. 17); 'Esau, who *for* one mess of meat sold his own birthright' (Heb. xii. 16). The life that is spoken of here, therefore, is a life which it was Christ's to *give*, and he was to give it, he tells us, in the character of a ransom for the lives of many—a ransom, further, which was to take the *place of* or to be given *instead of* those others. The word 'for,' following on the word 'ransom' here, 'can only be understood,' says Meyer, 'in the sense of *substitution* in the act of which the ransom is presented as an equivalent to secure the deliverance of those on whose behalf it is paid—a view which is only confirmed by the fact that in other parts of the N. T. this ransom is usually spoken of as an *expiatory sacrifice*, Matt. xxvi. 28; John i. 29; 1 John iv. 10; Rom. iii. 25; Isa. liii. 10; 1 Pet. i. 18 ff., iii. 18.' This great declaration was made incidentally, not for doctrinal or dogmatic purposes, but with a purely practical object—the checking of unworthy, selfish feeling in the disciples and the illustration of what *greatness* is in the kingdom of God. Yet it is impossible to over-estimate its importance or to fathom all that it means with regard to the nature and scope of Christ's mission. It is one of the select number of sayings which give us an insight into his own view of his life and death. It is fundamental to any just conception of the purpose and the efficacy of his death. It contains the principles of that doctrine of sacrifice and atonement which is taught in the Epistles of the N. T., and which has been stated and developed in the Creeds of the Church.

x. 46–52. *The Restoration of blind Bartimæus.* Cf. Matt. xx. 29–34; Luke xviii. 35–43. In connexion with this incident, immediately after it, Luke introduces the case of Zacchæus, which is given neither by Matthew nor by Mark. In the three Synoptical accounts of this instance of the healing of the blind there are also certain minor differences in the details of time, place, and person.

**46. And they come to Jericho.** It is not stated whence they came. It may have been the 'city called Ephraim' (John xi. 54), the secluded place about sixteen miles from Jerusalem, to which he retired after the raising of Lazarus and the counsel taken by the chief priests and Pharisees consequent on that great work. 'By publicly entering Jericho he places himself in the power of the Procurator and the great Sanhedrin' (Swete). On previous occasions, in going up to Jerusalem or returning from it, Jesus must have passed by or through this city. But there is no record of these approaches or visits. With the present occasion it is different; for it marks an important stage in his ministry. With

Jericho, with his disciples and a great multitude, the son

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the exception of the reference to it in the Parable of the Good Samaritan (Luke x. 30 ff.), it is only in connexion with this narrative that mention is made of Jericho in the Gospels. It is noticed also in Heb. xi. 30.

**and as he went out from Jericho.** Both Matthew and Mark report the miracle as if it was done as Jesus left the city. Luke gives it as if it was done when he drew near to the city. If Jesus came by the direct road from Ephraim he would 'enter through a gate on the north side of the city, and in order to proceed to Jerusalem he would cross to the west gate' (Swete).

The ancient Jericho, the famous 'city of palm-trees' (Deut. xxxiv. 3), in the Jordan valley, over against Nebo (Deut. xxxii. 49), lay some sixty stadia or 'furlongs' west of the river, and about 150 from Jerusalem. It is represented by the modern *er-Riḥa*, a cluster of wretched hovels containing about 300 inhabitants, and lying some 900 feet below the level of the Mediterranean. Its glory is utterly gone, and of its great palm-groves there remains only a tree here and there—perhaps a dozen in all. The old Canaanitish city seems to have occupied a site about a mile and a half or two miles from *er-Riḥa*, at Tell-es-Sultan, above Elisha's fountain. That it was a rich town in ancient times appears from the story of Achan (Josh. vii. 21). It is associated with many notable passages in the story of Israel, e. g. the first observance of the Passover after the crossing of the Jordan (Josh. v. 10); the vision of the captain of the Lord's host (Josh. v. 13-15); the first stand made against the children of Israel, the siege, the destruction of the city, and the saving of Rahab for the spies' sake (Josh. vi); and later, the translation of Elijah (2 Kings ii. 4); the capture of Zedekiah when he fled from Jerusalem and the forces of Nebuchadnezzar (2 Kings xxv. 5; Jer. xxxix. 5), &c. A solemn curse was uttered by Joshua on the man who should rebuild it (Josh. vi. 28), which was fulfilled in the case of Hiel the Bethelite in Ahab's time (1 Kings xvi. 34). In our Lord's time it had become again an important place, enjoying the favour of the Herodian family. The fact that it lay on the caravan route from Damascus, and occupied a strong military position, made it a place of great consequence. It was also one of the chief residences of priests. After the capture of Jerusalem by Pompey, it was made one of the five seats of assembly by Gabinius the Roman general (Joseph. *Wars*, i. viii. 5). Herod the Great fortified a citadel above the town, and built to the north of it a city which he called Phasælis after a brother (Joseph. *Wars*, i. xxi. 9). In Jericho also Herod died. The royal palace was burnt down after his death, but was splendidly rebuilt by Archelaus. Our Lord's baptism took place not far from it, and

of Timæus, Bartimæus, a blind beggar, was sitting by the
47 way side. And when he heard that it was Jesus of
Nazareth, he began to cry out, and say, Jesus, thou son
48 of David, have mercy on me. And many rebuked him,
that he should hold his peace: but he cried out the more
a great deal, Thou son of David, have mercy on me.
49 And Jesus stood still, and said, Call ye him. And they

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Quarantania, the probable scene of his temptation, was also near it. Josephus speaks in glowing terms of its climate, its fountain, its well-watered and fertile plains, its gardens full of trees, yielding balsam and myrobalsamum, its palms of different kinds, its luxuriant vegetation (*Wars*, iv. viii. 2-3).

**with his disciples and a great multitude.** Jesus entered the city and left it now not as an unknown visitor, but in the style of a great Rabbi attended by his pupils, and followed by a crowd of curious spectators made larger than usual by the number of pilgrims from many different quarters who met here on their way to Jerusalem.

**the son of Timæus.** This is a translation for the sake of Gentile readers of the Aramaic name *Bartimæus*.

**a blind beggar.** Two blind men were there, according to Matthew (xx. 30). Mark and Luke, for some reason left unexplained, refer only to one, the former by name, the latter in general terms. Beggars abounded in the ancient East, and gathered in large numbers at the times of the great feasts at the chief points along the pilgrimage routes. In many cases blindness, that fell and frequent malady of the East, added to the misery of utter poverty.

**47. when he heard that it was Jesus.** Luke tells us that the blind man heard the noise of the multitude passing and *inquired* what it meant (xviii. 36). Thus he learned from others what he could not discover for himself, that it was Jesus passing by, and instantly he besought his mercy. Perhaps he had heard of the cure of the blind man at Jerusalem (John ix), or of some similar case among the healing deeds of Jesus.

**son of David.** A Judæan title of Messiah, found already on the lips of the multitude who witnessed the miracle on the possessed man who was both blind and dumb (Matt. xii. 23). The present is its only occurrence in Mark's Gospel, and in Luke also it appears only in the narrative of this miracle.

**48. rebuked him.** Many would have had him silenced. But he became only the more urgent as the opportunity seemed to be slipping.

call the blind man, saying unto him, Be of good cheer:
rise, he calleth thee. And he, casting away his garment, 50
sprang up, and came to Jesus. And Jesus answered him, 51
and said, What wilt thou that I should do unto thee?
And the blind man said unto him, Rabboni, that I may
receive my sight. And Jesus said unto him, Go thy way; 52
thy faith hath made thee whole. And straightway he
received his sight, and followed him in the way.

And when they draw nigh unto Jerusalem, unto 11

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**49. Jesus stood still.** The piteous appeal could not be withstood. There is a pause in the movement; the suppliant is called by the command of Jesus, and the word of encouragement, 'Be of good cheer,' is spoken to him by those who knew what the Master's call meant.

**50. he, casting away his garment, sprang up.** This is noticed only by Mark. How it adds to the impressiveness of the scene, and to the picture of an insistent, anxious eagerness that could not tarry!

**51. What wilt thou that I should do unto thee.** All three Evangelists notice the question with which Jesus prefaced the healing act.

**Rabboni.** An Aramaic word for *Master* or *Lord*; which came also to the lips of Mary when in her dead sorrow she suddenly recognized her risen Lord (John xx. 16).

**52. Jesus said unto him.** According to Matthew Jesus *touched the eyes* of the two blind men. But according to Mark and Luke the restoration of the one sufferer whose case they notice was effected simply by the sovereign word. All three Evangelists notice that this miracle, one of the last done by Jesus, was wrought on the ground of faith in the subject.

**followed him in the way.** The healed man at once joined the company and went with them on their way to Jerusalem.

xi. 1-11. *Public entry into Jerusalem and visit to the Temple.* Cf. Matt. xxi. 1-11; Luke xix. 29-45; John xii. 1, 12-19. There is considerable difficulty here as to the order of events, and as to the time and circumstances of the entry into the city. The miracle at Jericho was followed probably by the incident of Zacchæus, and the parable of the Pounds. But the question is as to the point at which the supper at Bethany took place, and the exact date of the arrival of Jesus at that village. According to John xii. 1 he came to Bethany six days before the Passover.

Bethphage and Bethany, at the mount of Olives, he

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These six days, however, may be computed in different ways, and hence the date is variously fixed. Most, however, conclude that he arrived at Bethany on Friday the eighth Nisan, and that he rested at the village. The statements in Matthew (xxi. 1) and Mark (xi. 1) might seem to imply that he went on direct to Jerusalem. But this does not necessarily follow from their accounts, and it would be inconsistent with John's record. But when did the supper and the anointing at Bethany take place? Matthew and Mark do not introduce their reports of these incidents till later (Matt. xxvi. 6–13; Mark xiv. 3–9). But John brings it in before the Triumphal Entry, and this is accepted by most as the actual order. If this is right, it will appear that the first two Gospels postpone their accounts of the supper; that Jesus came to Bethany on the Friday, on the eve of the Jewish sabbath; that he spent the last sabbath before his crucifixion in quiet in the home of his friends there; and that he made his entry into Jerusalem on the following day—the traditional Palm Sunday.

**1. And when they draw nigh unto Jerusalem.** It appears that they came direct from Jericho to the neighbourhood of Jerusalem. Mark, however, does not say distinctly that they went on to Jerusalem. He notices simply that they came to the villages near it. The distance from Jericho to these villages was about fifteen miles, and it lay through a wild and dreary country, the scene of the parable of the Good Samaritan, associated with danger and difficulty. Rest would be welcome after such a journey, and opportunity would be needed by Jesus to prepare himself in privacy and quiet for the painful events of the next week.

**unto Bethphage:** a village bearing a name which means probably 'the house of figs.' It is never mentioned in the O. T., and cannot be identified. All trace of it has disappeared, and all is uncertain about it. Some take it to have been a village over against Bethany, as is suggested by the Synoptical records. Others think it was a district rather than a hamlet—an 'ecclesiastical suburb of Jerusalem.' See Andrews, *The Life of our Lord*, p. 430.

**and Bethany.** Matthew refers only to Bethphage. Mark and Luke mention both Bethphage and Bethany.

**Bethany:** a village lying on the slope of the mount of Olives, fifteen furlongs, or a little less than two miles, from Jerusalem (John xi. 1, 18, xii. 1). Its name is of uncertain etymology, being supposed by some to mean 'a low place,' by others 'house of dates.' In it was the house of Simon the leper. It was also the home of Lazarus and his sisters, and the resting-place of Jesus on his way to and from the great feasts in Jerusalem. It is never mentioned in the O. T. Since the fourth century its sendeth two of his disciples, and saith unto them, Go 2

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site has been identified with that of the village known as *El-Azariyeh*, 'the place of Lazarus,' a cluster of some twenty houses inhabited by Bedouin Arabs. Dean Stanley speaks of it as 'a wild mountain hamlet, screened by an intervening ridge from the view of the top of Olivet, perched on its broken plateau of rock, the last collection of human habitations before the desert hills which reach to Jericho' (*Sinai and Palestine*, p. 186). On the basis of an ancient tradition the people point out the tomb of Lazarus, but in a most unlikely place, which is described as 'a wretched cavern in the limestone rock, like a cellar with about twenty-five steps, to which we descend by the dim light of a taper' (Schaff, *Bible Lands*, p. 27).

**the mount of Olives.** In the O. T. we read of 'the mount' (Neh. viii. 15), 'the mount that is before Jerusalem' (1 Kings xi. 7), 'the mountain which is on the east side of the city' (Ezek. xi. 23), 'the mount of corruption' or 'destruction' (2 Kings xxiii. 13), 'the ascent of mount Olivet' (A. V.) or 'the ascent of the *mount* of Olives' (R.V., 2 Sam. xv. 30). The particular form 'the mount of Olives' in the O. T. occurs only in Zech. xiv. 4. In the N. T., on the other hand, this is the usual name, although it is occasionally given with some small variations (Luke xix. 29, xxi. 37; Acts i. 12). The whole ridge of limestone hills lying on the east of Jerusalem, and separated from it by the valley of the Kidron, seems to have been spoken of as 'the mount of Olives.' More properly the name is given to the middle of the three chief eminences of that ridge, the one on the north being known as mount Scopus, and the other on the south as the mount of Offence (see Robinson, *Biblical Researches*, i. 274). The 'mount' rises to the height of about 200 feet above the temple, and over 2,600 feet above the level of the Mediterranean. 'No name in Scripture calls up associations,' says Dr. Porter, 'at once so sacred and so pleasing as that of Olivet. The "mount" is so intimately connected with the private life of our Lord, that we read of it and look at it with feelings of deepest interest and affection. Here he sat with his disciples, telling them of the wondrous events yet to come; of the destruction of the Holy City, of the sufferings, the persecutions, the formal triumph of his followers.' Dean Stanley speaks of 'the vision, too great for words, which it offers to the Christian traveller of all times, as the most detailed and the most authentic abiding-place of Jesus Christ' (*Sinai and Palestine*, p. 189).

**sendeth two of his disciples.** John's narrative defines the time when the young ass was found more particularly as 'the morrow' after his arrival at Bethany (xii. 1, 12, 14). The two disciples are left unnamed. It is suggested with some reason

your way into the village that is over against you: and
straightway as ye enter into it, ye shall find a colt tied,
whereon no man ever yet sat; loose him, and bring him.
3 And if any one say unto you, Why do ye this? say ye,
The Lord hath need of him; and straightway he will
4 send him back hither. And they went away, and found
a colt tied at the door without in the open street; and
5 they loose him. And certain of them that stood there

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that Peter was one of them, the account given by Mark here pointing to the recollections of one who had been present on the occasion.

**2. the village that is over against you.** Probably Bethphage, especially as it is the only village noticed by Matthew (xxi. 1).

**a colt.** To a Greek this would mean a young horse; to a Jew, a young ass (cf. Gen. xxxii. 15, 10, xxix. 11; Judges x. 4, xii. 14, and especially Zech. ix. 9). Matthew quotes the passage in Zechariah, and finds its fulfilment in the present event. John also quotes the prophecy, with some modification of its terms (xii. 15). Matthew speaks of an ass and a colt, that is, the colt with his mother.

**whereon no man ever yet sat.** An unbroken colt, as was appropriate in the case of one meant for a sacred service. See the provisions in the Mosaic Law (Num. xix. 2; Deut. xxi. 3). Everything was foreseen by Jesus, the presence of the colt, the precise place where he should be found, the fact that he was tied, and even the ready compliance of those in charge; and all happened exactly as he had said.

**3. and straightway he will send him back hither.** In Matthew it is 'and straightway he will send them,' with reference to the man's readiness to send the animals. Mark's words, according to the R. V., express the undertaking that the colt will not be kept longer than is required, but will be returned.

**4. in the open street.** This is better than the rendering of the A. V.—'in a place where two ways met.' The word means 'the way round' the house, and so the open street or lane.

**5. certain of them that stood there.** This might mean those hanging about, as people were accustomed to do in idle hours about the townships and lanes. But Luke speaks of the owners as the persons who put the question to the two disciples. We may reasonably suppose that those in whose hands the animal was, and who required no other persuasion to let him go than the

said unto them, What do ye, loosing the colt? And they 6
said unto them even as Jesus had said: and they let them
go. And they bring the colt unto Jesus, and cast on him 7
their garments; and he sat upon him. And many spread 8
their garments upon the way; and others branches, which
they had cut from the fields. And they that went before, 9

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simple mention of the Lord's need, were themselves disciples. If not, they must at least have known Jesus and his disciples sufficiently well to make them at once trust them.

**7. cast on him their garments.** An unused colt, not yet separated from the mother, would not be provided with trappings. The disciples put some of their own garments on the creature, which would serve as a saddle.

**he sat upon him.** Jews who looked for Messiah and had respect to the prophecy of Zechariah (ix. 9) expected that the promised king would make his entry in this way into Jerusalem. The ass, too, was the symbol of humility and peace, in contrast with the horse which was the symbol of war. In seating himself on the colt Jesus left behind him the time of silence or reserve, and publicly affirmed his claim to be the Messiah. 'No act,' says Dr. Geikie, 'could be more perfectly in keeping with the conception of a king of Israel, and no words could express more plainly that the king proclaimed himself the Messiah' (*The Life and Words of Christ*, ii. p. 395).

**8. And many spread their garments upon the way.** Others followed the two—not the Twelve only, but many more who were followers in different degrees of loyalty. The act was one of homage such as was done to kings as they entered cities. See the case of Jehu (2 Kings ix. 13).

**others branches:** or better, as in the margin of the R. V., 'layers of leaves.' The word is applicable to leafy twigs, long grass, reeds, rushes, and the like. So the enthusiasm spread, and took the form of carpeting the way for him with a litter of green stuff.

**which they had cut from the fields.** The road from Bethany to Jerusalem, winding as it did by cultivated fields and gardens, or plantations of olives, palms, and various fruit trees, would readily provide material which they could cut for the purpose in view.

**9. they that went before, and they that followed.** John tells us that 'a great multitude that had come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of the palm trees, and went forth to meet him' (xii. 12, 13). It appears, therefore, that Jesus was in the centre of two great streams of

and they that followed, cried, Hosanna; Blessed *is* he
10 that cometh in the name of the Lord: Blessed *is* the
kingdom that cometh, *the kingdom* of our father David:
Hosanna in the highest.

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acclaiming and expectant people—one that came from the villages on the mount of Olives, and another that came now to meet him from the sacred city itself.

**Hosanna.** In Matthew it is 'Hosanna to the son of David' (xxi. 9). This is properly speaking a prayer, and the invocation was made not once, but repeatedly, as the verb implies. It is the 'save now,' of Psalm cxviii—a Psalm long and closely associated with the national hope of Israel, and written to celebrate some great occasion in the national history, the dedication of the Second Temple in 516 B.C., or the Passover following that event (Ezra vi. 15, &c.), or the Feast of Tabernacles reported in Nehemiah viii, or, as some think, the triumph of Judas Maccabæus and his purification of the temple in 165 B.C. (1 Macc. iv. 37–59). During the period of the Second Temple, the twenty-fifth verse of this Psalm formed 'the festal cry with which the altar of burnt-offering was compassed in solemn procession, once on each of the first six days of the Feast of Tabernacles, and seven times on the seventh day. This seventh day was called "the Great Hosanna" (*Hosanna Rabba*), and not only the prayers of the Feast of Tabernacles, but even the branches of willow and myrtle bound up with palm-branch (*Lulab*) were called *Hosannas*' (Delitzsch).

**Blessed is he that cometh in the name of the Lord.** From Ps. cxviii. 26. Luke gives 'Blessed is *the king* that cometh,' thus making the Messianic reference more definite. In the Psalm the sentence is a word of greeting to the pilgrim who comes to the temple at the feast. Here it is a greeting addressed to Jesus as the promised king, and it is possible that a Messianic interpretation or application had been given before this to the Psalm, or to this part of it. Luke also adds the words 'peace in heaven, and glory in the highest' (xix. 38).

**10. Blessed is the kingdom that cometh.** An expansion of the words of the Psalm, recognizing that in the entry of Jesus on the colt into Jerusalem the kingdom that was promised to come was being inaugurated. And this 'kingdom' is called '*the kingdom* of our father David,' as it is the fulfilment of that regal, Divine order of things of which David's kingdom was a type.

**Hosanna in the highest.** Cf. the angels' song (Luke ii. 14). A prayer for salvation or blessing in the highest heaven where God reigns. The salvation is conceived of as prepared or reserved there, and as descending thence upon the new kingdom.

And he entered into Jerusalem, into the temple; and 11
when he had looked round about upon all things, it
being now eventide, he went out unto Bethany with the
twelve.

And on the morrow, when they were come out from 12
Bethany, he hungered. And seeing a fig tree afar off 13
having leaves, he came, if haply he might find anything

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Matthew records the impression made by the event. He tells us that 'all the city was stirred' (xxi. 10). When he adds that the people asked, 'Who is this?' he indicates that little interest had been taken by the mass of the citizens of Jerusalem in the reports of the work of Jesus. Luke completes the picture of this great passage in our Lord's ministry by introducing the incidents of the remonstrance of the Pharisees, the tears of Jesus as he saw the city, and his lamentation over its impending doom (xix. 39–44).

**11. into the temple.** Passing into the city he moved on at once to the place which gave it all its significance. By the 'temple' here is meant not the shrine itself, the 'house of God' proper (Matt. xii. 4), but the precincts of the temple, the sacred enclosure. He would enter by the eastern gate and come into the court of the Gentiles. The traffic which desecrated the place, incongruous as it was, had not penetrated into the sanctuary itself, but was carried on in the outer courts.

**looked round about.** As it was late he did no more than this, but withdrew to Bethany. He cast a keen, searching, sorrowful glance around, which took in the whole scene and prepared him for the action of the morrow. In Matthew the account of the cleansing of the temple follows immediately on that of the entry into the city. Mark's account is the most exact and circumstantial.

xi. 12–14. *The Barren Fig-tree*: cf. Matt. xvi. 18, 19. This incident is left unnoticed by Luke. It is reported by Matthew and Mark in the same connexion.

**12. on the morrow.** That is, Monday, 11 Nisan (John xii. 1, 12).

**he hungered.** He had eaten nothing, we infer, and the labours and anxieties of the day were before him. He had the desire to satisfy his hunger, and thought the opportunity of doing so was offered by the appearance of a solitary fig-tree, which he saw at a distance by the roadside.

**13. having leaves.** The sight of the tree in leaf suggested that

thereon: and when he came to it, he found nothing but
14 leaves; for it was not the season of figs. And he
answered and said unto it, No man eat fruit from thee
henceforward for ever. And his disciples heard it.
15 And they come to Jerusalem: and he entered into the

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there might be fruit on it. For, in the case of the fig-tree, the leaf succeeds the fruit.

**nothing but leaves.** On approaching the tree he discovered that it was abnormally in foliage, and that nothing but leaves was on it.

**for it was not the season of figs.** An explanation of the fact that no fruit was found on the tree. In Palestine, figs are gathered late in May, or more usually in June. But it was yet only about the season of the Passover, which was from late March to the middle of April. The point here is the association of *leaf* and *fruit*. It is possible, indeed (though it can scarcely be said to be more than that), that some figs of the previous year might be left hanging on the tree through the winter. But the possibility of such remnants of a previous crop being found on the tree is not limited to the case of trees in leaf. What is in view here is the fact that where the green foliage is seen there fruit is to be expected. But in this case no fruit of any kind, ripe or unripe, was discovered. A fig-tree in *leaf*, unless its appearance was a deception, should have *fruit* on it, green fruit at least, if not mature. But this tree had nothing except leaves. It belied its profession, and this was its condemnation. So Jesus made it an object-lesson by which he might convey to the minds of his disciples a serious idea of the moral attitude of the Jewish people, and the doom involved in a religion of pretension and barrenness.

**14. No man eat fruit from thee henceforward for ever.** In the parable of the Fig-tree Jesus had already dealt with the matter of unfruitfulness (Luke xiii. 6-9). Here he speaks of an unfruitfulness which is aggravated by vain, deceptive profession. The fault which he found with the tree was that it failed to make good in any way the promise which it displayed to the eye. The sentence which he pronounced upon it was with a view to the moral instruction of his disciples, and the warning of the Jewish nation. Mark alone notices the fact that 'the disciples heard it.'

xi. 15-19. *The Purging of the Temple*: cf. Matt. xxi. 12-17; Luke xix. 45-48. The Fourth Gospel also reports a cleansing of the temple (John ii. 13-17), but places it at the beginning of the ministry of Jesus. The three Synoptical Gospels agree in recording a purgation of the temple at the close of his ministry. The acts were similar, yet there are certain differences in the temple, and began to cast out them that sold and them that bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold the doves; and he would not suffer that any man should 16

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details as well as in the times. Nor is there anything incongruous or unreasonable in the supposition that Jesus may have asserted the holiness of his Father's house, and given token of the necessity of a radical change in the religion of the Jews by a solemn and authoritative act of this kind, both at the outset of his ministry and at its close. The difference in the plans of the Gospel narratives accounts for the difference between the Synoptists and John in this matter.

**15. he entered into the temple.** His purpose was to do what his brief inspection on the previous evening shewed him to be necessary. Things had settled into the old, profane ways in spite of the impression made by the previous cleansing. The evil traffic was again in full swing, and had become even worse than before. He repeated, therefore, his act of condemnation and expulsion, and did it with still greater thoroughness and authority.

**cast out them that sold and them that bought.** Sellers and buyers were alike dead to the sense of what the temple was, and were equally involved in his condemnation. The market in question had been allowed a place within the temple precincts on the plea of public convenience. It dealt only with things required for the temple services, victims for the various offerings, wine, oil, salt, and the like, and it had the sanction of the chief priests. It saved pilgrims the trouble of bringing the various requirements with them from their distant homes, and enabled all to obtain on the spot what they needed for sacred use. But it had become the subject of great abuse. The sordid, mercenary spirit turned all to desecration, profanity, greed, and fraud.

**tables of the money-changers.** Every Jew had to pay a tax of a half-shekel annually for the support of the temple, and it had to be paid in Jewish money (Matt. xvii. 24; Exod. xxx. 13, &c.). Pilgrims who brought Gentile money had to get Jewish coin for it. The money-changers reaped large profits by their transactions at the time of the great festivals. They were allowed to charge a sum of from a third to a fourth of a *denarius* for each half-shekel exchanged.

**them that sold the doves.** It was provided by the Levitical law that doves might be offered on the occasion of the purification of women, in the case of those who were unable to purchase lambs (Lev. xii. 8; cf. Luke ii. 22). Doves were also the offerings prescribed in some other cases, such as the cleansing of lepers, &c. (Lev. xiv. 22, xv. 14, 29).

17 carry a vessel through the temple. And he taught, and said unto them, Is it not written, My house shall be called a house of prayer for all the nations? but ye have
18 made it a den of robbers. And the chief priests and the scribes heard it, and sought how they might destroy him:

**16. carry a vessel through the temple.** This, too, is peculiar to Mark. The word 'vessel' here is applicable to any kind of implement or any article of household use—pots, tools, and the like. People had got into the habit of taking a short cut through the precincts of the temple, and had made a business thoroughfare of the sacred enclosure. This had been forbidden by the Jewish authorities. But the prohibition had fallen into neglect, and Jesus enforces it anew.

**17. taught.** The crowds hanging about him there, so deeply moved by what he did in the temple, gave him an opportunity not to be neglected. The great subject of his instructions, as the next words shew, was the Divine purpose of the temple, and the way in which it had been perverted.

**a house of prayer for all the nations.** The quotation is from Isa. lvi. 7. The law provided for the presentation of offerings in the temple on the part of 'strangers' in Israel (Lev. xvii. 8, &c., xxii. 18, &c.; Num. xv. 14, &c.). The prophecy in Isaiah spoke of such strangers—those 'that join themselves to the Lord, to minister unto Him'—as being brought along with the chosen people from exile to God's 'holy mountain'; as made joyful in His 'house of prayer'; and as laying their offerings and sacrifices with acceptance on his altar. Mark alone introduces this mention of the heathen nations, appropriate as it is to a discourse which has its occasion in a desecration proceeding in the court of the Gentiles.

**ye have made it a den of robbers.** Better than the 'den of thieves' of the A.V. This sentence takes us back to the words of another prophet—Jeremiah (vii. 11). Two great evils attended the traffic which the Jewish authorities had allowed. The temple had been turned from its proper purpose as a house of prayer. The chaffering of traders, the noise of the sacrificial beasts, the din of men tramping through the sacred place with their vessels, made prayer incongruous or impracticable in the very place set apart for the use of the Gentiles. But there was a second evil and a worse. The secularity had turned into dishonesty. The place of worship had become a place of robbery, in which greedy and unscrupulous traders enriched themselves at the cost of those who came to offer their oblations to God.

**18. chief priests and the scribes.** In John's Gospel two for they feared him, for all the multitude was astonished at his teaching.

And every evening he went forth out of the city. 19

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previous instances of a combination between the chief priests and the scribes are noticed (vii. 32, &c., xi. 47, 57); this is the first occasion of the kind mentioned in the Synoptical Gospels. Luke adds 'the chief of the people,' that is, prominent representatives, probably the elders (xix. 47). All classes, therefore—the professional orders and the general body of the people in the person of their outstanding men—now went hand in hand, contriving how to get rid of Jesus.

**they feared him.** The difficulty was how they could effect their end. They saw that he had still multitudes of the common people with him, and that they continued under the spell of his teaching. This made them afraid to interfere with him openly.

**19. out of the city.** Matthew is more explicit, and tells us it was to Bethany. It was our Lord's habit, therefore, during these fateful days, to spend his active hours in the city, and when he could no longer teach, to retire to the quiet hamlet on the uplands.

Matthew adds some interesting particulars. He mentions how the blind and the lame came to Jesus after the cleansing, and were healed by him—the only instances of healing works done within the temple. He also tells us how the *children* (perhaps members of the temple choir, as has been suggested), caught by the general enthusiasm, took up the Hosannas which they had heard the previous day, and re-echoed them; that the chief priests and scribes were 'moved with indignation' at this; and how Jesus rebuked their mistaken displeasure by the testimony of the eighth Psalm (xxi. 14-16).

This narrative, it will now be seen, differs from that in John (ii. 13-17) in not a few points. It does so in respect of time and historical connexion. The incident it reports belongs to the close of the ministry, and is related to the triumphant entry; whereas the occurrence recorded by John belongs to the outset of the ministry, and is placed in relation to the marriage in Cana of Galilee and the visit to Capernaum. There are differences also in the particulars. The scourge of small cords appears in John's narrative, but not in that of the Synoptists. The prohibition regarding the carrying of vessels through the temple appears in Mark, but not in John. In the Fourth Gospel the Father's house is described as having been made a *house of merchandize*; in the Second Gospel the charge is a heavier one—'ye have made it a *den of robbers*.' In John's Gospel the purgation ends with nothing more serious than a challenge to Jesus to give proof of his authority; in the Synoptical Gospels it excites the spirit of murderous enmity, and

20 And as they passed by in the morning, they saw the
21 fig tree withered away from the roots. And Peter calling
to remembrance saith unto him, Rabbi, behold, the fig
22 tree which thou cursedst is withered away. And Jesus
23 answering saith unto them, Have faith in God. Verily
I say unto you, Whosoever shall say unto this mountain,
Be thou taken up and cast into the sea; and shall not

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is followed by vengeful co-operation on the part of the professional classes and the heads of the people. There is good reason, therefore, to say that the narratives refer to two distinct events, similar in character and significance, but each with its special appropriateness in its own connexion.

xi. 20–25. *The Withering of the Fig-tree.* Cf. Matt. xxi. 19–22.

**20. as they passed by in the morning.** As we gather from Matthew (xxi. 19), the tree was not private property, but planted, as was often the case, by the side of the public road, and in a position where any one could see it.

**they saw the fig tree withered away.** What a change! A change, too, of a kind which they could not fail to notice. Yesterday the tree attracted attention by its unwonted foliage, so fresh and green and abundant. To-day it draws wondering eyes upon it by its shrivelled, blasted look.

**from the roots.** By morning, then, the blight had penetrated it through and through, branch and root. Matthew speaks of the tree as withering *immediately* after Jesus spoke the words, 'Let there be no fruit from thee henceforward for ever.' And the process of decay, which was complete by morning, may well have set in then.

**21. Peter calling to remembrance.** The words of Jesus uttered the previous evening leaped at once into Peter's memory, and in astonishment he called the attention of the Master to the result.

**22. Have faith in God.** The answer might seem little to the point. Yet it was a direct reply to the wonder expressed in Peter's utterance. It referred him to faith and its possibilities as the explanation.

**23. Whosoever shall say unto this mountain.** Jesus had spoken in similar terms to his disciples on the occasion of their failure at the foot of mount Hermon (Matt. xvii. 20; cf. also Luke xvii. 6). This was a favourite figure of speech for things passing ordinary capacity. Rabbis of exceptional influence were described as *removers* or *pluckers up of mountains.*

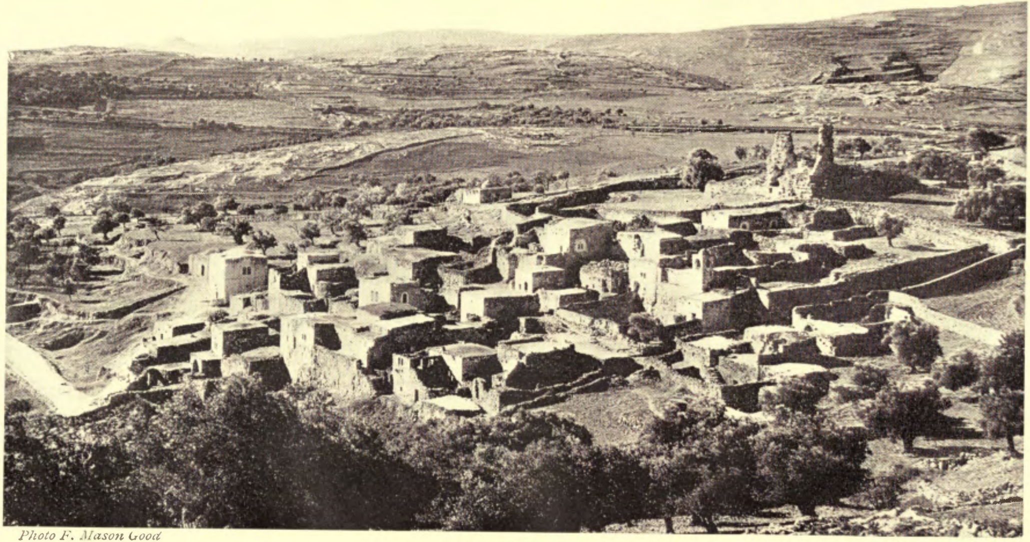

Photo F. Mason Good

BETHANY

doubt in his heart, but shall believe that what he saith
cometh to pass; he shall have it. Therefore I say unto 24
you, All things whatsoever ye pray and ask for, believe
that ye have received them, and ye shall have them.
And whensoever ye stand praying, forgive, if ye have 25
aught against any one; that your Father also which is in
heaven may forgive you your trespasses.

**but shall believe.** In the power of his faith in his Father Jesus did his own works; this strange and startling one no less than others of a different kind which they had often witnessed. The same trustful dependence on God would be for them the source of a power which would make them capable of accomplishing what was impossible to other men.

**24. Therefore I say unto you.** The fact that faith has such power is his reason for proceeding to speak also of prayer.

**All things whatsoever ye pray and ask for.** Prayer, too, will bring them power and make things clear to them. But prayer without faith in God can have no efficacy.

**25. whensoever ye stand praying.** *Kneeling* or entire *prostration* was the form in which prayer was offered on occasions of exceptional public importance or national trouble, as in the case, e.g., of the dedication of the temple (1 Kings viii. 54), Ezra's confession (Ezra ix. 5), Daniel's petitions in the face of the decree (Dan. vi. 10), our Lord's agony (Matt. xxvi. 39), Stephen's death (Acts vii. 50), Paul's prayer at Miletus and at Tyre (Acts xx. 36, xxi. 5). But the ordinary posture seems to have been *standing* (cf. 1 Kings viii. 14, 22; Neh. ix. 4; Jer. xviii. 20; Ps. cxxxiv. 1; Matt. vi. 5; Luke xviii. 11, 13).

**forgive.** By another natural transition he passes on to inculcate the forgiving spirit. For that is a second condition to the efficacy of prayer, and it is God's order that forgiveness on His part is linked with forgiveness on our part. Of this Jesus had already spoken when he unfolded the nature of prayer in the Sermon on the Mount (Matt. vi. 14, 15).

**your Father.** The only occurrence of this highest name of God in Mark. Our Lord had already made his disciples familiar with it (Matt. vi. 12, 14, &c.).

**your trespasses.** A word meaning literally 'lapses,' and so misdeeds.

These declarations on faith, prayer, and forgiveness were appropriate, as Meyer points out, 'to guard against a false conclusion from the occurrence with the fig-tree.' The incident itself has its explanation in its symbolical meaning. The lesson

27 And they come again to Jerusalem: and as he was
walking in the temple, there come to him the chief
28 priests, and the scribes, and the elders; and they said
unto him, By what authority doest thou these things? or
29 who gave thee this authority to do these things? And
Jesus said unto them, I will ask of you one question, and
answer me, and I will tell you by what authority I do
30 these things. The baptism of John, was it from heaven,

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it was intended to teach was the same as that given in the parable of the Fruitless Fig-tree (Luke xiii. 6-9). The fig-tree by the roadside with its shew of leaves was a natural parable of the religious condition of the Jewish people; and the withering to which it was condemned was an acted parable of the doom of the nation. The tree was condemned, as Archbishop Trench remarks, 'not for being without fruit, but for proclaiming by the voice of those leaves that it had fruit; not for being barren, but for being false.'

Verse 26, inserted by the A. V., is omitted by the R. V. as of doubtful documentary authority.

xi. 27-33. *Challenge of the Authority of Jesus*: cf. Matt. xxi. 23-27; Luke xx. 1-8.

**27. walking in the temple.** The third visit, as it appears, at this time. He was again probably in the court of the Gentiles, perhaps in Solomon's porch (John x. 23).

**the chief priests, and the scribes, and the elders.** All the three classes now confederate approach him with a challenge. The party included the custodians of the temple, who might reasonably claim to know by what right Jesus asserted jurisdiction where they were in charge, and interfered with customs which they sanctioned.

**28. By what authority.** Their first demand was that he should inform them of the *kind* of authority he had.

**or who gave thee this authority to do these things?** Their second and alternative demand was that he should tell them the source of his authority. To do as he had done, overturning and ejecting in the temple, surely required a sanction that could be produced.

**29. I will ask of you one question.** Before he will say anything about his own authority, he, too, has a matter to settle with them. It is about John's authority to baptize as he did.

**30. was it from heaven, or from men?** The question placed them on the horns of a dilemma. If they said it was a Divine authority, they exposed themselves to the retort that they had

or from men? answer me. And they reasoned with 31
themselves, saying, If we shall say, From heaven; he will
say, Why then did ye not believe him? But should we 32
say, From men—they feared the people: for all verily
held John to be a prophet. And they answered Jesus 33
and say, We know not. And Jesus saith unto them,
Neither tell I you by what authority I do these things.

And he began to speak unto them in parables. A man **12**
planted a vineyard, and set a hedge about it, and digged

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neglected or repudiated it. If they said it was a purely human authority, they feared they would have the people against them; for the people held John to have been a prophet indeed.

**33. We know not.** They took refuge in a cowardly profession of ignorance, and could not further press their own question.

xii. 1–12. *The Parable of the Wicked Husbandmen*: cf. Matt. xxi. 33-46; Luke xx. 9-19.

**1. he began to speak unto them in parables.** To this period belong also the parables of the *Two Sons*, and the *Marriage of the King's Son*, which are recorded only by Matthew (xxi. 28-32, xxii. 1–14). Though silenced for the time, the Jewish authorities did not quit the scene, and Jesus resumed his parabolic teaching, giving it a new form specially addressed to those officials and representatives of the people. Luke tells us that this parable of the *Wicked Husbandmen* was spoken to the people themselves, while Matthew and Mark state that it was directed to the official classes in particular.

**a vineyard.** The foundation of the parable is the O.T. figure of Israel as the Lord's vineyard, of which we have instances both in the Psalms and in the Prophets (e. g. Ps. lxxx; Isa. v. 2, &c.; Jer. ii. 21)—a figure peculiarly appropriate in a land in which the vine was tended with such care and yielded such a return (Deut. xxviii. 8, &c.). The passage in the fifth chapter of Isaiah is most in view here.

**set a hedge about it.** The 'hedge' might be a hedge in our sense of the word, a hedge of thorns. The prickly wild aloe is said to be used for such purposes, and to make a very serviceable defence (cf. Ps. lxxx. 12, 13; Song of Songs, ii. 15). Or it might rather be a stone wall of a rough kind, such as may be seen in Palestine to-day. Dean Stanley says that 'enclosures of loose stone, like the walls of fields in Derbyshire or Westmoreland, everywhere catch the eye on the bare slopes of Hebron, of Bethlehem, and of Olivet' (*Sinai and Palestine*, p. 421). Thus

a pit for the winepress, and built a tower, and let it out
2 to husbandmen, and went into another country. And at
the season he sent to the husbandmen a servant, that he
might receive from the husbandmen of the fruits of the
3 vineyard. And they took him, and beat him, and sent
4 him away empty. And again he sent unto them another
servant; and him they wounded in the head, and handled
5 shamefully. And he sent another; and him they killed:
6 and many others; beating some, and killing some. He
had yet one, a beloved son: he sent him last unto them,

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was the valuable possession to be protected against wild beasts, boars, jackals, foxes, and the like (Ps. lxxx. 13; Num. xxii. 24; Song of Songs, ii. 15; Neh. iv. 3), and against robbers.

**digged a pit for the winepress.** The grapes were placed in a vat, in which they were trodden by the feet of the servants—a joyous operation accompanied with song (Judges ix. 27; Isa. lxiii. 2; Jer. xxv. 30). This was the 'press,' in most cases a trough dug in the solid rock or in the earth, in which latter case it was lined with masonry (cf. Num. xviii. 30; Prov. iii. 10; Isa. lxiii. 3; Lam. i. 15). At a lower elevation was the 'pit,' a smaller cavity, also often excavated out of the rock, into which the juice of the trodden grapes ran.

**built a tower.** For purposes of observation and defence, as also for the shelter of the servants in charge, and for storage. So everything was done that care could do, and the owner who, as was often the case, let the vineyard to tenants, here called 'the husbandmen,' was entitled to look at the end of the season for his rent. That rent was paid in the form of a certain portion of the fruits.

**2. he sent to the husbandmen a servant.** First one slave is sent to gather the rent, then another, then many more; but, instead of receiving what was due to their master, they were beaten, or wounded, or killed. In Matthew's version of the parable the servants are sent in two successive bands. In this Jesus doubtless had in view the treatment of the messengers of God by those in power in the evil times of Jewish history, the menaces levelled at Elijah by Jezebel, and at Elisha by Jehoram (1 Kings xix. 2; 2 Kings vi. 31), the imprisonment of Micaiah (1 Kings xxii. 24–27), the prophets slain in Ahab's time (1 Kings xviii. 13), the stoning of Zechariah by the order of Joash (2 Chron. xxiv. 21), and the like.

**6. He had yet one, a beloved son.** Not a slave now, but one

saying, They will reverence my son. But those husband- 7
men said among themselves, This is the heir; come, let
us kill him, and the inheritance shall be ours. And they 8
took him, and killed him, and cast him forth out of the
vineyard. What therefore will the lord of the vineyard 9
do? he will come and destroy the husbandmen, and will
give the vineyard unto others. Have ye not read even 10
this scripture;

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of more account by far than many slaves. But when the husbandmen became aware that the son was coming, they took cruel counsel one with another and decided to put him to death, thinking that they might make the inheritance their own. This great title 'heir' in the N. T. is the stated name for the adopted of God (e. g. Rom. iv. 13, viii. 17; Gal. iii. 29, iv. 1, 7; Tit. iii. 7; Heb. vi. 17, xi. 17; Jas. ii. 5). Christ is the 'heir' in the unique sense in which also he is the 'Son,' the 'heir of all things,' made such by God (Heb. i. 2).

**9. What therefore will the lord of the vineyard do?** This is the question to which the terms of the parable are meant to lead up. Here it is put and answered by Jesus himself. In Matthew those addressed are made to give the reply, which condemns them out of their own mouth. In Luke those who hear betray their consciousness of what Jesus meant by crying out, 'God forbid.'

**10. Have ye not read even this scripture?** '*Even* this scripture'; for the passage was a familiar and oft quoted one. It is taken from Ps. cxviii, which, under the figure of a stone cast aside by builders, but afterwards recovered and made the key-stone of the fabric, speaks of Israel as set aside and despised by the world-powers, but finally restored to the place of honour designed for it by God among the nations. This Psalm appears to have received a Messianic interpretation among the Jews. Here it is applied by Jesus to himself, the true representative of Israel, rejected indeed by the ruling classes of a perverted Judaism, but the elect of God, appointed to be the head of a new Israel, the point of unity of the people of God, both Jewish and Gentile. By 'the head of the corner' is meant not the cope-stone, but one of the stones set in the corners of a building so as to bind the walls together—the chief of these, the one laid with public ceremony. Peter makes use more than once of the words thus doubly consecrated by the Lord's application of them (Acts iv. 11; 1 Pet. ii. 4–7). Paul also introduces it more than once into his high argument (Rom. ix. 32; Eph. ii. 20), attaching it to the word of Isaiah (xxviii. 16).

The meaning of the parable could not be mistaken. In its clear terms leaders and people both were shewn themselves in their

The stone which the builders rejected,
The same was made the head of the corner:
11 This was from the Lord,
And it is marvellous in our eyes?

12 And they sought to lay hold on him; and they feared the multitude; for they perceived that he spake the parable against them: and they left him, and went away.

13 And they send unto him certain of the Pharisees and of the Herodians, that they might catch him in talk.

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privilege, their sin, and their doom; in the grace given them by God, their misuse of the gift, and their disregard of His prophets. It was a prophecy of the judgement of God on them and their nation for their final guilt—the rejection of the speaker himself, their Messiah.

**12. they sought to lay hold on him.** A second time they would fain have laid hands on him here and now, but dared not in face of the sympathy of the masses.

xii. 13-17. *Questions by the Pharisees*: cf. Matt. xxii. 15-22; Luke xx. 20-26.

**13. they send unto him.** This refers to the chief priests, scribes, and elders already mentioned. Matthew represents the Pharisaic party as the senders, and the persons sent as certain of their own 'disciples.' If they were young pupils the selection would be cunningly made, so as to give the impression of sincerity and guilelessness on the part of the questioners. The authorities change their tactics. Instead of confronting Jesus in a body, they now send separate companies of emissaries, all with the purpose of getting Jesus to compromise himself by something he might be tempted to say in reply to some apparently innocent question. A series of three such questions follows.

**and of the Herodians.** The Pharisees take the lead, but associate with themselves some of the Herodians. By these we are to understand members of the Herodian party, of which mention has already been made in Mark's Gospel (iii. 6); not, as some imagine, some of Herod's soldiers (Luke xxiii. 11). This combination of *Herodians* with the Pharisees is noticed only by Mark. It is of a piece with the crafty character of the policy as a whole. For these two parties were sharply divided in their sympathies with regard to the matter at issue, the one being intensely opposed to the foreign rule of the Roman, the other

And when they were come, they say unto him, Master, 14
we know that thou art true, and carest not for any one:
for thou regardest not the person of men, but of a truth
teachest the way of God: Is it lawful to give tribute unto
Cæsar, or not? Shall we give, or shall we not give? 15
But he, knowing their hypocrisy, said unto them, Why
tempt ye me? bring me a penny, that I may see it. And 16

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accepting it and profiting by it. In his reply, therefore, Jesus could not avoid, as they thought, giving offence to one or other.

**catch him,** or 'ensnare' him. It is a hunter's term.

**14. we know that thou art true, and carest not for any one.** A cunningly contrived address, using his truthfulness and fearlessness as inducements to make him answer. Surely he was not the man to shirk awkward and dangerous questions. He would meet their difficulties at any cost, without regard to fear or favour, and so they came to him.

**Is it lawful to give tribute unto Cæsar?** The 'tribute' is the capitation-tax or poll-tax (as distinguished from the ordinary customs on merchandize), levied on individuals and paid yearly into the *imperial* treasury. It was an offence to the patriotic Jew, as it was the token of his subjection to foreign rule, and because the coin in which it was paid bore the emperor's effigy. This was not the case with the copper coins current among the Jews locally, as distinguished from the imperial coinage. In deference to Jewish feeling these were stamped with other devices—leaves of the native trees, and the like.

**15. Shall we give, or shall we not give?** The former question touched only the *legitimacy* of paying the tax under the provisions of the Jewish law. This one brought the matter to the practical point of actual payment or refusal. The rising of Judas of Galilee, the Gaulanite as he is called by Josephus (*Antiq.* xviii. i. 1), which is referred to in Acts (v. 37), had its occasion in the odium attaching to this tax. In the second administration of Quirinius (cf. Luke ii. 1, 2, with respect to the first), when Judæa had been made a part of the Roman province of Syria, a census was ordered (A.D. 6-8), 'the great census,' as it was termed, which was taken according to the Roman methods of enumeration and valuation. It meant the exaction of tribute, which was fiercely resisted by Judas and his followers. To pay tribute to a heathen ruler was to be unfaithful to Jehovah whom alone they owned as king.

**bring me a penny:** rather, a *silverling* or a *shilling*. The tribute had to be paid in the imperial silver coinage. Matthew

they brought it. And he saith unto them, Whose is this image and superscription? And they said unto him,
17 Cæsar's. And Jesus said unto them, Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's. And they marvelled greatly at him.

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and Luke say '*shew* me.' But Mark's 'bring me' expresses the exact position. It was Jewish coins that were required for the temple, and the men now about Jesus, Pharisees and others, might not have a *denarius* in their purses. The coin had to be procured, probably from the money-changers, and the bystanders would wait for it wondering all the more what was to happen.

**16. image:** the figure of the head of Tiberius, encircled by laurel.

**superscription:** the legend or device on the other side of the coin. A figure of Livia, the emperor's mother, seated, the sceptre in one hand and a flower in the other, is shewn on a *denarius* which has come down from the time.

**they said unto him, Cæsar's.** Thus were they made to answer their own question. The Jewish Rabbis taught that 'wheresoever the money of any king is current, there the inhabitants acknowledge that king for their lord.' (See Abbot's *Commentary on Matthew and Mark*, p. 242.)

**17. Render.** The word is the one used for the *giving back* of the book to the attendant in the synagogue at Nazareth, and of the healed boy to his father (Luke iv. 20, ix. 42). It means the discharge of a debt, the giving back of something that is due. Benefits received under a government imply corresponding obligations to it. Acceptance of the government of Cæsar, as indicated by acceptance of his coinage and enjoyment of the privileges secured under his rule, meant acceptance also of responsibilities, and among these the payment of what was Cæsar's due, what was required for the support of his administration.

**unto Cæsar the things that are Cæsar's, and unto God the things that are God's.** There are duties to civil government, then, and duties to God. They are entirely compatible with each other, and are to be faithfully discharged each in its own proper sphere. But there is also a distinction between them, and the one class is not to be confused with the other. There is further a limit to the former. 'The *powers* that be are ordained of God' (Rom. xiii. 1); Cæsar himself is of God, and his commands are binding so far as they are consistent with that relation. Submission and loyal obedience to civil rule are enforced repeatedly in the N.T., especially by Paul and Peter (Rom. xiii. 1–7; 1 Cor. vii. 21–24; Eph. vi. 5–8; Col. iii. 22–25; 1 Pet. ii. 13–17). The duty of refusing obedience

And there come unto him Sadducees, which say that 18

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when the requirements of civil authority conflict with the supreme law of duty to God is recognized both in the O. T. (Dan. iii. 18, vi. 10) and in the N. T. (Acts iv. 19, v. 29).

**marvelled greatly.** A strong word, found in the N. T. only here, and meaning that they were utterly amazed, so that they had nothing to say (they 'held their peace,' says Luke) and were glad to quit the scene. They 'left him, and went their way,' says Matthew. They had hoped they were to ensnare him one way or other. If he said they should pay the tax, he would turn the people against him, who expected their Messiah to rid them of the Roman yoke and the hated Roman taxation. If he said they should not pay, he would expose himself to the charge of not being Cæsar's friend, and have the Roman authorities against him. The accusation of perverting the nation and 'forbidding to give tribute to Cæsar,' for which the reply desired by these Pharisees would have given ground, was afterwards made against him in spite of their defeat on this occasion (Luke xxiii. 2). Here their own action is made to refute and silence them.

xii. 18–27. *The Question of the Sadducees.* Cf. Matt. xxii. 23–33; Luke xx. 27–38.

**18. there come unto him Sadducees.** The emissaries of the Pharisees being discomfited, certain members of the opposite party take their place. This is the first and only direct introduction of the party of the Sadducees in Mark's Gospel, and the same is the case with Luke (xx. 27). The Sadducees indeed are seldom mentioned by name in the N. T. In the Book of Acts they come thrice upon the scene (iv. 1, v. 17, xxii. 6, 7, 8). As to the Gospels, it is mainly in Matthew that they appear, and not often even there (iii. 1, 7, v. 17, xvi. 6, 11, 12, xxii. 23, 34). In John's Gospel they are never noticed directly by name. Josephus speaks of them as a small minority of the Jews, and as consisting only of the rich and those of highest station (*Antiq.* xiii. x. 6, xviii. i. 4). The word *Sadducees* is now generally understood to be derived from the proper name Zadok. The Zadok in view is probably the faithful priest of David's time (2 Sam. xv. 24, &c.; 1 Kings i. 32, &c.). The sons of Zadok had a conspicuous place among the priestly families after the return from exile. They represented the old priestly party, who sought to bring the Jewish people over to Greek ways. They are first heard of as a distinct party in the reign of John Hyrcanus (135–105 B. C.). They enjoyed most power during the times preceding Pompey's capture of Jerusalem. After the destruction of the city in A. D. 70 they are no more heard of. They belonged to the priestly aristocracy, the party being made up indeed of chief priests and their families. Hence when

there is no resurrection; and they asked him, saying,
19 Master, Moses wrote unto us, If a man's brother die, and
leave a wife behind him, and leave no child, that his
brother should take his wife, and raise up seed unto his
20 brother. There were seven brethren: and the first took
21 a wife, and dying left no seed; and the second took her,

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the 'chief priests' are mentioned along with the Pharisees, the Sadducaic party may be understood to be in view. They counted for little with the people, and they do not seem to have taken any notice of Jesus till late in his ministry. When he accepted the title 'son of David,' and interfered with the jurisdiction of the great council by changing things in the temple, the Sadducees joined with others in the opposition which aimed at his life.

**which say that there is no resurrection.** So, too, in the parallel passages in Matthew and Luke. So also Josephus (*Antiq.* xviii. i. 3, &c.). In Acts it is added that they held also that there is 'neither angel nor spirit' (xxiii. 8). From Josephus we learn further that they denied future rewards and punishments; that they thought of the soul as perishing with the body; and that they disavowed the doctrines of *fate*, or absolute *foreordination*, and *providence* (*Antiq.* xviii. i. 3, &c.; *Jewish War*, ii. viii. 14).

**19. Moses wrote unto us, If a man's brother die.** The reference is to the Levirate law as given in the Deuteronomic code (Deut. xxv. 5, 6), which was a provision to prevent the extinction of families. This law of Levirate marriage was to the effect that, if a man died without a son to succeed him, his brother should marry the widow, and that the first-born son of this second union should be registered as the child of the deceased husband. It is to be observed, however, that it did not apply universally, but only to cases where the brothers *dwelt together.* The law is quoted freely, so that the terms vary somewhat in the several records.

**20. There were seven brethren.** They put an imaginary case and an extreme one, which might seem to reduce the doctrine of a bodily resurrection to absurdity. Not unlikely it was a familiar puzzle with which the sceptical Sadducee was accustomed to vex the soul of the orthodox Pharisee; and to the Pharisee with his crude, materialistic ideas of the future life it would be a great difficulty. Would this new teacher be able to meet it without committing himself to their sceptical doctrine, or to a position which could be ridiculed? The doctrine of a bodily resurrection and the word of the law in the matter of Levirate unions were things that could not, as they thought, be reconciled. Could he answer so as to make them consistent?

and died, leaving no seed behind him; and the third
likewise: and the seven left no seed. Last of all the 22
woman also died. In the resurrection whose wife shall 23
she be of them? for the seven had her to wife. Jesus 24
said unto them, Is it not for this cause that ye err, that
ye know not the scriptures, nor the power of God? For 25
when they shall rise from the dead, they neither marry,
nor are given in marriage; but are as angels in heaven.
But as touching the dead, that they are raised; have ye 26

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**24. Is it not for this cause that ye err?** He declares the questioners themselves at fault. The difficulty which they propounded had no foundation. It was in error they made of it what they did. He gives two reasons also for their mistake—their misunderstanding of the very scriptures to which they appealed, and their ignorance of the power of God. In the following verses he explains these reasons further, taking the latter first.

**25. they neither marry, nor are given in marriage.** These Sadducees, clever as they judged themselves, and ill-content with the popular doctrine, were yet as incapable as others of rising above the ordinary notions of things. They thought of life only as it was known to them under its earthly conditions. They had no conception of a life that could be both lived and continued under higher conditions and with different relations. But God's power was not to be limited, as they imagined, to one order of existence. He could provide a life in which there was no death, and, therefore, neither birth nor marriage. So in Luke the statement is given in these express terms—'They that are accounted worthy to attain to that world, and the resurrection from the dead, neither marry, nor are given in marriage: for neither can they die any more' (xx. 35, 36).

**are as angels.** Not '*are* angels,' but 'are *as* angels.' The difference between human existence and angelic remains; but in the resurrection-life men will be like angels, as the possessors of an undying life, independent of the marriage relation.

**26. have ye not read in the book of Moses?** Jesus now passes to the other reason for their mistake—their misunderstandings of scripture. They had appealed to Moses. He now confutes them by Moses, convicting them of ignorance of the very authority they had adduced. The 'book of Moses' is the law; which gets that name in the O.T. (2 Chron. xxxv. 12), but in the N. T. is usually known as 'Moses' (Luke xvi. 29) or 'the law of Moses' (Luke xxiv. 44; Acts xxviii. 23; cf. John i. 45).

not read in the book of Moses, in *the place concerning* the Bush, how God spake unto him, saying, I *am* the God of Abraham, and the God of Isaac, and the God of
27 Jacob? He is not the God of the dead, but of the living: ye do greatly err.

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**in** the place concerning **the Bush:** *lit.* 'at *The Bush*'; that is, in the paragraph of the Torah or *Law* which gives the story of the Burning Bush (Exod. iii. 1, &c.). So in Rom. xi. 2 we have 'in Elijah' (R. V., *marg.*) for 'in the section relating to Elijah.'

**how God spake unto him.** In Luke, Moses is made the speaker (xx. 37.)

**I** am **the God of Abraham, and the God of Isaac, and the God of Jacob.** Cf. Exod. iii. 6. The repetition of the terms points to the distinct and individual relation in which God stands to each.

**27. He is not the God of the dead, but of the living.** God spoke of Himself as still the God of the patriarchs, still in relation to them though they were departed. But the living God can be in actual, living relation only to the living. Hence these departed fathers must be in existence. The point of the statement turns on two things. Of these the first is the O. T. conception of the *divine fellowship*. The condition of life, of all life worthy of the name, is the fellowship of God, and that fellowship ensures the life (cf. e. g. Ps. xvi. 8-11, xlix. 13-15, lxxiii. 23-26.) The second is the O. T. conception of *man*. The Hebrew Scriptures think of man as a unity, in the integrity and oneness of his corporeal and incorporeal nature. They do not distinguish sharply, as modern thought does, between soul and body, and speak simply of the immortality of the latter. It is the *man* himself, the whole living, breathing man, that passes at death unto Sheol, the unseen world, and continues to exist there. It was on these foundations that the O. T. revelation of life, immortality, and resurrection rose and grew from stage to stage in definiteness and clearness. So the argument from the words 'I am the God of Abraham, and the God of Isaac, and the God of Jacob,' which might seem to us not to carry us beyond the idea of an immortality of soul, meant to the Hebrew mind the continued existence of the *man* himself in the integrity of his substantial, living being, and so contained the idea of a resurrection. Luke adds 'for all live to him,' extending the scope of the statement beyond the patriarchs named. To us men seem to die; to God they live. 'Death is a change of relation to the world and to men; it does not change our relation to God' (Swete).

**ye do greatly err.** Peculiar to Mark. Their lack of insight into scripture had led them far astray. Matthew notices the effect

And one of the scribes came, and heard them question- 28
ing together, and knowing that he had answered them
well, asked him, What commandment is the first of all?
Jesus answered, The first is, Hear, O Israel; The Lord 29
our God, the Lord is one: and thou shalt love the Lord 30
thy God with all thy heart, and with all thy soul, and
with all thy mind, and with all thy strength. The second 31
is this, Thou shalt love thy neighbour as thyself. There

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upon the people and upon the questioners. The multitudes 'were astonished'; the Sadducees were 'put to silence' (xxii. 33, 34).

xii. 28–34. *The Question of a Scribe*: cf. Matt. xxii. 34–40.

**28. one of the scribes came.** This scribe, a 'lawyer' as Matthew calls him, had been present when the question of the resurrection was under discussion, and had been impressed by the reply of Jesus. He belonged to the party of the Pharisees (Matt. xxii. 34, 35), and when the opposite sect withdraws silenced, he comes forward with a question of a different kind. Matthew speaks of him as 'tempting' Jesus (xxii. 35). Mark represents Jesus as recognizing the discreetness of his words (xii. 34). Luke introduces his account of the question of a lawyer regarding the way to inherit eternal life at an earlier stage, after his report of the mission of the Seventy, and in connexion with the parable of the Good Samaritan (x. 25–29).

**What commandment?** The words may refer to the *quality* of the commandment rather than to its place among the ten. What is the *kind* of commandment that is entitled to rank first? What must be its distinguishing quality? The question was one often debated in the schools.

**29. The first is, Hear, O Israel.** Jesus at once points the scribe to the words of the Deuteronomic version of the decalogue (Deut. vi. 4, 5), and to that part of it which not only had the foremost place in the code, but was repeated twice every day by all Jews, and was carried about by the strictest of them in their phylacteries--the two small leather boxes worn, the one on the forehead and the other on the left arm (Matt. xxiii. 1, &c.). Our Lord may have pointed, as he spoke, to such a phylactery on the person of the scribe himself as a visible witness to the supremacy of the commandment which enjoined love to God, and that with all the capacities of our being—'heart' and 'soul' and 'mind' and 'strength,' the whole force of our intellectual, emotional, and moral nature.

**The Lord our God, the Lord is one.** Better than the rendering of the A.V., 'the Lord our God is one Lord.'

**31. The second is this, Thou shalt love thy neighbour as**

32 is none other commandment greater than these. And the scribe said unto him, Of a truth, Master, thou hast well said that he is one; and there is none other but he:
33 and to love him with all the heart, and with all the understanding, and with all the strength, and to love his neighbour as himself, is much more than all whole burnt
34 offerings and sacrifices. And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.

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**thyself.** The words are from Leviticus (xix. 18); cf. Rom. xiii. 9; Gal. v. 14; Jas. ii. 8. In Leviticus the word 'neighbour' is used with reference to fellow Jews. In the N.T. it has the widest possible extension of meaning. Jesus lifted it at once and for ever out of its more limited application by his parable of the Good Samaritan (Luke x. 29-37). This precept, therefore, expresses the *principle* of the second table of the moral law as the former does that of the first table. This mention of a *second* foremost commandment is made unsolicited, and this precept is said by Jesus expressly to be 'like unto' the first (xxii. 39), of the same character, with the same claims, and equally essential. The sum and substance of all duty are in these two requirements, and the second is the test of the first. Than these there can be none 'greater.'

**34. answered discreetly.** Jesus saw that the scribe recognized the moral duties to be far more than ceremonial performances and material sacrifices in any of their forms. 'Burnt-offerings' is the more specific term, applicable to offerings expressive of thanksgiving or, it may be, of dedication. 'Sacrifices' is the more general term, covering all kinds of sacrificial victims or offerings. In the Epistle to the Hebrews we read of 'sacrifices and offerings, and whole burnt-offerings and *sacrifices* for sin' (x. 8).

**Thou art not far from the kingdom of God.** The scribe had at least this qualification for the kingdom, that he understood its requirements to be *moral* requirements, the fundamental duties of love to God and love to man, and not ceremonial observances. Having this insight into spiritual things and this sympathy with them, he wanted little to make him a disciple.

**durst ask him any question.** The policy of entangling questions had failed. In each case the captious questioners had been refuted out of their own mouths, and in each case the difficulty had been solved by being taken down to the underlying principle. None had the courage to proceed further in this way.

And Jesus answered and said, as he taught in the 35
temple, How say the scribes that the Christ is the son
of David? David himself said in the Holy Spirit, 36

The Lord said unto my Lord,
Sit thou on my right hand,
Till I make thine enemies the footstool of thy feet.

David himself calleth him Lord; and whence is he his 37
son? And the common people heard him gladly.

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xii. 35-40. *The Counter-question of Jesus*: cf. Matt. xxii. 41-45; Luke xx. 41-44.

**35. answered and said.** As if in what he now said he had still questions in view, those questions which had been put to him. He will now dismiss them once and for all by a counter-question, and one which these men could not answer.

**as he taught in the temple.** When courage failed his interrogators to continue their course, he was able to resume his instructions in the temple which had been interrupted.

**How say the scribes?** In Matthew the question is addressed to the Pharisees. Both parties seem to have been present again.

**that the Christ** (i. e. the Messiah) **is the son of David.** That the Messiah was to come of David's line was inferred from important passages in the Prophets (Isa. xi. 1; Jer. xxiii. 5) and the Psalms (lxxxix. 3, 4, cxxxii. 11). It was the general belief of the time (cf. Matt. xxi. 9, 15; Mark xi. 10).

**36. David himself said in the Holy Spirit.** That is, by inspiration, or in the character of a prophet. So Peter, quoting the sixteenth Psalm as David's, says of him that 'being a prophet . . . he foreseeing *this* spake of the resurrection of the Christ' (Acts ii. 25, 30, 31). The mention of his inspiration here gives the greater authority to his words. The Psalm in question, the sixteenth, was interpreted as a Messianic Psalm, and in that character it is quoted in the N. T. more frequently than any other Messianic passage of the O. T. (Acts ii. 34, 35; 1 Cor. xv. 25; Heb. i. 13, v. 6, vii. 17, 21). It is quoted here with very little modification from the Greek version of the O. T. Jesus does not pause here to occupy himself with any questions of Biblical criticism. He accepts the current view of the authorship and the interpretation of the Psalm, and on that basis proposes his question, by which he is at once to silence these crafty adversaries finally, and to expose the insufficiency of their ideas of the Messiah.

**37. David himself calleth him Lord.** The Psalm speaks of a prince who is also priest, and of him as one who is exalted to equality with Jehovah and makes subjects of all his enemies. This

38 And in his teaching he said, Beware of the scribes, which desire to walk in long robes, and *to have* salutations
39 in the marketplaces, and chief seats in the synagogues,
40 and chief places at feasts: they which devour widows'

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prince is addressed by Jehovah and is called by him *Lord.* This is said by 'David himself,' the Psalm being written by him, and it is said prophetically of the Messiah whom these scribes and Pharisees speak of as the *son* of David. So there arises the difficulty which is expressed in the next sentence.

**whence is he his son?** How comes it then that he is his son? How can this Messiah, who is the subject of David's prophecy, be at once David's *Lord* and David's *son*? To this question neither scribes nor Pharisees could reply, because their ideas of the Messiah were limited and insufficient. The conjunction of Lordship and sonship meant, what they did not recognize, that the Messiah was more than a royal descendant of David the king—that he had a higher relation still, a peculiar relation to God which made him Lord even of David.

**And the common people:** rather, the 'great multitude' of the common people.

**heard him gladly.** In the connexion in which they stand here the words seem to mean that they heard gladly what he said of Messiah's Lordship as well as his Davidic sonship.

xii. 38-40. *Warning against the Scribes*: cf. Matt. xxiii. 1-39; Luke xx. 45-47.

**38. And in his teaching he said.** He was able now to continue his teaching. It was directed both to his disciples and to the people (Matt. xxiii. 1), to the disciples in the first instance, but also in the hearing of the people (Luke xx. 45). It took the form now of denunciation of the professional classes and warning against them. Of this teaching Mark and Luke give but a few representative fragments. In Matthew we have it recorded at greater length.

**which desire to walk in long robes.** Stately, flowing robes like those of kings and priests. The sign of ostentation.

**salutations in the marketplaces.** High-sounding titles, *Rabbi*, *Master*, and the like (cf. Matt. xxii. 7-10), addressed to them in the most public way.

**39. chief seats in the synagogues.** Probably the benches or stalls reserved for the elders, in front of the ark and facing the people.

**chief places at feasts.** Not 'the uppermost *rooms*' as in the A. V., but the places reserved at table for the most eminent guests. What these were is not quite certain. Probably custom was not houses, and for a pretence make long prayers; these shall receive greater condemnation.

And he sat down over against the treasury, and beheld 41

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constant. But in the Rabbinical books the seat of honour is said to have been the central place, when three persons reclined together. Three couches, it is said, used to be arranged along three sides of a table (the fourth side being left open for the purpose of service), and of these the middle one was the place of the chief guest. These scribes craved, therefore, to be treated as the personages of the greatest importance on social occasions as well as on religious.

**40. they which devour widows' houses.** Widows were under the protection of the Law (Exod. xxii. 22), and the scribes, as the custodians and interpreters of the Law, were specially bound to care for them. The guilt of these scribes in enriching themselves, no doubt under legal forms, at the cost of the solitary and defenceless ones who trusted them, was all the greater.

**and for a pretence make long prayers.** They hid their real character under a profession of extraordinary piety, and under colour of being men more given to prayer than others practised their greedy and dishonest arts.

Ostentation, ambition, pride, avarice—these were the sins that brought judgement on the scribes, and the heavier judgement because all was done under the cloak of hypocrisy. The man who lives for avarice and ambition has his condemnation. The man who does this under the cover of a loud religious profession has the greater condemnation.

xii. 41–44. *The Widow's Offering*: cf. Luke xxi. 1–4.

**41. he sat down.** Jesus had left the court of the Gentiles in which he had been teaching and answering ensnaring questions, and had passed into the court of the women. Here he seated himself, weary no doubt with what he had had to do, on the steps or within the gate (where alone it seems to have been allowable; see Edersheim's *The Life and Times of Jesus the Messiah*, ii. 387), and watched the people as they brought their gifts. Mark's narrative is characteristically graphic all through. It shews us Jesus *seating* himself, the exact position which he took, the interest with which he *watched* the multitudes of various classes passing him, the solitary figure of the widow catching his attention, and his call to the disciples.

**over against the treasury.** In the Apocrypha mention is made of the sacred treasury—a depository for the safe keeping not only of treasure, but of public records, and also of the property of widows and orphans (1 Macc. xiv. 49; 2 Macc. iii. 6, 10, 28, 40, iv. 42, v. 18). Josephus also speaks of 'treasuries in the court

how the multitude cast money into the treasury: and
42 many that were rich cast in much. And there came
a poor widow, and she cast in two mites, which make

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of the women in Herod's temple (*Jewish War*, v. v. 2, vi. v. 2), and of 'the treasury' (*Antiq.* xix. vi. 1). Here the name 'treasury' appears to be given to that part of the court of the women (a court large enough, it is said, to accommodate more than 15,000 people) in which provision was made for receiving the contributions of the worshippers. Under the colonnades were placed thirteen boxes, which were called the 'trumpets,' because of their trumpet-shaped mouths, into which offerings in money were dropped. (Cf. Luke xxi. 1, and also John viii. 20.) Of these, according to Lightfoot (*Horæ Hebr. et Talm.*, p. 536, &c.), 'nine chests were for the appointed temple-tribute, and for the sacrifice-tribute, that is, money-gifts instead of the sacrifices; four chests for free-will offerings, for wood, incense, temple-decoration, and burnt-offerings.'

**beheld how the multitude cast money.** The money would be mostly the copper coins which 'the masses' handled. Luke says Jesus 'looked up' (xx. 1), that is, from the floor of the court or the steps where he had sat down, his attention being caught by the moving figures, and the dropping of the coins into the boxes.

**many that were rich cast in much.** It became so much the fashion to give lavishly that a law had to be enacted, we are told, forbidding the gift to the temple of more than a certain proportion of one's possessions. And the amount of such contributions may be inferred by 'recalling the circumstance that, at the time of Pompey and Crassus, the temple-treasury, after having lavishly defrayed every possible expenditure, contained in money nearly half a million, and precious vessels to the value of nearly two millions sterling.' (Edersheim, *The Life and Times of Jesus the Messiah*, ii. p. 388.)

**42. And there came a poor widow.** '*One* poor widow,' as the margin of the R.V. puts it. A single, solitary, sorrowful, poverty-stricken figure, lost in the passing crowds, but filling the Master's eye.

**two mites, which make a farthing.** The 'mite' was a small copper coin, the smallest Jewish coin indeed, in value making half a Roman *quadrans* (as Mark explains to his Gentile readers), the eighth of an *as*, or the eightieth part of the *denarius* or shilling, which made the day's wage of a labourer. It would take about ten of these mites to make one of our pennies. The widow had but two of these trifling coins, and she parted with *both*. There was

a farthing. And he called unto him his disciples, and 43
said unto them, Verily I say unto you, This poor widow
cast in more than all they which are casting into the
treasury: for they all did cast in of their superfluity; but 44
she of her want did cast in all that she had, *even* all her
living.

And as he went forth out of the temple, one of his **13**
disciples saith unto him, Master, behold, what manner

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a Rabbinical rule forbidding an offering so meagre as a single mite. But that referred to the case of almsgiving, and is not in point here.

**43. called . . . his disciples.** He would have them together again and near him, so that all might hear the lesson suggested by this incident. And he gives them to understand its importance for themselves by prefacing it with the solemn words, 'Verily I say unto you.'

**cast in more than all they.** In this case the poor giver, he wished them to understand, was the princely giver—a more liberal contributor than the whole multitude of the others.

**44. of their superfluity . . . she of her want.** The circumstances of the case explain the judgement. All the others gave out of their abundance, and their gift was limited to what they could easily spare. She gave out of her penury, and her gift consisted of all that she had—'*even* all her living,' all that she had for her support at the time. The giver, not the gift; the measure of the self-sacrifice, not the amount of the contribution—that is the Divine standard of appraisement.

xiii. 1-2. *Announcement of the Destruction of the Temple*: cf. Matt. xxiv. 1-2; Luke xxi. 5-6.

**1. as he went forth out of the temple.** The work of another day being finished, he was again leaving the temple courts, and, as we may infer, turning towards Bethany. It is probable that the visit of the Greeks recorded by John (xii. 20-36) took place immediately before this departure from the temple. These Greeks could not enter the court of the women. This explains perhaps their request to see Jesus. In the outer court they might see him; but they could not pass beyond that.

**one of his disciples.** He is not named, but he may have been Peter, the usual spokesman, or Andrew.

**behold, what manner of stones and what manner of buildings!** The Herodian temple was of extraordinary magnificence and architectural grandeur. The blocks of which it was built were of a magnitude that staggers the modern Western mind. Josephus

2 of stones and what manner of buildings! And Jesus said unto him, Seest thou these great buildings? there shall not be left here one stone upon another, which shall not be thrown down.

3 And as he sat on the mount of Olives over against the

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speaks of the stones of part of it as being 'each in length twenty-five cubits, in height eight, in breadth about twelve' (*Antiq.* xv. xi. 3), and of some of them as being 'forty-five cubits in length, five in height, and six in breadth' (*Jewish War*, v. v. 6). It was not strange that the disciples, as they were leaving it now and looked upon its glories, called the Master's attention to its mass and splendour, the stupendous blocks of marble of which it was built, the grandeur of its various parts, its courts and gates and colonnades and the votive offerings (the 'gifts' of Luke xxi. 5), such as the golden vine presented by Herod the Great, with which it was enriched. Their action may have been prompted by something just said by Jesus, perhaps by his lament over Jerusalem and the words about the *desolation* of the house with which, according to Matthew's Gospel (xxiii. 37-39), he closed his denunciations of the scribes and Pharisees.

**2. Seest thou these great buildings?** Did the speaker's eye rest with pride and wonder on the structure that made Jerusalem famous over the world? It was to gaze upon a different spectacle shortly.

**there shall not be left here one stone upon another.** Some of the great stones of the underbuilding yet remain. But of the structure on which the disciples now looked nothing is left standing. The destruction that has overtaken the great temples of ancient Egypt is less utter by far than is the case with the temple of the Jews. When Titus captured Jerusalem he left the work of demolition to be completed by the tenth legion, and it was done so thoroughly that 'no one visiting the city,' says Josephus, 'would believe it had ever been inhabited' (*Jewish War*, vii. i. 1). Jesus took up the announcement of ancient prophecy which declared that Zion was to be 'plowed as a field,' and Jerusalem to 'become heaps, and the mountain of the house as the high places of a forest' (Mic. iii. 12), and in forty years after he spoke his word was fulfilled to the letter.

xiii. 3-13. *The Questions of four of the Twelve, and the Answer of Jesus*: cf. Matt. xxiv. 3-14; Luke xxi. 8-19.

**3. as he sat on the mount of Olives.** On his way to Bethany Jesus had now crossed the Kidron and got to the top of the steep path up the mount of Olives. Here he paused and sat down to

temple, Peter and James and John and Andrew asked
him privately, Tell us, when shall these things be? and 4
what *shall be* the sign when these things are all about
to be accomplished? And Jesus began to say unto them, 5
Take heed that no man lead you astray. Many shall 6
come in my name, saying, I am *he*; and shall lead many

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rest, with the temple full in his view. Seen from this position the magnificent structure so splendidly placed must have been a grand and glorious spectacle.

**asked him privately.** Four of the Twelve come up to him as he sits (whether acting of themselves or chosen for the purpose by their brethren is not explained), and apart from the rest address certain questions to him. They are the two pairs of brothers who were the first called, and they are named in the order in which they appear in the record of the selection and ordination of the apostles.

**4. Tell us, when shall these things be?** The questions were suggested by what Jesus had just said of the overthrow of the massive buildings on which they had been looking. The first of the two questions was about the *time* when 'these things' (that is, the predicted destruction of the temple) were to come about. The second question was about 'the sign,' some visible portent or signal which they expected to be given and by which they might know the events in question to be near. They speak as if only one sign, a definite and unmistakable token, was in their thoughts. Matthew represents the questions as touching not only the destruction of the temple, but Christ's own 'coming' and the 'end of the world,' or 'consummation of the age' (xxiv. 3). The nearer event is thus taken as coincident with the remoter, and the one is regarded as included in the other.

**5. Take heed that no man lead you astray.** In his reply, Jesus has regard first to the question about the *sign*. But he mentions no single sign such as the four spoke of. And before he addresses himself to either question he delivers a solemn caution, one which he also repeats as he proceeds, to the questioners themselves. Their first necessity was to look to themselves and their own peril—a peril against which they might be helpless if their minds were taken up by questions about times and signs. That was the danger of being beguiled and 'led astray' by pretentious, religious impostors.

**6. many shall come in my name.** The possibility of being seduced from their faith—that is the first thing on which they require instruction and forewarning. And the danger was great, because in these searching and calamitous times there would be

7 astray. And when ye shall hear of wars and rumours
of wars, be not troubled: *these things* must needs come
8 to pass; but the end is not yet. For nation shall rise
against nation, and kingdom against kingdom: there shall
be earthquakes in divers places; there shall be famines:
these things are the beginning of travail.

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many false teachers, who would come 'saying, I am *he*,' that is, claiming to be the Messiah. Josephus speaks more than once of such false prophets and impostors, and mentions one by name—Theudas (*Antiq.* xx. v. 1; *Jewish War*, ii. xiii. 4). The case of Simon Magus, who gave himself out to be 'some great one' and was taken by the Samaritan multitude to be 'that power of God which is called Great' (Acts viii. 9, 10), is also in point.

**7. wars and rumours of wars.** Times of unrest and political commotion were before them. In point of fact, during the thirty or forty years preceding the fall of Jerusalem the Holy Land was in a peculiarly unsettled condition. It was a period of risings, riots, and deepening conflict with the Roman power.

**be not troubled**: these things **must needs come to pass.** They were not to take these things as the sign of the end or become disquieted by them. Such commotions were only in the natural course of things—things that in the Divine purpose have to come, and things that may come at any time in the present condition of the world.

**8. for nation shall rise against nation.** In spite of these wars and rumours of wars the end will not be yet, and for the reason that there are other things which must happen before that—struggles among the nations, earthquakes, famines. Luke adds 'pestilences,' and 'terrors and great signs from heaven' (xxi. 11). Notice the sententiousness of Mark's statement, 'there shall be earthquakes in divers places; there shall be famines.' Compare the terms in which both in O. T. prophecy and in the non-canonical Apocalypses announcements of judicial visitations of God are given (e. g. Isa. viii. 21; Jer. xxiii. 19; Ezek. v. 12: *Book of Enoch*, i. 6; 4 Esdras xvi. 36-40). In Acts xi. 28 reference is made to the prophecy of famine 'signified by the Spirit' by Agabus, and its fulfilment in the time of Claudius.

**these things are the beginning of travail.** Such political convulsions and national disasters are not to be taken for the 'end' itself. They are, however, 'the beginning of travail'—the pangs by which the new order of things, 'the regeneration' (Matt. xix. 28) will be ushered in. This word 'travail' is of rare occurrence in the N. T. In its literal sense it is used in 1 Thess.

But take ye heed to yourselves: for they shall deliver 9
you up to councils; and in synagogues shall ye be beaten;
and before governors and kings shall ye stand for my sake,
for a testimony unto them. And the gospel must first be 10

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v. 3; in a figurative sense it is found here, in Matt. xxiv. 8, and (with reference to *death*) in Acts ii. 24. Cf. also Paul's description of the whole creation as *travailing in pain together until now,* waiting for the event by which it shall be 'delivered from the bondage of corruption' (Rom. viii. 21, 22). In the Rabbinical literature mention is made of the 'pangs' or 'travails of Messiah'—the name given to the calamities by which the Advent of Messiah was to be heralded.

**9. But take ye heed to yourselves.** A repetition of the caution already given (xiii. 5), but with reference to another kind of peril. False teachers, wars, disasters, portents—others might busy themselves with these, and try to discover 'signs' in them. But it should not be so with his disciples. Their first care should be directed to themselves and the trials that may shake their own faith.

**councils:** *lit.* 'Sanhedrins.' Not only the great council of Jerusalem, therefore, but also the *local* councils, the bodies which had the power of discipline in Jewish towns, judicial courts consisting of the elders of the synagogues. Whether in the case of the Twelve or in that of others, this announcement had not long to wait for its fulfilment (Acts iv. 5, 13, v. 21, 27; vi. 12, Stephen; xxiii. 1, Paul).

**and in synagogues shall ye be beaten:** or, 'and into synagogues, ye shall be beaten.' The ecclesiastical courts proper. In each synagogue there was a subordinate official called the 'minister,' the *Chazzan* who was the servant of the congregation. This official had not only to see to the production of the copy of the Scriptures at public worship and to its removal again, but was also charged with the duty of maintaining order, and had the power of scourging. See Paul's case (2 Cor. xi. 24).

**governors:** that is, rulers less than royal, the name being given in the N. T. to the official representatives of the Imperial power in the provinces—procurators, proconsuls, and the like (1 Pet. ii. 14), and specially to the Roman Procurator of Judæa (Matt. xxvii. 2).

**kings:** supreme rulers, whether kings of particular states or Roman Cæsars. Paul had to stand before the *governors* Felix and Festus, before the *king* Agrippa (Acts xxvi. 1-32), and before the emperor Nero (2 Tim. iv. 16).

**for a testimony unto them.** To bear witness for Christ—

11 preached unto all the nations. And when they lead you *to judgement*, and deliver you up, be not anxious beforehand what ye shall speak: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that
12 speak, but the Holy Ghost. And brother shall deliver

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there was the Divine purpose of the providence which permitted them to be dragged before these various tribunals, Jewish and Roman. Luke gives the other side of this purpose—'It shall turn unto you for a testimony' (xxi. 13).

**10. And the gospel must first be preached unto all the nations.** The world-wide extension of the 'glad tidings' must precede the 'end.' This, too, is in the Divine purpose—it 'must,' there is a moral necessity for it. Even before the destruction of Jerusalem, Paul could say that 'from Jerusalem, and round about even unto Illyricum' he had 'fully preached the gospel of Christ' (Rom. xv. 19), and that his mission took him next to the far west, into Spain (Rom. xv. 24, 28).

**11. anxious beforehand:** an expressive word, of which this is the one occurrence in the N.T. It conveys the idea of the distraction caused by anxiety about what may happen or what ought to be done. The Master knew how his disciples would be filled with natural fears when they were called to answer for themselves before these judicial tribunals, especially the unfamiliar courts in which the dreaded Roman authorities sat. He arms them against these distractions by giving them the assurance of Divine help to meet exceptional trials of their mental resources and their courage.

**it is not ye that speak, but the Holy Ghost.** When the time to make their defence came, the Spirit of God would be their spokesman or give them what they ought to say—the matter and the words alike. In Luke this assurance is given in more particular terms, recalling the ancient promise to Moses (Exod. iv. 11, &c.)—'I will give you a mouth and wisdom, which all your adversaries shall not be able to withstand or to gainsay' (xxi. 15). This promise of special help is given not with a view to ordinary circumstances, but with reference to the exceptional case of appearances before governors and kings. Their Inspirer and Advocate is alternatively Jesus himself, as in Luke, or 'the Holy Ghost' as in Mark. In ancient Jewish prophecy the possession of the spirit of God, the spirit of the Lord, was one of the tokens of the Messiah and the Messianic age (Isa. xi. 2, xlii. 1, lix. 21, lxi. 1; Mic. iii. 8; Joel ii. 28). The term 'holy spirit' occurs in the O.T., but rarely (Ps. li. 11; Isa. lxiii. 10, 11). It is also found in the *Book of Wisdom* (i. 5). In the O.T. the 'spirit' is up brother to death, and the father his child; and children shall rise up against parents, and cause them to be put to death. And ye shall be hated of all men for my name's 13 sake: but he that endureth to the end, the same shall be saved.

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usually represented as a power proceeding from God and communicated by Him. In the two instances in which the particular term 'holy spirit' occurs, the meaning is larger and more definite. In Ps. li. 11, the 'holy spirit' appears as the principle or power of sanctification; in Isa. lxiii. 10, 11 the 'holy spirit' is a spirit in which God acts in some way personally, and that is on the way to be conceived of as a *personal* power. But we have not in the O. T. the full and definite doctrine of the personal Spirit of God that is contained in the great N. T. phrase 'the Holy Spirit' or 'Holy Ghost,' and has so large a place in the distinctive teaching of the N. T.

**12. brother shall deliver up brother.** Terrors of constituted authorities are not the worst they have to face. They will suffer from the more bitter and insidious persecution of friends, from the cruel treacheries even of those related to them by the closest ties of nature.

**and cause them to be put to death:** the margin of the R. V. puts it simply and directly, 'put them to death.' But the idea seems to be 'shall work their death,' and it is well expressed by the Rhemish Version. In the Jewish councils they had *scourging* to fear. But when they came into the hands of the Roman authorities they should have to look for the death penalty.

**13. ye shall be hated of all men for my name's sake.** These words are given in all three Gospels, and without variation. They mean not only that the disciples shall be hated, but that they shall *continue* to be hated. Their first and last offence, the thing that shall constantly count against them beyond all else, will be the fact that they are *Christians*. In Peter's Epistle to the scattered Asiatic churches we already hear of suffering 'as a *Christian*' (1 Pet. iv. 16). The early Christian writers speak, one after another, of suffering 'for his name' (Polycarp, *Epistle to Philippians*, 8), of 'the name' being taken as sufficient evidence against one (Justin Martyr, *Apol.* i. 4), of 'the confession of the name' being the one thing needed to bring public odium on one (Tertull. *Apol.* 2).

**he that endureth to the end.** The phrase 'to the end' here does not refer to the crisis of the *end*, the destruction of Jerusalem or the end of things, of which the four had spoken. It describes the completeness of the endurance—an endurance

14 But when ye see the abomination of desolation standing

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sustained all through. The *endurance* in question also is not the passive virtue of patience, in our sense of bearing things without murmur or resistance, but the manlier and more positive grace of *perseverance* or *steadfastness*. This grace has a large place in the N.T., most especially in the Epistles of Paul and the Book of Revelation (Jas. i. 3, 4; 1 Pet. ii. 20; Heb. xii. 1; Rom. v. 3, &c., viii. 25; 1 Thess. i. 3; 2 Thess. i. 4, iii. 5; Rev. i. 9, ii. 2, 3, iii. 10, xiii. 10, &c.). Josephus uses it of the indomitable constancy of the heroes of the Maccabean struggle (*Antiq*. xii. vi. 7). Luke gives this part of our Lord's caution a notable turn—'In your patience ye shall win your souls' (or, 'lives,' xxi. 19).

xiii. 14-23. *The Sign of the Fall of Jerusalem*: cf. Matt. xxiv. 15-25; Luke xxi. 20-24.

**14. But when ye see the abomination of desolation.** From these personal warnings Jesus proceeds to speak next of the event in which they may see the real 'sign' of the end. Wars and rumours of wars in connexion with other parts of the earth are not to be made too much of. But when these touch the Holy City they become significant. The 'abomination of desolation' is 'the abomination that causes desolation.' This expressive term 'abomination' occurs some half-dozen times in the N. T. (Matt. xxiv. 15; Mark xiii. 14; Luke xvi. 15; Rev. xvii. 4, 5, xxi. 27). In the O. T. it is used specially of things belonging to idolatrous worship, e. g. to idols (Deut. xxix. 17), to false gods (Ezek. vii. 20), to Milcom in particular, 'the abomination of the Ammonites' (1 Kings xi. 5), to the horrid rites of the heathen practised by Ahaz (2 Kings xvi. 3). The precise phrase 'the abomination of desolation' here used by our Lord is one that occurs thrice in the Book of Daniel (ix. 27, xi. 31, xii. 11); and that the Danielic passage is in view here is expressly stated by Matthew, who adds the words 'which was spoken of by Daniel the prophet' (xxiv. 15). What is to be understood by the phrase? In the prophecy of Daniel it probably refers to the outrages of Antiochus Epiphanes, the Syrian conqueror, and particularly to the desecration of the temple by placing a heathen altar upon the altar of burnt-offering. In the Apocryphal literature it is quoted in connexion with the erection of an altar to Jove in the temple (1 Macc. i. 54). But here it is applied to the desecration of the Holy City and the temple by Rome. For Luke gives this as an equivalent statement—'when ye see Jerusalem compassed with armies, then know that her desolation is at hand' (xxi. 20). The Roman eagles were objects of detestation as well as terror to the Jew, because they bore the effigy of the emperor and had sacrifice offered to them by the soldiery. The Roman armies holding the Holy City in their heathen grasp, the Roman eagles

where he ought not (let him that readeth understand),
then let them that are in Judæa flee unto the mountains:
and let him that is on the housetop not go down, nor 15
enter in, to take anything out of his house: and let him 16
that is in the field not return back to take his cloke. But 17

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lifted over the site of the temple itself—these were 'the abomination of desolation.' The R. V. adopts the reading 'standing where *he* ought not,' instead of 'where *it* ought not'—a reading which represents the 'abomination' as *personal*—concentrated in the Roman soldiery or in the Roman leader. When this personal embodiment of idolatrous, heathen power was seen there, 'standing where he ought not,' that is, within the precincts of the temple, the 'sign' of the rapidly approaching 'end' was to be recognized, and the disciples could not too soon prepare for it. Josephus states that the Romans brought their ensigns into the temple, and placed them over against the eastern gate, and he adds that 'there they offered sacrifices to them, and with the loudest acclamations proclaimed Titus emperor' (*Jewish War*, vi. vi. 1).

**let him that readeth understand.** This parenthetical sentence is thrown in by the Evangelist himself, or it may be by the compiler of a collection of the Lord's words used by Mark in the composition of his Gospel, with the view of calling special attention to this significant sentence of the prophetic discourse—the sentence that indicates the 'sign' required.

**let them that are in Judæa flee.** Flight, instant flight without tarrying or looking back, would then be the first duty of the whole Judean people, not of the apostles only. The Christian Jews, we know, did take flight to Pella in Peræa, one of the towns of Decapolis, between Gerasa and Hippos. That was a flight of about 100 miles, which took the fugitives across the hills of Judæa and Moab. Eusebius says that this step was taken in accordance with the warning of a prophetic oracle given to the Christians of Jerusalem before the war began (*Eccles. Hist.* iii. v. 3).

**15. on the housetop.** The roofs of Eastern houses, which were much frequented by the family, being used for purposes of sleep, watching, prayer, worship, &c. (cf. 1 Sam. ix. 25; Neh. viii. 16; Isa. xxii. 1; Jer. xix. 13; Zeph. i. 5; Acts x. 9), were reached by a flight of steps from without. In quitting them there was no need to go within the house, and the fugitive in this great peril was not safe to do so—not even with the view of taking any of his goods with him.

**16. to take his cloke.** The labourer might be overtaken by this desolation when he was at work in the fields, and if he would

woe unto them that are with child and to them that give
18 suck in those days! And pray ye that it be not in the
19 winter. For those days shall be tribulation, such as there
hath not been the like from the beginning of the creation
20 which God created until now, and never shall be. And
except the Lord had shortened the days, no flesh would

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escape he could not risk the loss of time involved even in the simple act of picking up his outer garment, which he had taken off when he set himself to his task.

**18. not in the winter:** when rain and cold and storm would make escape so much more difficult. Matthew adds 'neither on a sabbath' (xxiv. 20). The Jew was forbidden to travel on the sabbath beyond a prescribed limit, a sabbath-day's journey, a distance of about 2,000 ells. Even if Christian Jews overcame their scruples in that matter, they would suffer from the opposition of their strict fellow countrymen. When the crisis came in A.D. 69-70 the Romans encircled the city in October—a season sufficiently good for travel. The decisive operations of the siege were carried through some six months later, in a part of the year which was still more favourable.

**19. For those days shall be tribulation.** A strong and significant description of the terrors of that fateful time—the days themselves would be one long tribulation. Josephus speaks of the miseries of the siege of Jerusalem as surpassing the 'misfortunes of all men *from the beginning of the world*,' and draws a harrowing picture of the densely crowded city, smitten by the engines of war, rent by sedition, scourged by pestilence and famine; of its houses and streets filled with multitudes of the dead too vast to be removed; of the barbarities daily enacted in it, the atrocities of remorseless assassins who stalked through it; of its miserable and famished inhabitants ground to the dust by cruel hunger and all manner of violence and wretchedness, until they became so dead to the instincts of humanity that mothers snatched the food out of the mouths of husbands and children. Six hundred corpses were thrown over the wall (Josephus, *Jewish War*, vi. ix. 3).

**20. except the Lord had shortened the days.** That is, in His own Divine counsel. We know from history that the siege began early in the year 70 A. D.; that decisive operations against the section of the city containing the temple were commenced in May; that the tower of Antonia was taken on June 11; that the temple was fired on July 15; that Titus entered the city about September 12; and that the destruction of life during these months

have been saved: but for the elect's sake, whom he
chose, he shortened the days. And then if any man 21
shall say unto you, Lo, here is the Christ; or, Lo, there;
believe *it* not: for there shall arise false Christs and false 22

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was so great that if the time had been prolonged none would have been left alive. According to Josephus 97,000 of the besieged actually survived all these horrors. But over 1,100,000 perished (*Jewish War*, v. iii. 1, vi. viii. 4, vi. ix. 3).

**but for the elect's sake, whom he chose, he shortened the days.** Josephus speaks of Titus as fired with a great eagerness to bring the siege to an end, and tells us how in three days he surrounded the city with a wall five miles long and planted with strong garrisons. By these human instrumentalities, the vast energy of the besiegers and the infatuations of the besieged, God fulfilled His counsel in the shortening of the days, and did this for the elect's sake. This great term of grace 'the elect' is not to be thinned down into a mere equivalent for the *righteous*. The 'elect,' indeed, are the good men in the nation, but they are more than that—they are those whom God 'chose'—the objects of His choice and recognition in His eternal purpose. The word has a great history in Scripture and a great place in the vocabulary of grace. In the O. T. it designates those whom God has placed in a peculiar relation to Himself, the covenant-people generally, or the true Israel who are according to His purpose (Ps. cv. 6; Isa. xlii. 1; xliii. 20, lxv. 9). In the N. T. it means God's chosen ones, the select ones from among the 'called,' as in the Gospels, or, as in the Epistles, those *foreknown* and *predestinated* by God and therefore *called* (Rom. viii. 29, 30), those elect absolutely (Rom. viii. 33), the 'elect according to the foreknowledge of God the Father,' that is, the elect whose choice out of the world has its foundation in the Divine foreknowledge (1 Pet. i. 1, 2).

**22. false Christs and false prophets.** The warning against false teachers (xiii. 6) is now repeated in fuller and more definite terms. The time of the 'end' is to be marked by the emergence of religious impostors and deceivers assuming to be prophets and Messiahs. The 'false Christ' or pseudo-Messiah is one who pretends to be Messiah, as distinguished from the 'antichrist,' the enemy of Christ, of whom John writes (1 John ii. 22, iv. 3; 2 John 7). The 'false prophets,' not unknown in O. T. times (Zech. xiii. 2; 2 Pet. ii. 1), were a more frequent phenomenon than the 'false Christs' in N. T. times, as we see by the case of Bar-jesus (Acts xiii. 6) and the statement of John (1 John iv. 1). That they existed and constituted a source of danger and confusion in the primitive Church appears from what is said in the earliest

prophets, and shall shew signs and wonders, that they
23 may lead astray, if possible, the elect. But take ye heed:
behold, I have told you all things beforehand.
24 But in those days, after that tribulation, the sun shall

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Christian literature (*Teaching of the Twelve Apostles*, 11). In the Sermon on the Mount Jesus had already charged his disciples to 'beware of false prophets,' and had described them in scathing terms as coming to the unwary 'in sheep's clothing' while inwardly they were 'ravening wolves' (Matt. vii. 15).

**shall shew signs and wonders.** This is an element of greater danger, not noticed in the case of the impostors previously referred to (xiii. 6). 'Signs and lying wonders' are also mentioned as part of the working of Satan in the 'lawless one' who is to come before the Second Advent of Christ (2 Thess. ii. 1–12). 'Signs' are things pointing beyond themselves to something else; 'wonders' are portents, phenomena out of the common order (cf. Exod. vii. 11, 22; also Deut. xiii. 1, xxviii. 46, xxix. 3, xxxiv. 11; Ps. cxxxv. 9, &c.). The miracles of our Lord are sometimes called 'wonders' in the N. T., especially in the Book of Acts (ii. 22, 43, iv. 30, v. 12, vi. 8, xiv. 3, xv. 12), but elsewhere more usually 'signs' and 'powers.' Josephus reports how false prophets arose who persuaded multitudes to go with them into the desert to see them work signs and wonders there.

**if possible, the elect.** Solemn, closing statement of the greatness of the peril from the imposing and insidious efforts of these pseudo-Christs and pseudo-prophets. 'Even the elect!'—beyond that boldness and mad endeavour cannot go.

**23. But take ye heed.** Third delivery of the same personal charge.

xiii. 24–27. *The End and the Coming of the Son of man*: cf. Matt. xxiv. 29–31; Luke xxi. 25–28.

**24. But in those days, after that tribulation.** The 'tribulation,' is the 'sign' of the end. The 'end' itself now becomes the subject, and the vision of the siege and fall of the Holy City passes into that of the close of the existing dispensation and the second Advent of Christ. In Luke there is no note of time to connect the one event with the other. In Matthew the relation of the one to the other is most definitely given as one of immediate sequence—'*immediately* after the tribulation of those days.' In Mark that relation is given in more general terms. The 'end,' marked by the personal coming of the Son of man, is not to precede the destruction of Jerusalem, but to come 'after that tribulation,' yet 'in those days.' Even in Mark, therefore, the 'end' which is now foretold is described as belonging generally to the same critical and

be darkened, and the moon shall not give her light, and 25
the stars shall be falling from heaven, and the powers
that are in the heavens shall be shaken. And then shall 26
they see the Son of man coming in clouds with great

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momentous period in which the overthrow of the Jewish order takes place. The latter event is given as the prelude of the former, the removal of the old order which prepares for the entrance of the new.

**the sun shall be darkened.** This portent and the others which are mentioned belong, therefore, to the further 'end' and the Advent. The terms are not to be taken literally and particularly, but in a wide and general sense. They are of the same order as the large, imaginative terms of O. T. prophecy, the symbolism of which they follow. The O. T. prophets employed such imagery in their announcements of judicial interventions of God in the history of nations, great political convulsions, the overthrow of kingdoms, and exceptional changes of other kinds, such as the dispensation of the Spirit in the last days (Joel ii. 28-32; Acts ii. 16-21). 'The stars of heaven,' says Isaiah, 'and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine' (xiii. 10). This is the prophet's way of declaring the certain overthrow of Babylon. So with the fall of Edom (xxxiv. 4). In the same way, Amos speaks of the fall of the northern kingdom (viii. 9). And Ezekiel, when he foretells the doom of Egypt, does it in this form—'When I shall extinguish thee, I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light. All the bright lights of heaven will I make dark over thee, and set darkness upon thy land, saith the Lord God' (xxxii. 7, 8). In each case extraordinary physical phenomena, eclipses, earthquakes, and the like, are the figures of Divine acts effecting great changes in Church or State, and the terms are to be interpreted as the language of symbolism, not of literal fact.

**25. the powers that are in the heavens.** That is, the heavenly bodies generally, the same as the 'host' of the heavens in Isa. xxxiv. 4. Luke adds a description of the effect produced by these portents on the spectators—'men fainting for fear, and for expectation of the things which are coming on the world' (xxi. 26).

**26. And then shall they see the Son of man coming.** This announcement of the actual coming is introduced in Matthew's Gospel by the words 'and then shall appear the sign of the Son of man in heaven' (xxiv. 30). This has been taken by some to mean that the Advent of Christ will be heralded by a vision of the Cross in the heavens. Others have sought to identify this sign with the

27 power and glory. And then shall he send forth the angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

28 Now from the fig tree learn her parable: when her

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appearing of angels, or with the vision of the *star* of the Messiah, as if the reference were to the prophecy of Balaam (Num. xxiv. 17). But this is beside the question. The thing that was to be the signal of the coming is left undefined, and no clue is given by which to identify it.

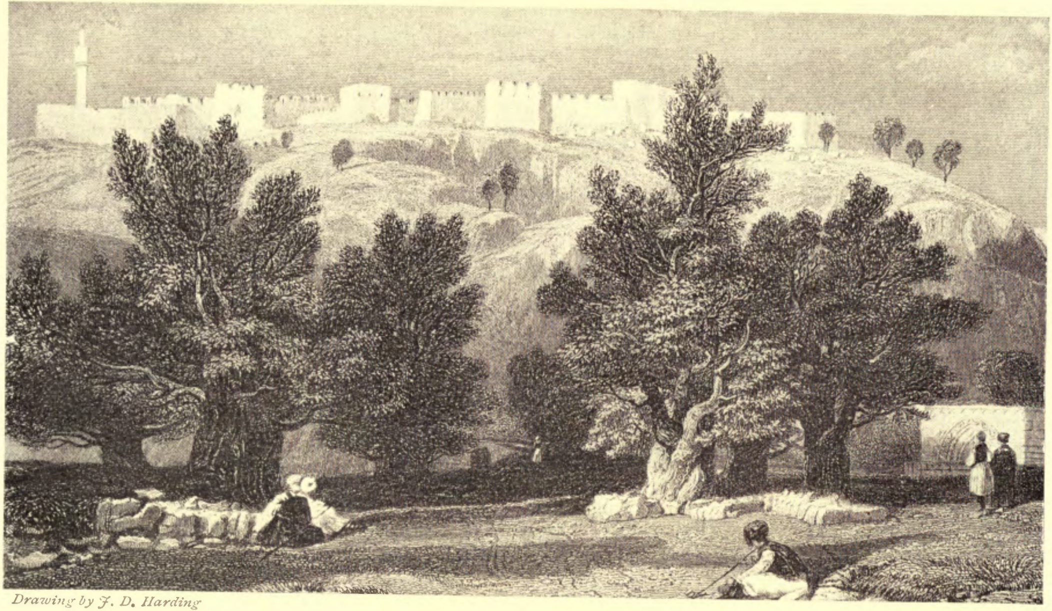
**in clouds with great power and glory.** The words take us back to Daniel's vision of the coming 'with the clouds of heaven, of one like unto a son of man' (vii. 13). Daniel's vision referred to the advent of the kingdom of God, the imperishable kingdom of saints, the kingdom of the regenerate Israel that was to take the place of the cruel, godless world-empires. The 'clouds' are part of the imagery which expresses the heavenly order of this new kingdom. Elsewhere in the O. T. the 'clouds' are often used as figures of the descent of God, and His intervention on behalf of His people (cf. Isa. xix. 1; Ps. xviii. 11, 12, xcvii. 2). The imagery is to be similarly understood here. But that this *Parousia* or second coming is to be a real, objective event, however difficult it may be to us to conceive it, appears to be indicated with sufficient distinctness in various passages of the N. T. (Matt. xxiv. 3, 37, 39; 1 Thess. iii. 13, iv. 15, v. 23; 2 Thess. ii. 1; Jas. v. 7; 2 Pet. i. 16, iii. 4, &c.). Here, too, Jesus clearly identifies himself with the figure in Daniel's prophecy, and the title 'Son of man' by which he had designated himself with the 'son of man' in Daniel. In him, therefore, the king of Israel and the representative of man, and in his kingdom, was the vision to have its highest and final fulfilment.

**27. send forth the angels.** The 'ministering spirits sent forth to do service for the sake of them that shall inherit salvation' (Heb. i. 14). Matthew adds 'with a great sound of a trumpet' (xxiv. 31)—words recalling those used of the giving of the law (Exod. xix. 16).

**gather together his elect.** The 'elect' are now claimed as his own—'his elect,' the elect of the Son of man. The day of his return will be the day of the gathering of all his own, and the open manifestation of his kingdom in its completeness and perfection (cf. 2 Thess. ii. 1).

xiii. 28–37. *Lesson of the Fig-tree and Final Warnings*: cf. Matt. xxiv. 32 42; Luke xxi. 29-36.

**28. Now from the fig tree learn her parable.** The fig-tree,



Drawing by J. D. Harding

OLIVE TREES IN THE GARDEN OF GETHSEMANE

branch is now become tender, and putteth forth its leaves,
ye know that the summer is nigh; even so ye also, when 29
ye see these things coming to pass, know ye that he is
nigh, *even* at the doors. Verily I say unto you, This 30
generation shall not pass away, until all these things be
accomplished. Heaven and earth shall pass away: but 31
my words shall not pass away. But of that day or that 32

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one of the commonest trees in the country, has already served as the occasion for solemn warnings and counsels (Mark xi. 13, 14, 20-26). He makes a similar use of it again. 'Her parable,' that is, the lesson she suggests. The 'parable' here is one of the class of minor, partial parables, an illustration or analogy.

**when her branch is now become tender, and putteth forth its leaves.** This is the case of a fig-tree of ordinary growth, not an abnormal specimen with a deceptive shew of leafage before the proper time. The branches have their hard external covering softened or made 'tender' by the moistures of spring, and the sap circulates freely through them. Then they begin to shew their greenness, the leaves bursting their sheaths. That is the token of the approach of summer, the earliest token of it. (Cf. Song of Songs, ii. 11-13).

**29. so ye:** the disciples should not be less discerning in their particular sphere of things than the ordinary man is in the matter of the seasons.

**he is nigh:** rather, '*it* is nigh,' that is, the decisive event referred to, left thus in its unexplained mystery and awe.

even **at the doors.** Cf. Jas. v. 9. His disciples ought to be able to recognize the significance of the events spoken of, and discern in them the beginnings of the consummation.

**30. This generation shall not pass.** The word 'generation' is to be taken in its usual sense, the sense which it has in Matt. xxiii. 36 and in the Gospels generally—the body of men then living. Jesus turns at this point from the question of the *sign* to that of the *time*, and intimates that the things, *all* of them, of which he has been speaking, would take place before his contemporaries should all have departed this life. Matthew and Luke also give the statement practically in the same terms.

**31. my words shall not pass away.** Jesus had previously claimed permanence for the law (Matt. v. 18; Luke xvi. 17). He now claims for his own words a permanence more enduring than heaven or earth is destined to have—an everlasting validity and power. Cf. Isa. xl. 6-8, li. 6-8, 1 Pet. i. 24, 25.

**32. But of that day or that hour.** The 'day' and the

hour knoweth no one, not even the angels in heaven,
33 neither the Son, but the Father. Take ye heed, watch
34 and pray: for ye know not when the time is. *It is* as

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'hour' here are the time of the Lord's return—the conclusive, judicial day, elsewhere called 'the day,' 'that day' (1 Thess. v. 4; 1 Cor. iii. 13), 'the last day' (John v. 25, vi. 39, 40, 44, 54, xi. 24), 'the day of wrath' (Rom. ii. 5), 'the day when God shall judge the secrets of men, by Jesus Christ' (Rom. ii. 16), 'the day of our Lord Jesus Christ' (1 Cor. i. 8), 'the day of Jesus Christ' (Phil. i. 6), 'the day of Christ' (Phil. i. 10, &c.).

**knoweth no one, not even the angels in heaven, neither the Son.** The precise time of this return is hidden from all but the Father. It is one of the things he hath 'set within his own authority' (Acts i. 7). The negatives here are absolute and exclusive, 'no one, not even the angels, nor yet the Son.' That angelic knowledge is not unlimited is not difficult to understand, and it is indicated elsewhere (Eph. iii. 10; 1 Pet. i. 12). But the peculiarity of the present passage is that the Son himself is coupled with the angels in this declaration of nescience. The declaration is made, too, by the Son himself, and in terms most definite and unqualified. It is the ascription of a real nescience, not of an ignorance operating in one part of his personality and not in the other, nor an ignorance simply assumed for a certain purpose while a real omnescience remained latent, nor yet the pseudo-ignorance which meant that, while he knew this particular thing as he knew all things, he had no commission from his Father to communicate it to others. Nor is there any difficulty in accepting the statement as it stands. The limitation in knowledge was only a part of the larger and more mysterious limitation implied in the Incarnation, and in that subjection of our Lord to the ordinary laws of growth, physical, mental, and moral, which is affirmed of him in the N. T. (Luke ii. 40, 52; Heb. v. 8). Nor is such a nescience as is here attributed to him, a lack of knowledge of matters of times and seasons, inconsistent in any way with his perfect sinlessness. There are multitudes of things that are morally neutral, the knowledge or the ignorance of which makes us neither better nor worse in the moral nature.

**33. Take ye heed, watch and pray.** The disciples, therefore, 'know not when the time is,' and the Master cannot disclose it. But this ignorance has its spiritual purpose and use. It should be an incentive to watchfulness and prayer, and so to the sedulous cultivation of the mind that will be ready for the Lord's presence at any time. The word used here for 'watch' means properly 'keep awake,' 'yield not to sleep,' and is used with reference to work as well as to prayer (Heb. xiii. 17; Eph. vi. 18).

*when* a man, sojourning in another country, having left his house, and given authority to his servants, to each one his work, commanded also the porter to watch.
Watch therefore: for ye know not when the lord of the 35
house cometh, whether at even, or at midnight, or at
cockcrowing, or in the morning; lest coming suddenly 36
he find you sleeping. And what I say unto you I say 37
unto all, Watch.

**34.** It is **as** when **a man, sojourning in another country.** Another partial parable or illustration, like the one taken from the fig, enforcing the need of watchfulness. That this is but one of various parables spoken at this time appears from Matt. xxiv, xxv. This one refers to the case of a man 'away from home,' as the word means, on his travels, and the special charge given to the 'porter' when each of the servants had his own proper work assigned him. In the 'lord of the house,' no doubt, we are to see Christ himself leaving the earthly scene of his ministry, departing to his Father, and returning to earth again after an interval left undefined. But it is to go beyond the simple and immediate object of the parable to draw distinctions between the *servants* and the *porter*, as if by the former Jesus had in view the disciples or the Church generally, and by the latter specifically the apostolate or the Christian ministry as the body 'to whom specially belongs the responsibility of guarding the house, and of being ready to open the door to the Master at his return' (Swete).

**35. whether at even, or at midnight, or at cockcrowing, or in the morning:** that is, 'at any part of day or night.' The Roman distribution of the twenty-four hours into four watches is followed here, only that instead of the usual terms *first*, *second*, *third*, *fourth* watch, popular terms are used. Matthew and Luke use more general language here. But the latter in his report of an earlier declaration represents Jesus as speaking of the 'second watch,' and 'the third' (xii. 38).

**36. suddenly . . . sleeping.** This is a recurrent note in warnings or instructions relating to the Second Advent (cf. Matt. xxv. 5; Rom. xiii. 11; 1 Thess. v. 6). It is possible that the familiar police arrangements maintained in the temple are in view in the terms of this warning. Watchmen moved about the temple night and day; a body of Levites did the duty of watching by night at twenty-one points, according to the Mishna, and the captain of the temple went his rounds to see that the guards were not asleep; he might come at any hour and surprise those in charge.

**37. unto all, Watch.** This supreme duty of wakeful vigilance is

**14** Now after two days was *the feast of* the passover and

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enjoined once more, and the Master's last word solemnly gives it as a duty applicable not to one class, but to all. Matthew introduces here the great parables of the Ten Virgins, the Talents, and the Judgement, inculcating the same lesson of the need of watchfulness, and with that the need of faithfulness, diligence, and service.

*The Discourse on the End.* The interpretation of this discourse is by no means easy. It is to be remembered, however, that it is given as a reply to two plain questions; that it is to be taken, therefore, as a plain answer conveyed in terms which the interrogators could understand; and that it is to be read in the light of the familiar ideas and forms of expression characteristic of O. T. prophecy and Jewish Apocalypses. In the fuller version given in Matthew it is clear that the questions and the answer were not confined to the one event of the destruction of Jerusalem and the temple, but embraced the further end—the return of Christ and the close of the whole existing order of things (xxiv. 3). The discourse, as we have it in Mark, appears to have the same scope, and cannot be adequately dealt with on the supposition that nothing more is in view than the fall of Jerusalem. The disciples connected the second coming of Christ and the end of the world or 'the consummation of the age' with the destruction of the Holy City and its temple, and in this discourse these events are placed in relation to each other as antecedent and consequent, although the precise 'day' or 'hour' is left undisclosed. This is in accordance with the genius of O. T. prophecy, which places things in conjunction which are essentially or causally connected, although they may prove to be separated in point of time. The language also in which this discourse runs is of the nature of the large, hyperbolical terms used by the O. T. prophets in their announcements of retributive events, the overthrow of the enemies of the theocracy, &c. The imagery, therefore, is not to be taken literally. Least of all is it to be supposed that the prophecy must have a fulfilment in actual physical phenomena when it speaks of the darkening of the sun and moon, the falling of the stars, the shaking of the powers in the heavens, and the like.

xiv. 1–2. *Schemes of the Ecclesiastical Authorities*: cf. Matt. xxvi. 1–5; Luke xxii. 1–2.

**14. after two days:** that is, 'the next day,' or 'on the second day'; as in Hosea the 'after two days' is distinguished from 'on the third day' (vi. 2). This will make the day the thirteenth of Nisan, Wednesday of Passion Week.

the feast of **the passover.** The word 'passover' means sometimes the *paschal lamb* which was killed and eaten on the

the unleavened bread: and the chief priests and the scribes sought how they might take him with subtilty, and kill him: for they said, Not during the feast, lest 2
haply there shall be a tumult of the people.

And while he was in Bethany in the house of Simon 3

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fourteenth of Nisan, the first month of the Jewish year, in memory of the day when the Israelites were bidden to prepare to quit Egypt (Exod. xii; Num. ix; Deut. xvi), as in Mark xiv. 12; Luke xxii. 7; sometimes the *paschal supper*, as in Mark xiv. 16; Luke xxii. 8, 13; sometimes the *paschal festival*, the memorial feast lasting from the fourteenth to the twentieth of Nisan, as here and in Matt. xxvi. 2; Luke ii. 41, xxii. 1; John ii. 13, 23, vi. 4, &c.

**and the unleavened bread.** The term rendered 'unleavened bread' is used sometimes of the *unfermented loaves* which the Israelites ate for seven days in commemoration of their departure from Egypt (Exod. xxiii. 15; Lev. xxiii. 6), as in Matt. xxvi. 17; Mark xiv. 12; Luke xxii. 1, 7; sometimes of the *paschal festival* itself, as here. The peculiarity of the present passage is that the festival is designated by the double title, specifying both the introductory meal and the seven days of unleavened bread. This commemorative festival was an eight days' feast, beginning with the paschal meal and continuing through seven days of restriction to unfermented bread.

**sought how they might take him with subtilty.** Matthew says 'the chief priests, and the elders of the people' (xxvi. 3). The meeting, therefore, included all three orders in the Sanhedrin, and its object was to devise some crafty scheme by which they might get Jesus into their hands without awakening popular opposition. From Matthew (xxvi. 3) we learn that this consultation took place in the court of Caiaphas, the high priest.

**2. Not during the feast.** Their plan was to keep clear of the passover feast in any action they might take. They must either act at once, therefore, as the passover began next day, or delay till the seven days of the feast were over.

**lest haply there shall be a tumult.** This was the reason for their 'subtilty' and for their wish to keep clear of the feast. They knew that the mass of the people, mostly from Galilee, who were about him at present were on his side, and they dreaded to raise their opposition. Once let the feast be over and these multitudes of sympathizers scattered to their homes, and the danger of a tumult would be less.

xiv. 3-9. *The Anointing at Bethany*: cf. Matt. xxvi. 6-13; John xii. 2-8. The narratives in Matthew, Mark, and John appear clearly to refer to one and the same occasion. There is a difference indeed in the chronological connexion, John placing the supper six days before the Passover, and the Synoptists introducing their account of it along with circumstances belonging to a period several days later. Hence, some have concluded that there were two suppers, one given by Lazarus at the earlier date, and another by Simon at the later. But the difference in position can be otherwise explained. In Luke's Gospel we have also a narrative of an anointing by the hands of a woman (Luke vii. 36-50), which has a general resemblance to this, and in which the host bears, as here, the name of Simon. Many have taken the four narratives, therefore, to be simply four versions of one and the same incident. But the differences are considerable. The incident in Luke is introduced at a much earlier point of the narrative, and seems to belong to an earlier period in the ministry of Jesus. The person, too, who performs the lavish act of grateful love is very far from being presented in the same light in Luke's account as in the others. In Luke she is described as 'a woman which was in the city, a sinner'; in the first two Gospels she is designated simply 'a woman,' and has no stigma attached to her; and in the Fourth Gospel she is 'Mary, the sister of Martha and Lazarus.' And there is no reason for identifying Mary of Bethany with 'the woman which was in the city,' or for attaching to the former the character of the latter.

**3. while he was in Bethany.** Matthew and Mark agree in introducing the report of this incident immediately after the meeting of the scheming ecclesiastical authorities. John brings in his account immediately before that of the Triumphal Entry into Jerusalem. John's order has been accepted by most as representing the actual historical relation. Nor do the first two Gospels give any very explicit indication of the time, confining themselves as they do to the general statement that the incident took place when Jesus was in Bethany. The introduction of the anointing in the heart of events belonging to Passion Week might naturally suggest that it also fell within that period. It is possible at the same time that the position given it in Matthew and Mark is due to other than chronological considerations—to the desire, it may be, to place alongside the story of the treachery of Judas the occurrence which brought out his grudging, covetous nature, and perhaps prompted the course he took.

**Simon the leper.** Simon was a common Jewish name. This Simon is distinguished from others by the title 'the leper,' he being probably a cured leper, perhaps one of those healed by Jesus. Nothing more is said of him. Some imagine him to have been the deceased head of the family, or the husband of Martha, or some other relative of the sisters. The terms indeed are so general as to leave it uncertain whether the Simon who is named the leper, as he sat at meat, there came a woman having an alabaster cruse of ointment of spikenard very costly;

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was the host on this occasion, or even whether he was present or had any connexion with the event beyond that of being owner of the house.

**sat at meat.** That is, '*reclined* at meat.' The historical books of the O. T. indicate that *sitting* was the usual Hebrew posture at meals (Gen. xxvii. 19; Judges xix. 6; 1 Sam. xx. 5, 24; 1 Kings xiii. 20). In course of time the practice of sitting gave way to that of reclining on couches. This latter custom had come in at least as early as the time of the eighth-century prophets, and had already been associated with luxurious habits. Amos delivers woes against those who 'lie upon beds of ivory and stretch themselves upon their couches' (vi. 4). In our Lord's time it was the universal habit. The Greeks and Romans also in course of time gave up the sitting at meals of which we read in Homer (*Il.* x. 578, *Od.* i. 145) for the recumbent position, except in the case of women and children. The reclining posture was taken over perhaps from the Babylonians and Syrians, who appear to have adopted it in early times.

**a woman.** The Synoptists do not give her name. In John's account Martha of Bethany serves, and Mary anoints the Master.

**an alabaster cruse.** Or, 'a flask,' as in the margin of the R. V. The 'box' of the A. V. is less correct. Literally it is 'an alabaster,' that name being given to vases used for the holding of unguents, because they were often made of that material. One Egyptian town, famous for its quarries of alabaster, bore the name of Alabastron. The alabaster of the ancients was different from what is known as alabaster among us, not a sulphate of lime, but a stalagmitic carbonate of lime. It was supposed to preserve the aroma of the perfumes.

**of spikenard:** *lit.* 'of pistic nard,' a doubtful phrase, taken by some to mean *Pistic* nard, with reference to the locality where it was obtained; by others, 'bearded' or 'spiked' nard, and so 'spikenard' as in the A. V. and the old English Versions; by others, 'liquid' or 'potable' nard; but by most, *genuine*, *pure* nard, in contrast with the *pseudo-nard*, an adulterated article which is known to have been sold (Pliny, *Nat. Hist.* xii. 26). This 'nard' was the essential oil of an Indian plant, a species of *Valerian*, known among the Arabs as the *Indian Spike*, and grown, according to Sir William Jones, 'in the most remote and hilly parts of India, such as Népál, Morang, and Butan, near which Ptolemy fixes its native soil' (*Works*, v. p. 44). In the O. T. it is mentioned only in the Song of Songs (i. 12, iv. 13, 14); in the N. T. only here and in John xii. 3.

**very costly.** It was perhaps the costliest of all the fragrant

*and* she brake the cruse, and poured it over his head.
4 But there were some that had indignation among themselves, *saying*, To what purpose hath this waste of the
5 ointment been made? For this ointment might have been sold for above three hundred pence, and given to

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oils of the ancient world. Horace promises Vergil a whole cask of wine for a small onyx of nard (*Carm.* iv. xii. 16, 17). Herodotus tells us it was one of the gifts sent by Cambyses to the Ethiopians (iii. 20).

**brake the cruse.** Some think this means only that she broke the *seal.* But it seems rather to mean that she broke the narrow neck of the flask itself, so that the entire contents might be spent on the Master, and nothing reserved for any commoner use.

**over his head.** In John's narrative Mary anoints the *feet* of Jesus. It may be that the perfume, poured in a lavish gush upon the head, streamed down upon the feet, or that head and feet were anointed in turn. The anointing of the head was a customary act of attention on the part of a host to his guest (cf. Ps. xxiii. 5; Luke vii. 46) or of goodwill to visitors, as in the case of the captives of Judah who were anointed before they were sent back (2 Chron. xxviii. 15). To anoint the *feet* was an unusual act, a token of deepest humility and veneration, reserved for the greatest, and said not to have been known even among the Roman emperors till Nero's time.

**4. there were some.** Matthew says they were 'the disciples' (xxvi. 8). John speaks of Judas as the murmurer (xii. 4).

**had indignation among themselves.** The feeling of the disciples is expressed by the same strong term as was used of the 'indignation' of Jesus himself in the case of the interference of the disciples with those who brought the children to be touched (x. 14). The *indignation* of these 'some' did not express itself in any formal or public manner. It was confined to grumblings that went from mouth to mouth among themselves.

**this waste.** To use the nard in this prodigal way was in their view simple 'destruction.' The judgement of a calculating utilitarian spirit, blind to the higher values of love.

**5. three hundred pence.** That is, three hundred *denarii* or *shillings*, or from £10 to £12 in nominal value, but much more, from three to six times more, in actual purchasing power. The vase, John tells us, contained 'a pound,' a Roman pound (xii. 3).

**given to the poor.** As we may infer from Mark vi. 37, the sum would have fed some thousands. To think of the hungry poor in Jerusalem, and what the money might have done for

the poor. And they murmured against her. But Jesus 6
said, Let her alone; why trouble ye her? she hath
wrought a good work on me. For ye have the poor 7
always with you, and whensoever ye will ye can do them
good: but me ye have not always. She hath done what 8
she could: she hath anointed my body aforehand for the

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them! So the grudging temper finds specious arguments by which to justify itself and give its meanness the colour of charity.

**6. murmured against her.** They did not venture to say anything of him and his allowance of the 'waste'; but with her it was different. Their indignation, which at first had been but muttered, now broke out into open and vehement expression.

**a good work.** 'Good' in the sense of *excellent, seemly.* It was a deed of moral beauty, made so by the spirit of ungrudging love that prompted it.

**7. For ye have the poor always with you.** The Master himself becomes her apologist, and in vindicating her act he also adjusts duty to duty. Kindness to the poor is a primary duty in his kingdom, and one never to be neglected. Yet there may be duties to which even it must give place for a time. When a conflict of duties arises, it is to be settled by the simple principle that the one which can be done only then shall have precedence over that which can be done at any time. The clause 'and whensoever ye will ye can do them good' is peculiar to Mark.

**me ye have not always.** A simple but pathetic reminder of what he had told them once and again—the fact that he was to die. The beauty of the woman's act, therefore, was seen also in its timeliness. Love has its own insight into the times and seasons for things, and makes its way by unerring instinct through all difficulties of competing duties and the fitnesses of things.

**8. She hath done what she could.** The measure of ability is the measure of merit; this woman had the praise of doing all that either means or opportunity made it possible for her to do. It is 'utmost love recognizing love's utmost' (Clarke). This sentence also is peculiar to Mark.

**anointed my body.** In the case of death it was customary among the Jews to wash the body and then, as was also done by the Egyptians, to apply spices and unguents. It was an external application, and so was distinguished from the Egyptian process of embalming (cf. Mark xvi. 1; Luke xxiii. 56; John xix. 40). That it did not prevent decomposition appears from John xi. 39; for we cannot imagine the ceremony to have been omitted in the case of Lazarus.

**aforehand for the burying:** *lit.* 'with a view to its prepara-

9 burying. And verily I say unto you, Wheresoever the gospel shall be preached throughout the whole world, that also which this woman hath done shall be spoken of for a memorial of her.

10 And Judas Iscariot, he that was one of the twelve, went away unto the chief priests, that he might deliver him

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tion for burial.' So in Matthew it is—'she did it to prepare me for burial' (xxvi. 12). John gives it somewhat differently—'suffer her to keep it against the day of my burying' (xii. 7). It is not too much to suppose that the woman herself may have done what she did with a conscious anticipation of his death. Love's insight is a prophetic insight, and to this woman's love the words which Jesus spoke regarding his Passion may have had a meaning which they had not even to the Twelve. If her act had no such conscious purpose, Jesus interpreted it for her and put upon it a value beyond what she herself had thought of. His love makes more of his servants' deeds than they themselves see in them.

**9. Wheresoever the gospel shall be preached throughout the whole world.** The world-wide extension of the Gospel had already been declared to be a thing as certain as is the Divine purpose (xiii. 10). As wide as the preaching of the Gospel, so wide should be the fame of this deed; and it is this preaching of the Gospel that secures the fulfilment of that prediction.

**for a memorial of her.** To make her remembered for ever among men. Cf. the memorials which were to make Cornelius remembered by God (Acts x. 4). No deed that has found a place in the Gospel narratives has such a commendation pronounced in it, or such a prophecy spoken of it. Matthew and Mark agree in recording this unexampled announcement. It is not noticed by John in his parallel narrative; nor is any such prediction connected with the similar deed reported by Luke in the case of the woman 'which was in the city.'

xiv. 10, 11. *Compact between Judas and the Chief Priests*: cf. Matt. xxvi. 14-16; Luke xxii. 3-6.

**10. Judas Iscariot.** In Mark's Gospel Judas is mentioned only in the list of the apostles (iii. 19), and twice in this chapter (10, 43).

**one of the twelve.** A designation of tragic moment, attached to Judas, not only in the Synoptists, but, in somewhat different terms, in John (xii. 4) and Acts (i. 17), marking him out as the notorious man and sharpening the idea of his guilt.

**went away unto the chief priests.** He knew who were the most influential parties in matters of this kind, the chief priests

unto them. And they, when they heard it, were glad, 11
and promised to give him money. And he sought how
he might conveniently deliver him *unto them*.

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rather than the scribes, and he went off privately to them. He may have found them still in Caiaphas's court where they had been scheming (xiv. 1). From Luke we see that the 'captains,' the heads of the temple police, were also consulted, being probably with the chief priests (xxii. 4).

**that he might deliver him.** He went with the express purpose of betraying Jesus. What is the explanation of this deed of treachery? Some have attempted to soften Judas's guilt by supposing that all he had in view was to hasten the action of Jesus in the establishment of his Messianic kingdom, by bringing on him the compulsion of a popular rising. But of this there is no hint in the narratives. Others think he was prompted by *melancholy*, induced by the disappointment of his carnal expectations, or by *wounded ambition*, or by *shipwrecked faith*, or by *resentment* caused by the rebuke given him and the detection of his true character at the supper in Bethany (John xii. 6-9). But the Gospels themselves point only to two causes—*Satanic temptation* (Luke xxii. 3; John xiii. 2, 27), and *avarice*. He was selected to manage the money affairs of Jesus and the Twelve perhaps for his practical, business capacity. But he abused his trust (John xii. 6), and finally betrayed his Master, the fatal vice of greed having been in him from the beginning, and having been allowed to feed on the opportunities offered it, until at last it made him blind to every other consideration.

**11. they, when they heard it, were glad.** They had reason to be so. They needed no longer either to scheme or to think of delay. The means of giving effect to their fell purpose were put into their hands sooner than they had dreamt of, before the Passover, with all its risks of a popular rising, began.

**promised to give him money.** The exact sum is recorded neither by Mark nor by Luke. Matthew, however, who also represents Judas as asking how much the authorities would give him, mentions that it was *thirty pieces of silver*, and that these were *weighed* unto him (xxvi. 15). Coined money had been in circulation at least from about 143 B.C., the time of Simon the Maccabee; but the ancient custom of *weighing* money seems to have been continued, especially in the case of sums paid out of the temple treasury, and these 'pieces' would be shekels of the sanctuary (see Meyer on Matt. xxvi. 5). The whole sum would amount to less than £4. It is the sum mentioned in Zechariah's prophecy (xi. 12). It was also the price of a slave (Exod. xxi. 32). A small sum truly, if it was the whole and not simply so much

12 And on the first day of unleavened bread, when they sacrificed the passover, his disciples say unto him, Where wilt thou that we go and make ready that thou mayest
13 eat the passover? And he sendeth two of his disciples, and saith unto them, Go into the city, and there shall

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paid down on the spot, to content any one, especially an avaricious man like Judas.

**he sought how he might conveniently deliver him.** Luke adds 'in the absence of the multitude,' or, 'without tumult' (xxii. 6). The risk of a rising on the part of the people was what the chief priests were seeking to avoid. With the price of his treachery in his purse Judas went back to those he had left for the time, and watched his chance. The chief priests needed no longer to scheme. There was one now in the inner circle who had opportunities they had not, and it was for him now to devise the means and find the occasion.

xiv. 12–16. *Preparations for the Passover Meal*: cf. Matt. xxvi. 17–19; Luke xxii. 7–13.

**12. on the first day of unleavened bread.** Luke calls it simply 'the day of unleavened bread' (xxii. 7). That is the fourteenth Nisan, beginning after sunset of the thirteenth. In post-Exilic times it was customary for the head of the family to search the house with a lighted candle on the evening of the thirteenth Nisan in quest of leaven. On the fourteenth the eating of unleavened bread was suspended, the abstention beginning before noon. That day was also called 'the Preparation' (Matt. xxvii. 62; Mark xv. 42; Luke xxiii. 54; John xix. 14, 31, 42).

**when they sacrificed the passover.** This further definition is given (with some slight variation) by all three Synoptists. On certain occasions the Paschal lamb was killed by the Levites (2 Chron. xxx. 15, xxxv. 6; Ezra vi. 20), but usually by the head of the family (Exod. xii. 6). It was done in the court of the priests with a considerable ceremonial. The killing and the eating took place on the fourteenth Nisan (Exod. xii. 6; Lev. xxiii. 5; Num. ix. 3, &c.).

**Where wilt thou that we go and make ready?** The preparations that had to be made were considerable, embracing the providing of place, victim, unleavened cakes, wine, water, the bitter herbs—lettuce, endive, chicory, horehound, and the like—the sauce called *Charoseth*, the roasting of the lamb, the setting out of the table, &c.

**13. two of his disciples.** Luke tells us they were Peter and John (xxii. 8). They are sent into Jerusalem.

meet you a man bearing a pitcher of water: follow him;
and wheresoever he shall enter in, say to the goodman 14
of the house, The Master saith, Where is my guest-chamber, where I shall eat the passover with my disciples?
And he will himself shew you a large upper room furnished 15
*and* ready: and there make ready for us. And the 16
disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.

And when it was evening he cometh with the twelve. 17

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**a man bearing a pitcher of water.** Probably a servant of the house. To carry water was usually the woman's work. But it was also the slave's task (Deut. xxix. 11; Josh. ix. 21). It would be easier to recognize a man thus employed, sent no doubt to fetch water from Siloam for the sacred uses of the Passover. On his return he would cross the path of the two disciples who came in from the other side, and as they followed him he 'would act as an unconscious guide through the net-work of narrow and unfamiliar streets to the appointed place' (Swete).

**14. The Master saith, Where is my guest-chamber?** 'My guest-chamber,' that is, 'the lodging destined for me.' This was the simple message with which the two were charged, and they were to deliver it to 'the goodman of the house' himself.

**15. he will himself shew you.** The Master of the house was himself to make all things right for them. They were to be shewn a 'large upper room,' a chamber suitable for the occasion and for the number that was to come, and all 'furnished and ready,' that is, provided with the necessary table and carpets or divans. The householder's ready reception of the two messengers, and his shewing them at once the place prepared, are the acts surely of a disciple.

**16. and found as he had said.** This was the second occasion during the Passion Week that the disciples had this experience.

xiv. 17-21. *The Paschal Supper*: cf. Matt. xxvi. 20-25; Luke xxii. 14, 21-23; John xiii. 2, 21-30.

**17. when it was evening.** By the original appointment the Paschal lamb was to be eaten at night (Exod. xii. 8). It was to be slain 'at even,' 'between the two evenings,' as the Hebrew puts it (Exod. xii. 6). The custom was not to kill it till after the evening sacrifice was offered.

**with the twelve.** The two, therefore, seem to have returned

18 And as they sat and were eating, Jesus said, Verily I say
unto you, One of you shall betray me, *even* he that eateth
19 with me. They began to be sorrowful, and to say unto
20 him one by one, Is it I? And he said unto them,

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by this time, and Judas also. All were once more in Jerusalem, Jesus having come again from the mount of Olives, probably as the sun was setting. 'It was the last day-view which the Lord had of the Holy City—till his Resurrection' (Edersheim, *The Temple and its Services*, p. 195). The lamb had to be wholly consumed (Exod. xii. 46). It was provided, therefore, that if any household was 'too little for a lamb' it was to join with another (Exod. xii. 4). It came to be recognized that a Paschal gathering should not consist of less than *ten* guests (Josephus, *Jewish War*, vi. ix. 3).

**18. as they sat:** or rather, 'reclined.' Originally the Paschal lamb was to be eaten standing (Exod. xii. 11). But the standing posture had long been given up for the recumbent position which was usual at other meals.

**One of you shall betray me.** A new note, and one of darkest meaning, in his announcements. At least on one earlier occasion, indeed, a hint of evil within the apostolic circle itself had fallen from his lips. In the synagogue of Capernaum, on the occasion of the falling away of many disciples, he had put the ominous question to the Twelve—'Did not I choose you the twelve, and one of you is a devil?' (John vi. 70). At the supper, too, according to John, after he had washed the disciples' feet, he spoke the significant words, 'ye are clean, but not all,' and referred to the fulfilment of the Scripture, 'he that eateth my bread lifted up his heel against me' (John xiii. 10, 18). But the most distinct intimation of the terrible fact that other hands than those of hostile Jewish and Roman officials were to be concerned with his delivery and death, is made at this point according to Matthew (xxvi. 21), as well as Mark. The words '*even* he that eateth with me' are given only by Mark. They refer, no doubt, to the Psalm (xli. 9) from which John records Jesus to have quoted a verse (xiii. 18).

**19. began to be sorrowful.** At these dark words the joy of the Paschal meal was turned at once into pain and doubt.

**to say unto him one by one, Is it I?** or rather, 'surely it is not I, is it?' On the instant each thinks of himself, and of the possibility of the words pointing to him—but with the tone of incredulity and in expectation of an assurance to the contrary. None of them, strange to say, thinks of Judas, or says, 'Is it he there?' But Judas himself, as we gather from Matthew (xxvi. 25), was not ashamed to ask as the others had done, 'Is it I?'

*It is* one of the twelve, he that dippeth with me in the dish. For the Son of man goeth, even as it is written 21
of him: but woe unto that man through whom the Son of man is betrayed! good were it for that man if he had not been born.

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**20. he that dippeth with me in the dish.** To dip into the same dish with another was a token of intimate friendship, as is seen in the invitation of Boaz to Ruth at meal-time (Ruth ii. 14). The dish in view here was probably the *Charoseth*, the peculiar sauce, made of vinegar, figs, dates, almonds, and spice, used at the Passover. Travellers tell us that the few remaining Samaritans, when they celebrate the Passover on the top of Gerizim, 'hand to the stranger a little olive-shaped morsel of unleavened bread inclosing a green fragment of wild endive or some other bitter herb, which may resemble, except that it is not dipped in the dish, the very "sop" which Judas received at the hands of Christ' (Farrar's *Life of Christ*, ii. p. 290). Comparing John's account we see that when Jesus spoke of one of the Twelve as betraying him, the disciples cast perplexed looks one upon another; that John, at Peter's suggestion, asked Jesus directly who was meant; that Jesus, who reclined probably between Peter and John, having the latter nearest his ear, replied that it was he to whom he was about to give the sop. (John xiii. 22, 24-26.) This then was the sign—the selection of Judas to receive one of the pieces of bread which it was customary for the Master of the feast at a certain point to dip into the *Charoseth* and give to the party.

**21. the Son of man goeth.** This simple, solemn word 'go' is repeatedly used by John with reference to the death of Jesus (John viii. 14, 21, xiii. 3, 33, xiv. 4).

**even as it is written:** or, as Luke gives it, 'as it hath been determined.' The departure of Jesus to his death was no mere accident in his career, nor simply the result of that collision with the world to which all prophets and righteous men are subject, but an event which meant the fulfilment of the purpose of God and His testimony in Scripture.

**but woe unto that man.** The deed of Judas was the work neither of chance nor of necessity. The counsel of God fulfilled itself even in his treachery. But that counsel neither superseded the free action and responsibility of Judas nor relieved him of his guilt. (Cf. Acts ii. 23.)

**good were it for that man if he had not been born.** Words suggestive of a dread condemnation and an inexpressible doom. But words spoken of the traitor only, and of no other.

22 And as they were eating, he took bread, and when he had blessed, he brake it, and gave to them, and said,

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xiv. 22-25. *The Institution of the Lord's Supper*: cf. Matt. xxvi. 26-29; Luke xvii. 17-20; see also 1 Cor. xi. 23-25.

**22. And as they were eating, he took bread.** At what point was this done? On this question opinion has been divided. It is most reasonable, however, to suppose that Jesus would not interfere with the usual ceremonial of the Passover feast, but would follow it out carefully in all its essential parts, and only then make the special institution of the Supper. The order observed in the celebration of the Passover in our Lord's time appears to have been this—first, thanks were offered and a cup of wine was drunk; bitter herbs were next placed on the table, dipped in a sour liquid and eaten with thanksgiving; then the unleavened bread, the sauce or broth known as the *Charoseth*, the lamb and the flesh of the *Chagiga* (i. e. the free-will festive offering which was brought on the first day of the feast) were presented; next the head of the family, after pronouncing a blessing, dipped a portion of the bitter herbs, about the size of an olive, in the *Charoseth* and ate it, the others eating after him; then the second cup of wine was mixed, and an explanation of the meaning of the Passover was given; the viands were then put again on the table, the first part of the *Hallel*, consisting of Psalms cxiii, cxiv, was sung, thanksgiving was again offered, and the second cup was drunk; next the head of the house washed his hands, took two pieces of bread, and breaking one laid the broken parts on the other piece, pronounced again a blessing, rolled part of the broken bread in bitter herbs, dipped it in the *Charoseth*, gave thanks anew and ate it—doing the same also with the part of the *Chagiga* and the lamb; the guests then partook, until the father ate the last portion of the lamb; the father then washed his hands, praise was offered, and the third cup was drunk; then followed the singing of the second part of the *Hallel*, consisting of Psalms cxv-cxviii, and the drinking of the fourth cup. Sometimes a fifth cup was drunk, and further Psalms (cxx-cxxvii) were sung.

In all probability the new repast, to be known as the Lord's Supper and to have a distinctive significance with reference to his death, was instituted by Jesus at the last point in the order of the Paschal celebration, when the last portion of the lamb was eaten and the third cup was drunk, and the ceremonial of the Passover was ended.

**when he had blessed, he brake it.** The 'bread' which he took was one of the loaves put upon the table before the celebrant, but not one of the two which were taken as part of the ceremonial of the Paschal meal itself. Another piece was taken, another

Take ye: this is my body. And he took a cup, and 23
when he had given thanks, he gave to them: and they
all drank of it. And he said unto them, This is my 24
blood of the covenant, which is shed for many. Verily 25

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blessing was pronounced, and there was a separate act of fraction. There is nothing to indicate that the 'blessing' was more than a prayer of thanksgiving and setting apart. In Luke and Paul the term is 'when he had given thanks' (Luke xxii. 19; 1 Cor. xi. 24).

**gave to them.** Possibly by handing it round piece by piece, but more probably, as the Twelve were reclining, by simply presenting it as a whole and distributing it.

**Take ye.** The 'eat' which is inserted after the 'take' in the A.V. appears not to belong to the original text. It is found, however, in Matthew's account. Both the 'take' and the 'eat' are omitted by Luke and Paul.

**this is my body.** By the 'this' Jesus undoubtedly means the piece of bread which they were to take. As he was himself there in living, bodily form he could not mean that that piece of bread was in any literal sense his body. What his words expressed was the fact that the bread which had been given them and which had been broken, was symbolically his body—representing the giving of his life for them. In Luke the words are, 'This is my body which is given for you' (xxii. 19). In Paul's account also the definition 'for you' is added—'This is my body, which is for you,' or, according to another ancient reading, 'which is broken for you' (1 Cor. xi. 24).

**23. And he took a cup.** Which cup? Some say the *third* of the four cups taken during the Paschal meal, that cup being known as 'the cup of blessing'; but more probably it was the cup that followed the final participation, the *fourth* cup, especially in view both of the declaration in verse 25 and of the statement made at once by Luke and by Paul that it was 'after supper' (Luke xxii. 20; 1 Cor. xi. 25).

**24. This is my blood.** Wine and blood are often compared (Gen. xlix. 11). By 'this' Jesus means the wine in the cup which he gave to the Twelve, and this wine, he says, *is* his blood: that is, is symbolical or representative of it. So 'I am the door' (John x. 7), &c.

**of the covenant.** A better rendering, in view of the usage of the word, than the 'testament' of the A.V. So also in Matthew. Paul gives the sentence in this form—'This cup is the new covenant in my blood' (1 Cor. xi. 25). The words take us back to those spoken by Moses of the ancient covenant of God with Israel—'Behold the blood of the covenant, which the Lord

I say unto you, I will no more drink of the fruit of the vine, until that day when I drink it new in the kingdom of God.

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hath made with you concerning all these words' (Exod. xxiv. 8). They mean that Jesus was instituting a new and better covenant than the Sinaitic, and that it was to be ratified by the blood of a better sacrifice. They give a *sacrificial* meaning, therefore, to the death which was in his view.

**which is shed for many.** That is, 'which is about to be shed.' So also in Matthew. The point of the comparison is given even yet more distinctly by Luke—'*even* that which is poured out for you' (xxii. 20). The pouring out of the wine corresponds to the breaking of the bread, and has the same reference to the surrendered, sacrificed life of Jesus. The *sacrificial* meaning of his death and its expiatory relation to the forgiveness of sin are expressed yet more definitely by Matthew, who adds 'unto remission of sins' (xxvi. 28).

**25. I will no more drink of the fruit of the vine, until that day when I drink it new in the kingdom of God.** Introduced as they are by the solemn formula, *Verily I say unto you*, these words must be taken to mean much. They express in the first place the fact that this was the last occasion on which Jesus should take part in the Passover celebration. Matthew's more pointed form, 'I will not drink henceforth of *this* fruit of the vine' (xxvi. 29), makes it still clearer that it was the wine of the Paschal meal Jesus had in view, that he had himself been a partaker with others, and that 'henceforth,' from that present occasion, he should do so no more. But they speak in the second place of a future participation—a day when he should drink it *new* ('new,' not in the sense of *recent* or *fresh*, but in that of *another and better kind*). This cannot refer, as some have thought, to anything belonging to the period of his risen life on earth, but, as the phrase 'in the kingdom of God' implies, to the perfected condition of things, the consummation of his kingdom, the world of the future in which all things are to be made new (Rev. xxi. 5). There he will take part in a Passover of a new and better kind, in a fellowship of a new and higher order. See the promise in Luke (xxii. 29, 30), and compare the parables of the great Supper and the Marriage Feast (Luke xiv. 16-24; Matt. xxii. 1-14).

Mark's account of the institution of the Lord's Supper is most concise and clear. It contains no explicit statement either of the *memorial* purpose of the Supper or of its perpetuity. The same is the case with Matthew. But it does not follow from this, as some argue, that Jesus had no intention of instituting a regular ordinance and one to be perpetually observed in his Church, or

And when they had sung a hymn, they went out unto 26
the mount of Olives.

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that the Lord's Supper as we know it is the creation of Paul. It is in the Pauline account indeed that we have the most express statement of the memorial meaning of the Supper, and of its destination to be observed till Christ comes (1 Cor. xi. 24, 25, 26). But, according to a reading which in any case is of primitive origin and is accepted by the Revisers ('this do in remembrance of me'), the commemorative purpose is indicated also by Luke (xxii. 19). The statement in 1 Corinthians and the practice of the Apostolic Church, shew how the Supper was understood by the apostles themselves. It is also difficult to understand why Jesus should have done what Matthew and Mark record him to have done in so solemn a manner, immediately after the celebration of the Paschal meal, in express connexion with that sacred commemorative ordinance, and in terms of a *new covenant* similar to the old covenant but with a higher meaning, if he had only in view the one occasion and did not intend to institute a regular and enduring rite.

Tradition has fixed upon two spots as the site of the 'upper room' in which the Passover was eaten and the Lord's Supper instituted, namely, (1) on the side of the mount of Olives, not far from the Church of the Virgin Mary; and (2) on the western hill, usually called Mount Zion. In the mosque occupying a position on the latter a room is to be seen which is described as 'a large, dreary room of stone, fifty or sixty feet long by some thirty in width. At the east end is a small niche in the wall, which the Christians use at certain seasons as an altar' (Robinson, *Bibl. Researches*, i. 241). The 'upper room' must have been within easy distance of the Garden of Gethsemane.

xiv. 26. *Departure to the Mount of Olives*: cf. Matt. xxvi. 30; Luke xxii. 39; John xviii. 1.

**26. when they had sung a hymn.** Some have supposed this to have been Ps. cxxxvi. But in all probability it was the second part of the *Hallel*, which it was customary to sing after the meal. This consisted of Psalms cxv-cxviii. Some take it to have been the great Hallel, Psalms cxx-cxxvii.

**they went out.** It was provided by a regulation founded on Exod. xii. 22 that the night after the Paschal meal should be spent in the city. But that seems to have fallen into abeyance or to have been but partially observed.

**the mount of Olives.** There would be nothing in this movement to excite surprise. They were going in the direction of their usual retreat for the night.

27 And Jesus saith unto them, All ye shall be offended:
for it is written, I will smite the shepherd, and the sheep
28 shall be scattered abroad. Howbeit, after I am raised
29 up, I will go before you into Galilee. But Peter said

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xiv. 27–31. *Announcement of Desertion by the Twelve and Denial by Peter*: cf. Matt. xxvi. 31–35; Luke xxii. 31–34; John xiii. 36–38.

**27. And Jesus saith unto them.** Matthew says more definitely '*Then* saith Jesus' (xxvi. 31). The words that follow, therefore, are given by the first two Evangelists as spoken after the party had left the supper-room. Luke and John introduce them as if they had been spoken before that. Some have thought that Jesus spoke thrice of Peter's fall, taking the occasions reported respectively by Matthew and Mark, by Luke, and by John to be distinct. Others suppose that there was but one prediction of that event, namely, that reported by Luke and John, Matthew and Mark being understood to give it in the order of ideas rather than in that of precise time. There is nothing unreasonable, however, in supposing that the announcement was made twice, first when the party were yet in the room, and again when they were on the way. This would be quite in harmony, indeed, both with the circumstances and with Peter's character.

**offended.** Jesus had often spoken of *offences* or *stumblings* (Matt. xxiv. 10; Mark iv. 17, ix. 42; Luke vii. 23; John xvi. 1), and had delivered solemn counsels on the subject both to those hostile to him and to uncertain, unreliable followers (Matt. xv. 12; Mark vi. 3; John vi. 61). These warnings are directed now to the Twelve themselves. With what feelings must they have heard then, all unconscious as they were of disloyalty!

**for it is written.** The dark prediction is sealed by the testimony of Scripture. The passage that follows is taken, with some modification, from Zechariah (xiii. 7). In the shepherd against whom the sword was called to awake Jesus sees a representation of himself, the true Shepherd of the sheep, divinely appointed, but also devoted to death.

**28. after I am raised up.** Another explicit announcement of his resurrection, turning the darkness of the prediction of his death into the light of a new hope.

**go before you into Galilee.** The Twelve would naturally return to their own northern parts when all was over. The assurance that he would be there before them is meant to relieve them of the gloom into which the thought of his death casts them, and to make the promise of his resurrection more real to them and more certain. Cf. also xvi. 6, 7.

**29. But Peter said unto him.** The eager, impulsive, warm-

unto him, Although all shall be offended, yet will not
I. And Jesus saith unto him, Verily I say unto thee, 30
that thou to-day, *even* this night, before the cock crow
twice, shalt deny me thrice. But he spake exceeding 31
vehemently, If I must die with thee, I will not deny
thee. And in like manner also said they all.

And they come unto a place which was named Geth- 32

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hearted Apostle cannot bear the thought of such cowardly faithlessness. For himself, at any rate, he will have nothing of it, and in the haste of his confident love he breaks out into hot, impetuous words of repudiation. The protestation is given substantially in the same form by Matthew. In Luke the terms are somewhat different, as the forewarning itself is more pointed and circumstantial (xxii. 31-34). The differences in John's narrative, too, are considerable, and point (together with Luke's account) to a different occasion (xiii. 36-38).

**30. thou to-day,** even **this night, before the cock crow twice, shalt deny me thrice.** Notice the significant 'thou' corresponding to Peter's 'I,' rightly placed at the beginning by the R. V., though omitted by the A. V. In Matthew it is simply 'before the cock crow,' or rather, 'before *a* cock crow,' that is, before day begins to dawn. In Mark the declaration is made sharper and more pointed by the more precise statement of time ('to-day, *even* this night') and the mention of the *twice*, the two successive notes that might make him pause. Cock-crowing is identified with the third of the four night watches. That watch, extending from midnight till about 3 a.m., is called 'the cock-crowing' in this Gospel (xiii. 35). The first cock-crowing, less certain than the second, might be about midnight; the second towards 3 a.m., or at earliest daybreak.

**31. But he spake exceeding vehemently.** The words imply that he went on protesting, and with the greater heat. The Lord's words disconcerted and mortified him, and made him assert himself the more.

**And in like manner also said they all.** This is stated also in Matthew, though not in Luke and John. It is what might have been expected. The rest could have as little idea as Peter of a trial that would turn the devotion of which they were conscious at the time into timid, selfish flight. They would be as ready to deny the possibility as he was, and his passionate assertions would provoke them to speak as he did, if they had not already made their protest.

xiv. 32-42. *The Agony in the Garden*; cf. Matt. xxvi. 36-46;

semane: and he saith unto his disciples, Sit ye here,
33 while I pray. And he taketh with him Peter and James

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Luke xxii. 40-46; also John xviii. 1. The fullest accounts of this momentous scene are given by Matthew and Mark. John does not record the Agony. Luke gives a brief narrative, which says nothing of the choice of the three, and speaks only of one time of prayer. On the other hand he, and he alone, introduces the statements about the strengthening angel and the bloody sweat. The two verses, however, containing these statements (xxii. 43, 44), though they have a place in the text of the R. V. as well as in that of the A. V., are omitted by some of the most important of our ancient documents, and are of uncertain authority here.

**32. And they come unto a place which was named Gethsemane.** It is not stated when the party left the upper room or when they arrived at this place. But as the ceremonial of the Paschal meal began probably soon after 6 p.m., and lasted some hours, it might be about midnight before the Twelve were here. Luke speaks of the place as 'the mount of Olives' (xxii. 39), and John speaks of it as 'a garden' across 'the brook Kidron' (xviii. 1). Matthew and Mark give the name *Gethsemane*, a word meaning 'oil-press,' and indicate by the term they use for 'place' that it was 'an enclosed piece of ground,' as the margin of the R. V. explains. It seems, therefore, to have been an olive orchard; and even if it were a private enclosure or farm it could be entered without difficulty and without attracting notice. For during the Paschal season houses and gardens were open to the public. The traditional site is some fifty yards beyond the bridge across the Kidron. There a plot of ground presents itself, surrounded by a stone wall and having within it eight olive trees. These trees are so ancient that many have imagined them to be the very trees on which our Lord looked, although that is rendered the more doubtful by Josephus's statement that during the siege of Jerusalem by Titus all the trees in the neighbourhood were cut down (*Jewish War*, vi. i. 11). Be that as it may, these trees, standing there in the majesty of their age and the pathos of their decay, are worthy of the words used of them by Dean Stanley—'the most venerable of their race on the face of the earth, their gnarled trunks and scanty foliage will always be regarded as the most affecting of the sacred memorials in or about Jerusalem.' Whether the modern Gethsemane really occupies the site of the ancient garden, however, is doubted by not a few. In any case the former cannot be far from the latter.

**Sit ye here, while I pray.** Prayer, solitary prayer, was the supreme need of Jesus with the cross now in view, and in anticipation, as we may reverently believe, of the conflict which he felt rising within him. For that he sought this

and John, and began to be greatly amazed, and sore troubled. And he saith unto them, My soul is exceeding 34
sorrowful even unto death: abide ye here, and watch.
And he went forward a little, and fell on the ground, 35

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place which, while near the highway, yet gave opportunity of seclusion.

From John (xviii. 1) we gather that the Eleven went with Jesus into the enclosure. But eight of them were bidden stay at the entrance, and only the three who had been chosen before for the most privileged fellowship were taken further within.

**33. began to be greatly amazed.** The inward conflict was immediately upon him, and it was so severe that the Evangelists seem to exhaust the vocabulary of struggle and dread in order to express it. 'Greatly amazed,' says Mark, using a word peculiar to himself in the N. T., and expressing here the pain of a great shock as elsewhere the excess of an awe that surprises or overpowers (Mark ix. 15, xvi. 5, 6).

**and sore troubled.** Another expressive word, occurring only here, in the parallel in Matthew (xxvi. 37), and once in Paul (Phil. ii. 26). It expresses, as it is well put by Swete, 'the distress which follows a great shock, "the confused, restless, half-distracted state" (Lightfoot) which may be worse than the sharp pain of a fully realized sorrow.' Matthew gives 'sorrowful and sore troubled.'

**34. And he saith unto them.** The three are with him, therefore, thus far, seeing all; and to them he utters the sorrow that distracts him within, his human soul craving to unburden itself to others.

**My soul.** Here the word 'soul,' so often used as equivalent to 'life,' has the more definite sense of the seat of the feelings and emotions, the centre of all pleasure and pain. So it is also in John xii. 27, but nowhere else so distinctly in the N. T.

**exceeding sorrowful even unto death.** So also in Matthew. Cf. Ps. xlii. 5, 6, 11, xliii. 5. 'Unto death,' that is, a sorrow that kills, a sorrow that strains life to the point of extinction.

**abide ye here, and watch.** In the agonizing passages of life men crave at once solitude and sympathy. Jesus must be alone, yet he would have these faithful three near enough to be witnesses of his anguish, and he would have their sympathy also, and their fellowship in watchful preparation for the impending trial.

**35. And he went forward a little.** Luke gives it more precisely as 'about a stone's cast' (xxii. 41). There was a deep in this sorrow that even the three could not enter, a stress in this conflict which even they could not share. So Abraham separated himself

and prayed that, if it were possible, the hour might pass
36 away from him. And he said, Abba, Father, all things
are possible unto thee; remove this cup from me:
37 howbeit not what I will, but what thou wilt. And he
cometh, and findeth them sleeping, and saith unto

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from his young men, and went alone with Isaac 'yonder' to worship in his dread trial (Gen. xxii. 5).

**fell on the ground.** 'On his face,' says Matthew (xxvi. 39). Luke states simply that he 'kneeled down' (xxii. 41), a natural attitude and a common one in earnest prayer (Acts vii. 60, ix. 40, xx. 36, xxi. 5).

**that, if it were possible, the hour might pass away from him.** The strenuousness, the agony of his petition is in this cry, 'if it were possible.' The 'hour,' that is, the *appointed* hour, the time ordained for him in his Father's counsel, and foreseen by himself. He prayed that, if this must come, it might come and go without its anticipated woe. This phrase 'the hour,' 'his hour' occurs repeatedly in the Fourth Gospel, in more than one application, but usually with reference to his death (John ii. 4, vii. 30, viii. 20, xii. 23, 27, xiii. 1, xvii. 1).

**36. Abba, Father.** Two words, Aramaic and Greek, having the same sense. But the second is not a mere explanation of the first given for the benefit of non-Jewish readers. Rather is the double title the utterance of deep emotion. Strong feeling is apt to express itself in reduplicating terms; and in the case of those accustomed to speak at times an acquired tongue, it is the fond vernacular that springs first to the lips in moments of profound or agitated feeling. See how the new filial feeling towards God expresses itself according to Paul (Rom. viii. 15; Gal. iv. 6). Perhaps the double term had become a familiar form in prayer among the Palestinian Jews. Only Mark introduces this 'Abba, Father,' and the only other occurrences of this twofold name of God are those two in the Pauline Epistles.

**remove this cup from me.** The figure of the 'cup' was used before, but then, too, with reference to his sufferings. See on x. 38.

**howbeit not what I will, but what thou wilt.** The longing, natural to humanity, to escape pain and sorrow yields at once to the superior claim of the Divine will. So Jesus had a real human will capable of a conflict with the Divine. It is the problem of theology to relate this distinct human will to his higher nature, so as neither to take from the integrity of his humanity nor to ascribe to him a double personality.

**37. findeth them sleeping.** After this first crisis of prayer he

Peter, Simon, sleepest thou? couldest thou not watch
one hour? Watch and pray, that ye enter not into 38
temptation: the spirit indeed is willing, but the flesh
is weak. And again he went away, and prayed, saying 39

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seeks again the fellowship of the three, but finds them asleep, his charge to *watch* all forgotten.

**Simon, sleepest thou?** He selects the one of the three who had been loudest in protestation, and from whom more was expected, and calls him not *Peter*, but *Simon*. There was reproach in the use of the old name of nature instead of the new name of grace and office.

**one hour.** Even so brief a space as that—only the third part of one of the watches of the night. The foremost of the apostles had not the strength even for that! Luke explains the sleep of the three as due to sorrow (xxii. 45); and that is true to nature. Heavy sorrow soon brings exhaustion with it and deadened sensibility.

**38. Watch and pray, that ye enter not:** or, as in the margin of the R. V., 'Watch ye, and pray that ye enter not.' According to the former rendering, they are charged (the three being now addressed, and not Simon only) both to be wakeful and to pray, that by these two things, wakefulness and prayer, they may be kept from giving themselves away to temptation. According to the latter they are to be wakeful, and to make deliverance from temptation the subject of their prayers. Watchfulness and prayer are meant to serve each other. So Peter speaks of the former (using for it another term) as having the latter as its end and object (1 Pet. iv. 7). From Luke it would appear that Jesus had already charged this duty of praying against temptation upon them when he came to the garden, and before he went apart into its deeper solitude (xxii. 40).

**temptation.** The great, inclusive term for all those things by which man is tried and proved, whether by God through pain and sorrow, or by Satan through his varied solicitations to sin, or by the evil that is in man himself.

**the spirit indeed is willing, but the flesh is weak.** The Lord's apology for human nature even when, in the best, it fails and disappoints. He knows how insufficient the instrument is through which the spirit has to work. To understand all that these two things, *flesh* and *spirit*, mean, we turn to the Epistles of Paul and John. Everywhere the *spirit* is that which gives life and links man with God: a significant term in the O. T., but with a meaning at once deeper and higher in the N. T. Everywhere, too, the *flesh* is the note of man's limitations, in the O. T. the designation of his dependence, and frailty, and mortality; in the N. T. the designation not only of the weakness of his nature as it now

40 the same words. And again he came, and found them
sleeping, for their eyes were very heavy; and they
41 wist not what to answer him. And he cometh the
third time, and saith unto them, Sleep on now, and
take your rest: it is enough; the hour is come; behold,
the Son of man is betrayed into the hands of sinners.

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is, but also more definitely of its sinfulness, its opposition to God, its disinclination to good.

**40. they wist not what to answer him.** The second time he finds them fáster asleep than before, and less masters of themselves when aroused. They were in a helpless, speechless daze. It was a recurrence of their experience on the Mount of Transfiguration. There sudden fear, here dire sorrow, brought on them a drowsiness against which they could not struggle, and an incapacity of utterance.

**41. Sleep on now, and take your rest.** On the third occasion he says nothing more of *watching*, but bids them sleep and rest; for the time for watchfulness was gone, so far as concerned the present emergency. There is more here than resigned permission of the slumber which had its excuse in the weariness of nature. There is sorrowful irony in the words. Jesus had already employed this weapon of gentle irony (Mark vii. 9). Nor is there anything incongruous in his use of it even at this most solemn moment of conflict, prayer, and dread anticipation. 'Irony is not inconsistent even with the deepest anguish of soul, especially in cases where such anguish is also accompanied with such clearness of judgement as we find in the present instance; and consider what it was for Jesus to see such overpowering tendency to sleep on the part of his disciples, and to find everything so different from what he needed and might have reasonably expected!' (Meyer).

**it is enough.** Better simply, 'enough!' A singular phrase, peculiar to Mark, and scarcely to be found anywhere else indeed in its present use. Its point is by no means clear. It may refer to the Lord's ironical address: 'Enough of such expostulation; the time for that is past; the danger is at hand.' Or it may refer, as most take it, to the slumber of the disciples; 'But enough of sleep; it is the time for action.' So his tone changes. He has caught sight of the body of men wending their way from the city, and the mood of sorrowful irony gives way again to that of deep earnestness. The short, rapid, broken sentences that now fall from his lips—*enough! the hour is come; the Son of man is betrayed; arise, let us be going*—express his quick, agitated sense of the crisis.

**into the hands of sinners.** The members of the Sanhedrin,

Arise, let us be going: behold, he that betrayeth me is 42
at hand.

And straightway, while he yet spake, cometh Judas, 43
one of the twelve, and with him a multitude with swords
and staves, from the chief priests and the scribes and

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those official Jews who had schemed for his life and would have him in their hands now, are specially intended.

**42. Arise, let us be going.** Certainly not with a view to flight, but to meet the decisive hour and face the betrayer. The three disciples were still prostrate on the ground, but awake. He has been standing by them, and now bids them rise and go with him. John states explicitly that Jesus 'went forth' and met Judas and his band (xviii. 4).

The accounts which the Synoptical Gospels give of this profound and painful passage in our Lord's experience have the unmistakable stamp of reality, and differ wholly from what myth or legend might have produced. They record an *Agony*, which did not consist in mere physical suffering, nor yet in mental pain of an ordinary kind. It cannot be explained as due simply to the defeat of his hopes, his disappointment with his friends, or anything of that kind. It is caused by the anticipation of his Passion; but it cannot be understood as the mere recoil of a sensitive spirit from the prospect of death. If that were all, then we should have to say that the Lord himself was inferior to many of his followers in courage, serenity, and endurance. Can those intense supplications, those swayings to and fro in perturbed and sorrowful feeling, be adequately understood unless we see in him of whom they are reported one who stood in a peculiar relation to God and to man, the sinless one realizing as no other could what death and sin are, and himself suffering for others?

xiv. 43-50. *The Betrayal and Arrest*: cf. Matt. xxvi. 47-56; Luke xxii. 47-53; John xviii. 2-12.

**43. straightway, while he yet spake, cometh Judas.** The words, 'Arise, let us be going: behold, he that betrayeth me is at hand,' were yet upon the lips of Jesus, when Judas burst in. He had acted promptly, and had made his way easily and quickly to the spot. He was familiar with the place, as John tells us (xviii. 2), and had no doubt been often in it with Jesus and his fellow apostles.

**one of the twelve.** The tragic note in the designation of the traitor, clinging to his name, and given here again, as already in verse 10, by all the three Synoptists; cf. also John vi. 71.

**with him a multitude with swords and staves.** Judas 'went before them,' says Luke (xxii. 47), acting as guide to a

44 the elders. Now he that betrayed him had given them
a token, saying, Whomsoever I shall kiss, that is he;
45 take him, and lead him away safely. And when he
was come, straightway he came to him, and saith, Rabbi;
46 and kissed him. And they laid hands on him, and took
47 him. But a certain one of them that stood by drew his

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crowd sent by the chief members of the Sanhedrin, armed against resistance with short swords and clubs or cudgels, such weapons as could be hastily collected. It was an irregular body of men, probably made up in the main of the Levitical guards, but supported by a detachment of Roman soldiers from the castle of Antonia. John mentions explicitly the 'band' or 'cohort' of soldiers (xviii. 3), whose services the Jewish authorities may have secured by making a representation to Pilate. These guards and Roman soldiers were accompanied also by servants of the high priest and others, as is implied in verses 47, 51, including, as it appears from Luke (xxii. 52), even members of the Sanhedrin.

**44. had given them a token.** This had been arranged before they started, therefore, and it was Judas's own proposal. The concerted signal was the usual salute given to a Rabbi—a kiss.

**take him, and lead him away safely.** 'Seize him,' or 'arrest him,' 'and carry him off in custody.' So eager was Judas that the capture should be effected immediately and securely.

**45. straightway he came to him.** Judas himself lost no time in carrying out his part of the base contract. So soon as he saw Jesus he addressed him by the usual name *Rabbi*, and gave him the customary salute, perhaps with more than usual fervour; as the word used here, 'kissed him,' may perhaps mean 'kissed him much' (cf. the margin of the R. V.). Mark says nothing of any words directed to Judas. Matthew represents Jesus as saying to the traitor, 'Friend, *do* that for which thou art come' (xxvi. 50). Luke gives the words, 'Judas, betrayest thou the Son of man with a kiss?' (xxii. 48). John omits the incident of the kiss, and reports Jesus as going forth to meet the crowd and putting to them the question, 'Whom seek ye?' (xviii. 4).

**47. But a certain one of them.** John tells us it was Simon Peter (xviii. 10).

**drew his sword.** A short sword or knife. Luke tells us that the eleven had two swords with them (xxii. 38), and also that when they saw what was likely to happen they asked him whether they might not use the weapon to repel the assailants (xxii. 49). Peter, in his impetuous characteristic way, acted on his impulse, and struck at once in his Master's defence.

sword, and smote the servant of the high priest, and
struck off his ear. And Jesus answered and said unto 48
them, Are ye come out, as against a robber, with swords
and staves to seize me? I was daily with you in the 49
temple teaching, and ye took me not: but *this is done*
that the scriptures might be fulfilled. And they all 50
left him, and fled.

And a certain young man followed with him, having 51

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**the servant of the high priest.** All the Evangelists record this, but only John gives the name, *Malchus*—by no means an unusual name. John, being acquainted with the high priest, may have at once recognized the man, who probably was taking a foremost part in the seizure.

**struck off his ear.** The *right* ear, according to Luke and John. Neither the remonstrance of Jesus nor the healing of the ear is recorded by Mark. The former is given by the other three Evangelists, though in different terms (Matt. xxvi. 52; Luke xxii. 51; John xviii. 11). The latter is reported only by Luke (xxii. 51).

**48. Are ye come out, as against a robber?** A protest against a kind of action which was fitter for a brigand or highwayman than for a religious teacher such as he was; one, too, who had been speaking publicly day after day in the temple, whose character and doctrine were known to all, and who had given them abundant opportunity of apprehending him there, if they had had cause.

**49. that the scriptures might be fulfilled.** Referring probably to such passages as Isa. liii.

**50. And they all left him, and fled.** That is, all the eleven, the three and their comrades. Peter, however, soon followed him again, though 'afar off' (Mark xiv. 54), and also John (xviii. 15).

xiv. 51, 52. *Incident of the Young Man.* A picturesque and interesting episode, peculiar to Mark.

**51. a certain young man followed with him.** Many vain conjectures have been hazarded as to who this young man was, some, e. g., supposing him to have been James the Just; others, Saul of Tarsus, attracted by curiosity; others, John; others, a youth from some farm in the neighbourhood or from the house in which the Passover meal had been eaten. The most probable conjecture is that he was the Evangelist himself. This would explain, it is thought, why the name is not given, and why an

a linen cloth cast about him, over *his* naked *body*: and
52 they lay hold on him; but he left the linen cloth, and
fled naked.

53 And they led Jesus away to the high priest: and

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incident like this, which has a purely personal interest and stands in no essential relation to the arrest, is introduced in the Second Gospel, and into it alone. The narrative else leaves all uncertain.

**having a linen cloth cast about him.** The word 'cloth' here means a 'wrap' or 'shirt.' It may have been 'a light summer "square" hastily caught up' (Swete), or rather a night-dress. The young man, therefore, may have been a disciple, but he was not one of the Twelve, nor one of those who had been in the supper-room or near the garden. He seems to have been raised out of sleep by the noise of the crowd as it passed, and to have rushed out to discover what the uproar meant. The Evangelist does not tell us exactly where this happened—whether the young man had made his way along with the multitude into Gethsemane, or had met Jesus in the street after the apprehension.

**52. left the linen cloth, and fled naked.** Recognizing the person in the hands of the band to be Jesus, to whose teaching he probably had listened with interest and to whom he had become in a certain measure devoted, he at once joined him and 'followed with him.' But his courage sank when his obtrusive sympathy led to hands being laid upon himself, and he fled as precipitately as he had come. The A. V. designates the partisans who would have laid hold of him 'the young men,' but without sufficient documentary authority.

xiv. 53-65. *The Trial before the High Priest*: cf. Matt. xxvi. 57-68; Luke xxii. 54, 63-71; see also John xviii. 12-14, 19-24.

**53. And they led Jesus away to the high priest.** John mentions that they first 'bound' him. The three Synoptists agree in stating that he was taken straight from Gethsemane to the high priest, or to his house. Mark and Luke do not give at this point the name of the high priest. Matthew says 'to *the house* of Caiaphas the high priest' (xxvi. 57); John says that they led him 'to Annas first,' and gives as the reason for this the fact that Annas was 'father-in-law to Caiaphas, which was high priest that year' (xviii. 13). The order of events, therefore, would seem to be this—after the arrest Jesus was taken first to Annas; then he was sent by Annas to Caiaphas; and then he was brought before the Sanhedrin, and tried and condemned. Annas was high priest, we know, during A.D. 7-14; and Caiaphas, or Joseph Caiaphas, held the office A.D. 18-36. It was the part, therefore, of Caiaphas,

there come together with him all the chief priests and the elders and the scribes. And Peter had followed 54
him afar off, even within, into the court of the high priest; and he was sitting with the officers, and warming himself in the light *of the fire.* Now the chief priests 55
and the whole council sought witness against Jesus

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the actual holder of the office at the time, to conduct any official inquiry. If Jesus, then, was subjected to any examination by Annas, it must have been an informal and preliminary inquiry, and made by Annas on the ground of his experience and influence and special relation to the responsible official. It is possible that he was living at the time with his son-in-law, occupying with him the official residence, if there was such.

**there come together with him.** It was still very early in the morning, but already the whole body of the chief priests and representatives of the other orders in the Sanhedrin had been flocking to the house, and now they came 'with him,' that is, along with Jesus himself, at the very time he was being led in.

**54. Peter had followed him afar off.** Peter had been carried off with the rest in the sudden panic, but had soon turned back, and had followed at some distance.

**into the court.** He had even gone within, into the open court, round which the rooms of the residence were built. He owed his admission to the fact that he was with John, who 'was known unto the high priest' (John xviii. 15).

**was sitting with the officers.** Probably with the Levitical guards, who had brought the prisoner in and were now seeking the welcome heat of the fire. For the nights are cold in Jerusalem, and especially so in the watch preceding sunrise.

**in the light** of the fire. Thus the more exposed to recognition. This touch is peculiar to Mark. While Peter, who had made his way within in his anxiety 'to see the end' (Matt. xxvi. 58), sits there by the charcoal fire (John xviii. 18), which had been lit 'in the midst of the court' (Luke xxii. 55), his Master stood before the Jewish authorities in one of the rooms above (cf. verse 56).

**55. the chief priests and the whole council.** It was, therefore, a full meeting of the great national council, presided over by Caiaphas. Mark, along with Matthew and Luke, omits the particulars of the earlier, preparatory inquiry before Annas, which is recorded by John. There is nothing in the Synoptical narratives, however, to exclude the occurrence of such an inquiry. In like manner John omits the particulars of this trial before the Sanhedrin, though he refers to it (xviii. 24).

56 to put him to death; and found it not. For many
bare false witness against him, and their witness agreed
57 not together. And there stood up certain, and bare
58 false witness against him, saying, We heard him say,
I will destroy this temple that is made with hands,
and in three days I will build another made without

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**sought witness.** Comparing the several narratives, we may conclude that Jesus had first been questioned by Annas, in consistency with the nature of a private inquiry, about matters of a more general kind—'his disciples and his teaching' (John xviii. 19); that when he was brought before Caiaphas, the effort was made to prove him guilty of a capital offence; that with that object witnesses had been got together, first one set and then another, who were prepared to give false testimony or to turn some of his earlier words against him; but that their evidence utterly broke down; and that then Caiaphas questioned him as to his Messianic claims, and condemned him on the ground of these.

**56. their witness agreed not together.** There were many witnesses, but no two of the first set gave the same evidence. According to the Mosaic Law it required the consentient testimony of two witnesses in order to establish a capital charge (Deut. xix. 15).

**57. And there stood up certain.** The court, however, had a second set of witnesses in reserve. They were two in number, as Matthew states (xxvi. 60), and now the court seemed likely to succeed in its object. But again they failed.

**58. We heard him say, I will destroy this temple that is made with hands, and in three days I will build another made without hands.** The charge was that he had made a statement in disparagement of the Temple, and as if he would overthrow it. They founded it on the words which he spoke at the beginning of his ministry regarding the temple of his body (John ii. 19). These words were misunderstood at the time. They were now misrepresented by these two witnesses, when they reported him to have said, 'I am able to destroy' (Matt. xxvi. 61), 'I will destroy' (Mark xiv. 58), instead of 'Destroy . . .' and 'I will raise it up' (John ii. 19), and to have contrasted the existing temple as one 'made with hands' with another which he himself was to build in three days and 'without hands.' This, therefore, again was *false* testimony; and in giving it the two witnesses did not even agree. The statement of the two is given in a briefer form by Matthew. It is omitted by Luke and John. It meant one of the heaviest accusations that could be brought by one Jew against another. Stephen was afterwards charged with speaking against the 'holy place and

hands. And not even so did their witness agree together. 59
And the high priest stood up in the midst, and asked 60
Jesus, saying, Answerest thou nothing? what is it which
these witness against thee? But he held his peace, and 61
answered nothing. Again the high priest asked him,
and saith unto him, Art thou the Christ, the Son of
the Blessed? And Jesus said, I am: and ye shall see 62
the Son of man sitting at the right hand of power, and

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the law,' on the ground that he had been heard say that 'this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered unto us' (Acts vi. 13, 14).

**60. the high priest stood up in the midst, and asked Jesus.** Seeing the case as it had been carefully prepared breaking utterly down, and chagrined at the silence of Jesus, Caiaphas wished to get the accused himself to interpose, and 'stood up in the midst' (another of Mark's graphic touches) in order to extract something from him which might be turned to use.

**61. he held his peace.** He had nothing to say to perjured witnesses who refuted themselves.

**Again the high priest asked him.** Caiaphas, in his disappointment and perplexity, makes a second attempt to draw Jesus into speech that might compromise him and help the futile case. Now he asks him directly whether he claimed to be the Messiah.

**Art thou the Christ, the Son of the Blessed?** According to Matthew, in putting this second question Caiaphas called upon Jesus to answer it as on oath—'I adjure thee by the living God' (xxvi. 63). 'The living God,' that is, the God who can punish the false and perjured (Heb. x. 31). The terms of the question, 'the Son of God' (Matt.), 'the Son of the Blessed' (Mark), imply the Divine Sonship of the Messiah. The name given by Mark, 'the Blessed,' is used nowhere else in the N. T. in this absolute and undefined way. It heightens, if possible, the idea of the unapproachable majesty of God, and sharpens, therefore, the *blasphemy* involved in the claim made by any man to be in the relation of Son to God.

**62. And Jesus said, I am.** In Matthew, 'Thou hast said' (xxvi. 64). At last Caiaphas succeeds, and Jesus breaks his silence. For now it is not a question of false and discordant evidence, but a direct challenge to declare himself, and the moment has come when his Messiahship, long held in reserve, should be openly asserted.

**and ye shall see the Son of man sitting.** In Matthew the words take the more definite form—'Henceforth ye shall see the

63 coming with the clouds of heaven. And the high priest
rent his clothes, and saith, What further need have we
64 of witnesses? Ye have heard the blasphemy: what
think ye? And they all condemned him to be worthy

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Son of man,' that is, from that very time onwards (xxvi. 64). Not only is the Messiahship declared, but one of the highest of the prerogatives of the Messiah, that of judgement, is claimed. It is his affirmation of his future exaltation, his note of warning to his judges. His weakness was henceforth to be power; his dishonour was to be glory; and the arraigned one was to be the Judge. The words recall those of Daniel (vii. 13) and Psalm cx, which were interpreted in a Messianic sense. 'By the reference to well-known prophecy respecting the Messiah, Jesus made his claim as bold and plain as words could make it. This was a representation of the Messiah as the Founder of a kingdom that should take the place of the ancient world-powers, and should continue for ever' (Clarke). And they would themselves come to perceive this, for from the time of that death which they designed for him they would see evidences of his Messianic power.

**63. rent his clothes.** Rending one's clothes was an ancient sign of passionate sorrow, as in the case of Jacob (Gen. xxxvii. 29). It also became the sign of horror or extreme vexation, as in the case of Eliakim, Shebna, and Joah (2 Kings xviii. 37). It was provided by the Levitical Law that the high priest should not let his hair go loose or rend his clothes (Lev. x. 6, xxi. 10). But this prohibition had regard only to ordinary mourning, not to official acts (cf. 1 Macc. xi. 71; Joseph. *Jewish War*, ii. xv. 4). 'The pain of the high priest no doubt represented the genuine vexation of one who was deeply moved; but the judgement which he formed regarding Jesus was based on the assumption that *he* was *not* the Messiah, and indicates a predisposition to find him guilty of the capital charge' (Meyer).

**What further need have we of witnesses?** Caiaphas sees his way clear now, all the trouble in securing presentable evidence gone, and the Prisoner incriminated by his own confession.

**64. what think ye?** There is no thought of inquiring into his Messianic claims, as there had been no thought of hearing exculpatory evidence earlier. Caiaphas calls for the vote of the court, and in the Sanhedrin the answer was simply 'for life' or 'for death.'

**they all condemned him to be worthy of death.** Legally the Jewish court had no power to give effect to a sentence of death. That was reserved for the Roman authority. But the

of death. And some began to spit on him, and to cover 65
his face, and to buffet him, and to say unto him, Prophesy:
and the officers received him with blows of their hands.

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Jewish court could declare one liable to the death penalty, and have their decision confirmed. The members were at one in their judgement. We may infer that men like Joseph of Arimathæa, who 'had not consented to their counsel and deed' (Luke xxiii. 51), and Nicodemus, who at an earlier date had put to the Pharisees the question, 'Doth our law judge a man, except it first hear from himself and know what he doeth?' (John vii. 50, 51), were not present or took no part in the proceedings. The penalty for blasphemy, according to the Mosaic Law, was death, the Jewish mode of carrying it out being by stoning (Lev. xxiv. 16; 1 Kings xxi. 10; John x. 30; Acts vii. 58).

**65. some began to spit on him.** There would be a pause after the giving of the verdict of guilty of death, and the authorities would have to consider further procedure (cf. Matt. xxvii. 1). Some time would elapse before Jesus was removed and steps taken to get the sentence confirmed. During this interval Jesus would be exposed to those outrages which it was customary to inflict on a condemned prisoner in those days. The 'some' who indulged in these indignities must have been certain members of the Sanhedrin or the guards who held Jesus. Spitting was a Jewish way of shewing utmost contempt and abhorrence (cf. Num. xii. 14; Deut. xxv. 9). Seneca notices it as an exceptional thing that a man was found to spit in the face of Aristides the Just at Athens when he was brought to punishment. Luke introduces these indignities as if they had taken place before the meeting of the council (xxii. 63-65).

**and to cover his face.** The Romans were in the habit of covering the heads of condemned criminals. This is omitted by Matthew.

**and to buffet him.** That is, to strike him with the fist. The word is used twice by Paul (1 Cor. iv. 11; 2 Cor. xii. 7), and once by Peter (1 Pet. ii. 20). In ancient times Micaiah the prophet had been smitten on the cheek by Zedekiah the son of Chenaanah (1 Kings xxii. 24).

**and to say unto him, Prophesy.** Matthew makes the meaning of this clearer—'Prophesy unto us, thou Christ: who is he that struck thee?' (xxvi. 68).

**and the officers:** or 'attendants,' those, namely, of the Sanhedrin. They followed the evil example of the members of the council, but had their own way of expressing their passion.

**received him with blows of their hands:** or, as in the margin of the R.V., 'with strokes of rods.' The word means

66 And as Peter was beneath in the court, there cometh
67 one of the maids of the high priest; and seeing Peter
warming himself, she looked upon him, and saith, Thou
68 also wast with the Nazarene, *even* Jesus. But he denied,
saying, I neither know, nor understand what thou sayest:

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either strokes with sticks, or slaps in the face with the open hand. The fact that this form of abuse seems to be distinguished from the *buffeting* points to the former. Cf. Isa. l. 6.

xiv. 66-72. *Peter's Denials*: cf. Matt. xxvi. 69-75; Luke xxii. 56-62; John xviii. 25-27.

**66. And as Peter was beneath in the court.** 'An oriental house is usually built around a quadrangular interior court, into which there is a passage (sometimes arched) through the front part of the house, closed next the street by a heavy folding-gate with a smaller wicket, kept by a porter' (Robinson, *Harmony*, 225); The 'court,' or, as it is variously rendered in the A.V., the 'palace or the 'hall,' is this interior area, open to the sky, and in the present case no doubt paved. Here the fire had been lit by the servants, and here Peter stood, while his Master was before the high priest in the regular council-chamber or in some other audience-room somewhat higher than the central area and looking into it. The palace of the high priest was on the north-east corner of mount Zion. So Peter was 'beneath' as Mark says, and 'without' as Matthew notices.

**one of the maids.** One of the slave-girls employed in the high priest's household; the term used also of Rhoda (Acts xii. 13), and of the soothsaying girl at Philippi (Acts xvi. 16).

**67. seeing Peter warming himself, she looked upon him.** John speaks of the maid 'that kept the door' (xviii. 17). The portress, therefore, as it seems, had noticed Peter when she gave him admission at John's request; her attention had been attracted to him again as he stood in the light of the fire. Looking observingly upon him, and recognizing him, she crossed from the gate to where he was standing, and charged him with being with Jesus. The words of the maid are given with considerable variation by the several Evangelists, but with the same sense. The form in Mark, 'the Nazarene—Jesus.' admirably reproduces the hasty, broken exclamation of the maid.

**68. neither know, nor understand.** Peter's reply is given in various forms in the four reports, but again with substantially the same sense. The double negation in Mark reflects the precipitancy and absoluteness of the denial. Peter disowns all knowledge of the Nazarene, all consciousness even of what the charge meant.

and he went out into the porch; and the cock crew.
And the maid saw him, and began again to say to them 69
that stood by, This is *one* of them. But he again denied 70
it. And after a little while again they that stood by said

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The margin of the R.V. brings this out still more forcibly: 'I neither know, nor understand; thou, what sayest thou?'

**into the porch.** His uneasiness and embarrassment make him change his position from the brightness of the fire to the darkness of the vestibule or passage that led from the street-door to the court.

**and the cock crew.** This clause is omitted by some of the best and most ancient of our documentary authorities.

**69. And the maid saw him.** The four reports differ in the particulars of Peter's denials, as regards the persons and the positions as well as the terms of the accusations and the replies. It is difficult, therefore, to construct an entirely consistent narrative, or to say with certainty at what point or even in what place the various denials occurred. The second charge or question is stated by Matthew to have been made by 'another maid'; by Mark, by the same maid as is first introduced; while John's version is, 'they said therefore unto him' (xviii. 25). If we follow Mark's account, it will appear that the maid who 'kept the door' had returned to her post of duty in the porch, and repeated her charge there, directing the attention of the people who stood about there to Peter. 'But in the several narratives it is plain that it is not deemed important to specify who addressed Peter; the important point is his denials. The matter may very naturally be thus arranged: the damsel who first accused him, silenced for the time, but not satisfied with his denial, speaks to another maidservant and points out Peter to her as one whom she knew or believed to be a disciple, and the other maid repeats it. Others, hearing the women, also join with them, perhaps dimly remembering his person, or now noting something peculiar in his manner. That, under the circumstances and in the excitement of the moment, such an accusation, once raised, should be echoed by many, is what we should expect. During the confusion of this questioning Peter returns again to the fire in the interior of the court where most were standing, and there repeats with an oath his denial' (Andrews, *The Life of our Lord*, p. 520).

**70. But he again denied it.** Matthew tells us that this second denial was uttered 'with an oath.'

**And after a little while.** So also Matthew. But Luke gives the interval more explicitly as 'after the space of about one hour' (xxii. 59).

**they that stood by.** So also in Matthew; Luke gives simply

to Peter, Of a truth thou art *one* of them; for thou art
71 a Galilæan. But he began to curse, and to swear, I know
72 not this man of whom ye speak. And straightway the
second time the cock crew. And Peter called to mind
the word, how that Jesus said unto him, Before the cock
crow twice, thou shalt deny me thrice. And when he
thought thereon, he wept.

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'another.' John notices that at this point the accusation against Peter was made in the most definite terms by a slave related to Malchus, who could confirm all that had been said by others: 'One of the servants of the high priest, being a kinsman of him whose ear Peter cut off, saith, Did not I see thee in the garden with him?' (xviii. 26).

**for thou art a Galilæan.** 'Thy speech bewrayeth thee,' says Matthew. The people of Northern Palestine had peculiarities of speech by which they were easily distinguished from those of Judæa. Their speech had a certain roughness or thickness, and they had difficulty in pronouncing the gutturals and the *th* sounds.

**71. he began to curse, and to swear.** To 'curse,' that is, to call down an anathema upon himself if his denials were not true (cf. Acts xxiii. 12). Caught at his weakest moment, when his moral courage was lowered and confused by surprise and the shock of a dire disappointment, and drawn by the force of circumstances too strong for him at the time from one false step to another, Peter plunges, desperate and reckless, into this last depth of falsehood and disloyalty.

**72. straightway the second time the cock crew.** 'Immediately, while he yet spake,' says Luke (xxii. 60). It was at the very moment of the utterance of his third denial, when the oaths and curses were yet upon his lips, that Peter heard the fateful cock-crow that again changed all for him.

**called to mind.** For the time he had forgotten what Jesus had said in forewarning him. Now it leaps back into his recollection, and breaks him down. Luke alone notices the fact that 'the Lord turned, and looked upon Peter' (xxii. 61).

**when he thought thereon.** The Greek word is of uncertain meaning. It has been variously rendered 'he turned his eyes on Jesus' (but it was Jesus who turned his eye on Peter); 'he began' i. e. to weep; 'he continued weeping'; 'he added weeping to weeping'; 'he flung himself forth'; he 'drew his mantle over his head.' But the most probable rendering is that adopted both by the A. V. and by the R. V., 'he thought thereon.'

**he wept.** The word expresses loud continual weeping. The

And straightway in the morning the chief priests with 15
the elders and scribes, and the whole council, held
a consultation, and bound Jesus, and carried him away,
and delivered him up to Pilate. And Pilate asked him, 2

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Master's word of warning which had rushed back into Peter's memory was thought over. As its pathetic circumstances and all that it meant rose upon his mind he was utterly broken, and 'went out,' as Luke tells us, to be alone with himself in tearful, passionate penitence.

xv. 1–15. *The Trial before Pilate*: cf. Matt. xxvii. 1–26; Luke xxiii. 1–5, 13–25; John xviii. 28–40, xix. 4–16.

**1. straightway in the morning.** After being taken from Annas to Caiaphas and subjected to a preliminary questioning by the latter, Jesus was brought before the Sanhedrin in the council-chamber of Caiaphas, probably at one or two o'clock in the morning, and formally tried and condemned. The Sanhedrin, having so far done their work, had adjourned. But they now assemble again at break of day, in order to consult how to bring Jesus before the Roman procurator, who alone had the power of the sword. 'The chief priests,' says Mark, 'with the elders and scribes, and the whole council.' The hierarchy, therefore, took the lead in the proceedings, but the other orders were at one with them, and what followed the consultation was the act of the whole council.

**bound Jesus . . . delivered him up to Pilate.** The Feast had begun. The risk of an outbreak when the adherents of Jesus gathered in their numbers was great. The Jewish authorities, knowing that there was no time to lose if they were to escape such dangers, took instant action, and carried off their prisoner securely bound at once to Pilate. The Evangelists give only general indications of the time—'when morning was come' (Matthew), 'in the morning' (Mark), 'as soon as it was day' (Luke), 'it was early' (John). But as Roman courts did not meet before sunrise, and gave no judgement before 6 a.m., it was probably 5 or 6 a.m. when Jesus was taken before the Roman Procurator. John states that he was led into 'the palace' or *prætorium* (xviii. 28). It is difficult to say whether the place in question was the palace of Herod the Great, a magnificent marble structure on the north side of Zion, occupied for the time by Pilate, or the fortress of Antonia or a residence near that.

**Pilate.** On the deposition and banishment of Archelaus in A. D. 6, Judæa was united to Syria and put under the authority of the Syrian governor or *legate.* But, subject to this overlordship, it was ruled immediately by a procurator sent from Rome (Joseph. *Antiq.*

Art thou the King of the Jews? And he answering saith
3 unto him, Thou sayest. And the chief priests accused

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xvii. xiii. 5, xviii. i. 1, *Jewish War*, ii. viii. 1). The procurator lived at Cæsarea on the Sea (Acts xxiii. 23; Joseph. *Jewish War*, ii. ix. 2), but came up to Jerusalem at the Passover season in order to keep order. The fifth in the series of procurators of Judæa was Pontius Pilate, who succeeded Valerius Gratus in A.D. 25–26, and brought with him into Palestine his wife Procla or Claudia Procula. He is referred to, not only in the narratives of Passion Week, but elsewhere in the N. T. (Luke iii. 1, xiii. 1; Acts iv. 27; 1 Tim. vi. 13), and is named by the Roman historian Tacitus as the 'procurator by whom, in the reign of Tiberius, Christ had been punished' (*Annals*, xv. 44). His character is drawn both by Josephus (*Antiq.* xviii, *Jewish War*, ii. ix. 2 ff.) and by Philo the Jew (*De Leg.* 38). The latter represents him as given over, in his public life, to rapacity, corruption, ruthlessness, and all manner of oppression and wrong. The N. T. indicates the savage cruelty of his rule (Luke xiii. 1). It represents him at the same time as having something of the sense of justice proper to a Roman judge, though vacillating in purpose and not strong enough to give effect to it in opposition to the pressure put upon him by the relentless Jews.

**2. asked him, Art thou the King of the Jews?** Pilate met the Jews outside; as John explains, because they were too scrupulous to enter the palace of the heathen ruler, lest they should be defiled and so prevented from taking part in the Passover. After this first interview with the Jewish authorities Pilate entered the palace again, and summoning Jesus before him (John xviii. 33), put to him the question recorded by all the four Evangelists. How did Pilate come to put such a question to Jesus? The answer probably is that the Jews had charged Jesus with making regal claims, giving the Messianic title 'King of the Jews' a political meaning. This accords with the fuller statement which Luke gives of the accusation as one essentially of sedition: 'We found this man perverting our nation, and forbidding to give tribute to Cæsar, and saying that he himself is Christ a king' (xxiii. 2). The question was a private and preliminary one, and its form suggests, as Westcott thinks, 'a feeling of surprise on the part of the questioner.'

**Thou sayest:** an affirmative reply, calmly given. John shews us how Jesus first asked Pilate why he put such a question to him, and then explained in what sense he claimed to be king and what manner of kingdom his was (xviii. 34–38).

**3. the chief priests accused him of many things.** The Jewish officials remain without, and begin to be joined by the

him of many things. And Pilate again asked him, saying, 4
answerest thou nothing? behold how many things they
accuse thee of. But Jesus no more answered anything; 5
insomuch that Pilate marvelled.

Now at the feast he used to release unto them one 6
prisoner, whom they asked of him. And there was one 7

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mob (Luke xxiii. 4). After the brief, private inquiry, Pilate comes forth again, and gives the Jews to understand, as Luke (xxiii. 4) and John (xviii. 38) tell us, that he found no fault in the accused. This provokes a fresh burst of accusations on the part of the Jews, who clamour with furious insistence about his stirring up the people, 'teaching throughout all Judæa, and beginning from Galilee even unto this place' (Luke xxiii. 5).

**4. Pilate again asked him.** His conviction of the innocence of Jesus being perhaps somewhat shaken by these new and serious charges, Pilate further questions him, but elicits no reply. The governor marvels at the tranquil, dignified silence maintained by Jesus in the face of the fierce storm of accusations. He is embarrassed; and, as Luke suggests, who introduces here his report of the compearance before Herod, he catches at the mention of *Galilee* as the scene of the first teaching of Jesus. He asks more particularly about this, and learning from the accusers themselves that Jesus was 'of Herod's jurisdiction,' he sends him on to that prince. But Herod sent him back to Pilate (Luke xxiii. 6-12).

**6. Now at the feast he used to release unto them one prisoner.** Some have taken this to mean that at each of the great festivals the custom was to release a prisoner. But the reference is to the Passover feast, as John explains (xviii. 39). Of the custom itself nothing definite is known beyond what is stated here. There is no mention of it in the later Jewish writings. It is supposed by some to have originated in the Maccabean age, or even at an earlier period than that. Others think it was introduced by the Romans with a view to conciliating the Jews.

**whom they asked of him.** The point of the concession lay in the fact that the selection of the prisoner was left to the Jews themselves. Pilate's second expedient for relief was to take advantage of this custom. Comparing the several narratives, we see that, when Jesus was sent back by Herod, Pilate called the Jewish authorities and the people together again (Luke xxiii. 13), and seated himself upon the judgement-seat (Matt. xxvii. 19), with the intention of declaring Jesus guiltless and ending the trial. It was the custom for the procurator, when he was to give his judge-

called Barabbas, *lying* bound with them that had made
insurrection, men who in the insurrection had committed
8 murder. And the multitude went up and began to ask
9 him *to do* as he was wont to do unto them. And Pilate
answered them, saying, Will ye that I release unto you
10 the King of the Jews? For he perceived that for envy

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ment in a trial, to take his seat on a movable tribunal. In the present case, as we learn from John, this tribunal was set up 'at a place called The Pavement, but in Hebrew, Gabbatha' (xix. 13). Here Pilate formally declares that neither he nor Herod found any fault in the accused, and announces his intention to scourge him and then to release him. His idea probably was to set Jesus free under the custom referred to, but without consulting the people. He thought in this way not only to satisfy his own sense of justice, but to please the people by releasing a prisoner whom he imagined they would value, and to propitiate the Sanhedrin by chastising Jesus. But he pleased no one.

**7. Barabbas.** Some ancient authorities give the name as *Jesus Barabbas.* The name Bar-Abba was a common name, at least in later Judaism. Of this Barabbas nothing certain is known beyond what we gather from the Gospels, namely, that he was a robber (John xviii. 40); that he had stirred up a serious disturbance in the city and had been guilty of murder (Mark xv. 7; Luke xxiii. 19); and that at the time he was lying a prisoner along with his fellow insurgents, charged with faction and murder. He was probably one of those fierce and uncompromising patriots, known as the party of the Zealots, who hated the Roman rule with an invincible hatred, and gave constant trouble to the Roman governors and the Roman soldiery. Barabbas was guilty of the very crime, that of sedition, which the Sanhedrin tried to fasten unjustly upon Jesus.

**8. the multitude . . . began to ask him.** The people were not to be balked of their right, and Pilate thought that, as it was obviously envy of the favour and influence Jesus had won with the multitude that had induced the hierarchy to accuse him, the people were likely to choose Jesus for release. He let them have their usual right of choice, therefore, only suggesting by his question, 'Will ye that I release unto you the King of the Jews?' the selection that might please him as well as them. But in this appeal to the people he was defeated by the counter-appeal of the chief priests. We are not told how the people were induced to prefer Barabbas. But there may have been a secret sympathy with the insurgents on which the chief priests contrived to play.

the chief priests had delivered him up. But the chief 11
priests stirred up the multitude, that he should rather
release Barabbas unto them. And Pilate again answered 12
and said unto them, What then shall I do unto him
whom ye call the King of the Jews? And they cried 13
out again, Crucify him. And Pilate said unto them, 14
Why, what evil hath he done? But they cried out
exceedingly, Crucify him. And Pilate, wishing to content 15

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**12. What then shall I do unto him whom ye call the King of the Jews?** It was probably when he was thus unexpectedly disappointed of his hopes of a way out of his difficulty that he received the disturbing message from his wife which is recorded by Matthew (xxvii. 19). His uneasiness is increased by this, and he asks in angered perplexity what is to be done with him who was no robber or murderer, but ostensibly their king. Their answer, instigated no doubt by the chief priests, was short and sharp—'Crucify him.'

**14. Why, what evil hath he done?** Expostulation was the governor's next device. But its only effect was to make the insensate people clamour the more vehemently for the crucifixion of their King.

**15. Pilate, wishing to content the multitude.** At this point Matthew records how Pilate 'took water, and washed his hands before the multitude' (xxvii. 24), an incident which is reported only by him. This was a Jewish ceremony (Deut. xxi. 6; Joseph. *Antiq.* iv. viii. 16), symbolical of one's guiltlessness in the matter of the shedding of blood. Similar symbolical rites were practised by the Greeks, only *after* a case of murder, not before it (Herod. i. 35; Virgil, *Aen.* ii. 719). It was also the custom for heathen judges when about to pass sentence to protest their innocence of the blood of the person whom they were to condemn to death (see *Meyer* on Matt. xxvii. 24). His fear of the Jewish mob, working on his fatal irresolution, beats down all the governor's scruples, and at last extorts from him the irrevocable order. The Fourth Gospel, with its more detailed account, best enables us to understand how Pilate struggled against the meshes that were closing in about him. It shews us how he went once and again into the palace, and once and again faced the people; how he brought Jesus out wearing the crown of thorns and the purple garment, and called on the mob, in a last appeal to their pity, or in fierce mockery of their Messianic ideas, to 'behold the man'; how he would have had the Jews take Jesus the multitude, released unto them Barabbas, and delivered Jesus, when he had scourged him, to be crucified.

16 And the soldiers led him away within the court, which is the Prætorium; and they call together the whole band.

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away and themselves crucify him; how at last they declared the real cause of their offence with him—his claim to be the Son of God; how the judge, the more afraid when he heard this, took Jesus again within and interrogated him in private; and how the long conflict between the Jewish accusers and the Roman judge ended in triumph for the former when they tried the hesitating governor with the crafty cry, 'Thou art not Cæsar's friend' (John xix. 1-14).

**when he had scourged him.** This particular word is found in the N.T. only here and in the parallel passage in Matthew. Roman scourging inflicted suffering so terrible that often the victim died under it. The scourging before crucifixion was usually done by lictors (Joseph. *Jewish War*, ii. xiv. 9, v. xi. 1); but in our Lord's case it was done by the soldiers. The sufferer was bound to a low pillar. In the Church of the Holy Sepulchre a broken porphyry column, known as the Column of Flagellation, is shewn as the pillar to which our Lord was bound. Another column with similar pretensions is shewn at Rome.

xv. 16-20. *The Mockery of the Soldiers*: cf. Matt. xxvii. 27-31; John xix. 2, 3. This incident is omitted by Luke.

**16. the soldiers:** Matthew explains that these were the soldiers of 'the governor' (xxvii. 27). Those of Herod had been mentioned by Luke (xxiii. 11). These Roman soldiers had to see to the execution of the sentence. They consisted probably of a few men with a centurion, and formed part of the band or cohort stationed in Jerusalem, no doubt in the castle of Antonia (Acts xxi. 31).

**within the court:** the scourging had taken place, therefore, outside in front of the palace. Jesus is now brought into the open courtyard.

**the Prætorium:** the word is used of the tent or head quarters of a commander in a Roman camp. But in the Gospels and the Book of Acts it means the official residence of a governor (cf. Acts xxiii. 35). Opinion is divided, as we have said, on the subject of the place in view here. Some hold that Herod's palace was used by the Roman procurator as his official residence for the time. Josephus tells us indeed that it was so used by Florus (*Jewish War*, ii. xiv. 8). Others, pointing to the fact that Herod was himself in Jerusalem at the time, and noticing that the view which the Gospels give of the proceedings in connexion with the

And they clothe him with purple, and plaiting a crown 17
of thorns, they put it on him; and they began to salute 18
him, Hail, King of the Jews! And they smote his head 19
with a reed, and did spit upon him, and bowing their
knees worshipped him. And when they had mocked 20
him, they took off from him the purple, and put on
him his garments. And they lead him out to crucify him.

trial best accords with a position near the citadel, conclude with more probability that the *Prætorium* was connected with the fortress of Antonia.

**the whole band.** The word 'band' is of somewhat uncertain application. It may mean a *maniple*, which was the third of a cohort and consisted nominally of 200 men. But, as the 'band' is said to have a *chiliarch* or 'chief captain' (John xviii. 12; Acts xxi. 31), it is supposed to have the sense of *cohort* in the N. T.

**17. with purple:** or, as Matthew gives it, 'a scarlet robe.' Jesus had been stripped of his clothing when led forth to be scourged. His under-garments had been put on again when he was brought back into the court. Now Pilate's soldiers, imitating the mockery practised by Herod and his men when they sent Jesus back 'arrayed in gorgeous apparel' (Luke xxiii. 11), put upon him in place of his upper robes a red cloak, probably the ordinary military cloak, 'possibly a cast-off and faded rag, but with colour enough left in it to suggest the royal purple' (Swete). This they did in ridicule of his kingly pretensions.

**a crown of thorns:** in derisive imitation of the laurel wreath, the badge of victory, worn at times by the Roman emperors in token of military distinction or on festal occasions. This wreath was made of twisted spikes of some sort of thorn, probably the *nabk* tree. The precise species of thorn, however, cannot be determined with certainty.

**18. to salute him.** Matthew notices that a reed was put into his right hand (xxvii. 29), to represent a sceptre.

**19. smote his head with a reed.** The mock homage offered him was accompanied or followed by cruel blows and insults. When the soldiers had enough of outrage and brutality, they took off the red cloak and clad Jesus again in his own garments. See his prediction in chap. x. 33, 34.

**20. they lead him out to crucify him.** The O. T. law forbade the camp to be defiled with blood (Num. xv. 35). Naboth was stoned without (1 Kings xxi. 13). So was it with the Holy City. Stephen was stoned without (Acts vii. 58), and his Lord before him was taken outside the city to be crucified (cf. Heb. xiii. 12).

21 And they compel one passing by, Simon of Cyrene, coming from the country, the father of Alexander and

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It is not possible to determine with any certainty the route by which Jesus was led from the judgement-hall to the place of crucifixion. Jerusalem has passed through too many changes to enable us to trace the Lord's course. Tradition defines it as the way called the *Via Dolorosa* running across the city from the fortress of Antonia to the Holy Sepulchre. But the name, if not the tradition itself, can scarcely be traced as far back as the twelfth century.

xv. 21–32. *The incidents on the way to the Cross, and at the Cross*: cf. Matt. xxvii. 32–44; Luke xxiii. 26–43; John xix. 16–26.

**21. they compel one passing by.** Matthew tells us that this happened 'as they came out' (xxvii. 32), probably just as they left the gate. The man was on his way from the country, as Mark and Luke both state, and the soldiers arrested him as he was passing by and forced him to go with them. The word translated 'compel' is better rendered 'impress,' as in the R. V. margin. It is a word of foreign origin, used in particular of the couriers of the Kings of Persia, who were impressed into the monarch's service. It came to be applied to any kind of compulsory service. It is the word that is rendered 'compel' also once in the Sermon on the Mount (Matt. v. 41).

**Simon of Cyrene.** The name of the person thus impressed by the soldiers is given by all the three Synoptists, though not by John. He belonged to Cyrene in North Africa. We learn from Josephus that a body of Jews settled there in the time of Ptolemy I, and had a considerable position among the people (*Cont. Ap.* 4, *Antiq.* xiv. vii. 2). In the N. T. there are other references to this district. Dwellers in 'the parts about' Cyrene were among those in Jerusalem on the great day of Pentecost (Acts ii. 10); Cyrenians are mentioned in connexion with the synagogue of the Libertines (Acts vi. 9); a Lucius of Cyrene is named among the prophets and teachers of the Church of Antioch (Acts xiii. 1).

**the father of Alexander and Rufus.** Mark alone describes Simon thus by his sons. We infer from the statement that they became persons of some distinction in the Church. But neither of Simon himself nor of these sons do we know anything beyond what we find here. Some endeavour to identify this Alexander with one or other of the Alexanders mentioned in the Book of Acts and the Pauline Epistles, the Alexander who 'would have made a defence unto the people' at Ephesus (Acts xix. 33), the one introduced along with Hymenaeus (1 Tim. i. 20), or the

Rufus, to go *with them*, that he might bear his cross.
And they bring him unto the place Golgotha, which 22
is, being interpreted, The place of a skull. And they 23

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one known as 'the coppersmith' (2 Tim. iv. 14). But the relations of these men to Paul make this identification extremely improbable.

**that he might bear his cross.** It is stated by Plutarch that it was the custom to make the condemned man carry his own cross, and ancient paintings shew it to have been the belief of the early Church that Jesus bore the whole cross. It is more probable, however, that only a part of it was borne, namely the *patibulum*, the *post* or *upright beam*, to which the transverse beam was affixed when the cross was about to be erected. Some (e. g. Keim), with less probability, think the cross-beam was all that was put upon our Lord's back on the way. John mentions that Jesus 'went out, bearing the cross for himself' (xix. 17). It appears, therefore, that our Lord bore the cross at least to the city gate. There, outside the gate, his strength probably gave way, and Simon was compelled to relieve him of the painful burden. At this point Luke introduces the incident of the women of Jerusalem bewailing Jesus.

**22. the place Golgotha, which is, being interpreted, The place of a skull.** Matthew gives the name without the explanation, writing as he does for Jewish readers. Luke says 'the place which is called The skull,' omitting the Aramaic word Golgotha. John is more precise, 'the place called The place of a skull, which is called in Hebrew Golgotha.' This 'place of a skull' was rendered *locus Calvariae* in the Vulgate Version. We owe the word *Calvary* to the fact that the Old English versions followed the Vulgate in their renderings of Luke's Gospel here. Wyclif, e. g. gives 'the place of Calvarie.' The name *Golgotha* indicates that the place was a low, bare, skull-shaped knoll or mound. It seems to have been well known. The Gospels indicate that it was outside the city, yet near it (John xix. 20), on a road leading from the country into the city (Luke xxiii. 26), and having a garden in it or, as we may rather suppose, by it (John xix. 41). But its exact position cannot be determined with any certainty. It can scarcely be the traditional Mount Calvary, which is *within* the city. It has been placed on the west bank of the Kidron north of St. Stephen's Gate (so Dr. Thomson); on the hill north-east of Herod's Gate (Sir C. Wilson, &c.); on the hill without the present wall, north-east of the Damascus Gate; on the 'Skull Hill' or 'Grotto Hill,' near the Damascus Gate, above the grotto of Jeremiah, and elsewhere. But there is no general agreement on the subject.

offered him wine mingled with myrrh: but he received
24 it not. And they crucify him, and part his garments
among them, casting lots upon them, what each should
25 take. And it was the third hour, and they crucified
26 him. And the superscription of his accusation was

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**23. offered him wine mingled with myrrh.** Matthew describes it as wine 'mingled with gall' (xxvii. 34). Both were stupefying potions. It was customary to offer such drugged wine to those about to undergo crucifixion, in order to make them less sensible of pain. Jesus tasted this drink (Matt. xxvii. 34), but refused it.

**24. part his garments.** The clothing of the condemned was the perquisite of the soldiers on duty at executions.

**casting lots.** Probably they had dice with them for their amusement: these would serve the purpose. John, who was an eye-witness of the scene, makes a distinction here. He speaks of the 'garments,' as distinguished from the 'coat,' as being divided into four parts, one for each man in the quaternion of soldiers. This they might do by loosening the seams. But the 'coat' or 'tunic,' which was woven of one piece, was not divided, but assigned in whole to one by lot. John adds that in this way the words of Ps. xxii. 18 were fulfilled (xix. 23, 24).

**25. it was the third hour.** Mark alone gives this particular note of time. John, on the other hand, says it was 'about the sixth hour' when Pilate brought Jesus out and took his seat for judgement (xix. 14). Various explanations of this apparent discrepancy have been given. Of these the most probable is the supposition that Mark and John here follow different modes of reckoning time, the latter having the Roman division of time in view, which would make the 'sixth hour' about six a.m. Dr. Edersheim is of opinion that Jesus was brought forth by Pilate at the sixth hour of the Roman calculation, and that he was led out to crucifixion at the third hour according to the Jewish reckoning, which would be the ninth of the Roman or Western reckoning (*Temple Service*, p. 174). But the question remains an unsettled one. In any case, however, it should be remembered that the ancients did not observe those very exact divisions of time to which we are accustomed, and that of the two statements in view Mark's is the more definite, while John's is the more general.

**26. the superscription of his accusation.** It was customary to have the cause of condemnation inscribed on a tablet, which was fastened to the prisoner or borne before him as he was led to execution. This was afterwards fastened to the cross itself, above

written over, THE KING OF THE JEWS. And with him 27
they crucify two robbers; one on his right hand, and
one on his left. And they that passed by railed on him, 29
wagging their heads, and saying, Ha! thou that destroyest
the temple, and buildest it in three days, save thyself, 30
and come down from the cross. In like manner also 31
the chief priests mocking *him* among themselves with
the scribes said, He saved others; himself he cannot
save. Let the Christ, the King of Israel, now come 32

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the sufferer's head. There were several kinds of crosses—the St. Andrew's cross in the shape of the letter X; St. Anthony's cross, also known as the Egyptian or the Greek cross, with the form T; and the Latin cross, which was of this shape †. The mention of the superscription as 'written over,' 'over him' as Luke gives it, put 'on the cross' as John expresses it, points to the third as the kind of cross to which our Lord was nailed. The terms of the superscription are given with certain variations in the Gospels, but in each the significant words 'the King of the Jews,' which indicated the real cause of offence, are found. From John (xix. 20) we learn that the title was written not only in the official Latin, but also in Hebrew and Greek.

**27. two robbers:** or, according to Luke, 'malefactors.' Not 'thieves,' but perhaps members of the insurgent band of Barabbas, desperate, fanatical patriots, who might be heroes in the eyes of the Jewish mob.

**28.** The A. V. introduces here the verse 'And the scripture was fulfilled, which saith, And he was numbered with the transgressors.' The documentary evidence in support of it however is doubtful. The quotation from Isa. liii. 12 is given by Luke at an earlier stage (xxii. 37).

**29. Ha!** The exclamation here is one of derision or ironical amazement. This is its only occurrence in the N. T.

**thou that destroyest the temple.** The accusation of the two witnesses before Caiaphas (Matt. xxvi. 61; Mark xiv. 58). It had been made matter of common talk.

**31. the chief priests:** even these dignitaries could not restrain themselves. They too joined in the mockery, not with the crowd indeed, but passing their jeers from mouth to mouth among themselves, the scribes and elders uniting with them (Matt. xxvii. 41). The taunt in which they indulge, 'He saved others; himself he cannot save' (or, 'can he not save himself?'), appears to be an echo of Psalm xxii. 8.

down from the cross, that we may see and believe. And
they that were crucified with him reproached him.
33 And when the sixth hour was come, there was darkness
34 over the whole land until the ninth hour. And at the
ninth hour Jesus cried with a loud voice, Eloi, Eloi, lama

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**32. they that were crucified with him:** so also Matthew. Luke refers only to one of the malefactors as railing on Jesus, and adds the rebuke administered to him by his fellow criminal, his petition to Jesus, and the answer it received (xxiii. 39–43). From Luke we learn also that the soldiers joined with others in the common, savage derision (xxiii. 36).

xv. 33–41. *The Last Hours and the Events attendant on the Death*: cf. Matt. xxvii. 45–56; Luke xxiii. 44–49; John xix. 28–37.

**33. the sixth hour:** so also Matthew. Luke gives it less precisely 'about the sixth hour.'

**there was darkness:** Luke explains that it was due to 'the sun's light failing' (xxiii. 45).

**over the whole land until the ninth hour:** that is, from 12 noon till 3 p.m. This darkness cannot be explained either as the kind of darkness that is known to precede earthquakes, or as the result of an ordinary eclipse. An eclipse at the Paschal full moon is an impossibility. It must be understood, according to the Gospel narratives, to have been a gloom out of the ordinary course of nature, in which all that happened during the last three hours of the Saviour's Passion was shrouded from view. How far this darkness extended is not certain. The phrase 'over all the land' may also mean 'over all the earth.' It is not easy to say, therefore, whether the statement means that the gloom covered all the land of Judæa or extended over the earth. It is most natural to take the more limited application. But on the other hand the phrase, though an indefinite one, is usually employed in a wider sense (Gen. i. 26, xi. 9; Ps. xxxiii. 8; Luke xxi. 35; Rev. xiii. 3), and it may be said that the idea of a cosmic portent suits the tone of the narrative better than that of a local gloom.

**34. at the ninth hour:** that is, the hour for the evening sacrifice; cf. Acts iii. 1.

**Jesus cried with a loud voice:** the cry was rather a shout, the strong note of a conqueror, than the feeble voice of one exhausted. The strength or loudness of the voice of the dying Jesus is noticed also by Luke in the case of his final utterance from the cross (xxiii. 46).

**Eloi, Eloi, lama sabachthani?** The cry is given by Mark

sabachthani? which is, being interpreted, My God, my
God, why hast thou forsaken me? And some of them 35
that stood by, when they heard it, said, Behold, he calleth
Elijah. And one ran, and filling a sponge full of vinegar, 36

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in the vernacular, with a translation for the benefit of his Gentile readers. At this crisis in his sufferings, when mental agony is more than all his physical pain, Jesus expresses his sense of anguish in the words of the sufferer in one of the great Messianic psalms (Ps. xxii. 1). It cannot be explained simply as the recoil of nature from the pangs of dissolution, or as the bitter feeling of being abandoned by men. It is the cry of one who has lost for the time the sense of fellowship with God—the cry of conscious innocence struggling with this unexampled experience, in utter darkness clinging to faith and trusting itself to God, but unable to say *Father*, bereft for a season of the gladness of realized fellowship. It is the note of an experience too deep for us to fathom, and possible only to one standing in a relation different from ours to man and his sin, and to God and His grace. This is the only cry from the cross that is recorded either by Matthew or by Mark. That there were other six we learn from Luke and John. The most probable order in which these cries occurred is this:—(1) The prayer for the forgiveness of his enemies (Luke xxiii. 34). (2) The promise to the penitent robber (Luke xxiii. 43). (3) The charge to Mary and to John (John xix. 26, 27). These three before the darkness. Then during the darkness: (4) this cry of desertion (Matt. xxvii. 46; Mark xv. 34). And after the darkness these three: (5) the exclamation 'I thirst' (John xix. 28). (6) The declaration 'It is finished' (John xix. 30). (7) The final commendation of his spirit to God (Luke xxiii. 46).

**35. Behold, he calleth Elijah.** Not an innocent misunderstanding, surely, of his cry, but a fresh insult, a poor, unfeeling attempt at banter, taking advantage of the similarity in Hebrew or Aramaic between the word for *God* and the name of the prophet. The point of the cruel witticism lay in the connexion which Elijah had with the Messiah in popular belief.

**36. filling a sponge full of vinegar.** From Luke we see that a similar drink had been offered earlier by the soldiers in mockery, and had been refused by Jesus (xxiii. 36). Now one of those standing by runs to give him something to relieve his thirst. Deadly thirst added to the awful pangs of crucifixion. The drink offered at this point was 'vinegar,' that is to say, the sour wine drunk by the common soldier and the labourer in the field (Ruth ii. 14). John tells us that a vessel of this was 'set there,' whether for the soldiers' use or expressly for the relief of the

put it on a reed, and gave him to drink, saying, Let
be; let us see whether Elijah cometh to take him down.
37 And Jesus uttered a loud voice, and gave up the ghost.
38 And the veil of the temple was rent in twain from the
39 top to the bottom. And when the centurion, which

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sufferers. It is said that not unfrequently a drink of this kind was kept at hand for the purpose. On this occasion a sponge was dipped in the wine, and put upon a reed, a stalk of hyssop to wit, and 'brought to his mouth' (John xix. 29). The hyssop was a wall-plant, perhaps the same as the caper, which was used in certain ritual observances (Lev. xiv. 4 ff.; Num. xix. 6 ff.; see also the references to it in Ps. li. 7; Heb. x. 19 ff.).

**Let be; let us see whether Elijah cometh to take him down.** According to Matthew it is those standing by, 'the rest,' who said this. According to Mark it is the man who ran with the sponge, and on his lips the 'let be,' which expressed mockery as uttered by the others, might mean, 'let me have my way with this.' John says 'they put a sponge,' as if the act was not that of one but of several. The divergences in the accounts may reflect the confusion and excitement caused by the cry in the darkness. It is possible that while one spoke and acted in compassion, the others spoke and acted to the end in derision.

**37. uttered a loud voice.** All the Synoptists notice the loud cry uttered by Jesus when dying. The voice in view here is no doubt the cry, 'Father, into thy hands I commend my spirit,' as preserved by Luke (xxiii. 46).

**gave up the ghost.** 'Yielded up his spirit' (Matt.), 'bowed his head, and gave up his spirit' (John); terms pointing, along with 'the loud voice,' to a death which was a voluntary laying down of life.

**38. the veil of the temple.** The temple had two veils or curtains, one before the Holy Place, and another before the Holy of Holies. The writer of the Epistle to the Hebrews, speaking of the tabernacle, mentions 'the second veil' (ix. 3). The curtain intended here is no doubt the one before the Holy of Holies, which was made 'of blue, and purple, and scarlet, and fine twined linen' and adorned with figures of cherubim (Exod. xxvi. 31; Lev. xxi. 23). The rending of the veil is reported by all three Synoptists. For the figurative application of the 'veil' see Heb. vi. 19; for the mystical sense of the *rent* veil see Heb. ix. 20. Matthew records the quaking of the earth, the rending of the tombs, and the rising of many saints (xxvii. 51, 52).

**39. the centurion.** Tradition gives him the name *Longinus.* He was the officer in charge of the quaternion of soldiers.

stood by over against him, saw that he so gave up the ghost, he said, Truly this man was the Son of God. And there were also women beholding from afar: among 40 whom *were* both Mary Magdalene, and Mary the mother

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Probably he came from Cæsarea, where also the devout 'centurion of the band called the Italian band' was posted (Acts x. 1).

**that he so gave up the ghost.** The A. V. reads that 'he so cried out, and gave up the ghost'; but on inadequate documentary evidence. The way in which Jesus died was something entirely foreign to all the experience this soldier had had of similar deaths. It made so great an impression upon him that he confessed this sufferer to be no ordinary Jew, but 'a righteous man' (Luke), 'the Son of God' or 'a Son of God' (Matthew and Mark). This confession may not mean the distinct acknowledgement of Jesus as the Messiah; but it expresses the centurion's sense of something out of the ordinary course, something supernatural in the sufferer whose death he had witnessed. The title 'Son of God' may have been taken by the soldier from the report of the accusation laid against Jesus (Matt. xxvii. 40). Matthew notices that 'they that were with him watching Jesus' joined in the confession that this was 'the Son of God,' and adds that this acknowledgement was made under the influence of the fear excited by the 'earthquake and the things that were done' (xxvii. 54).

**40. also women.** According to Matthew, 'many women.' These were the faithful women from Galilee. Apart from the jeering mob, at some distance from the cross, they gazed upon the Sufferer and the scene with deeper feelings by far even than the centurion. Three are mentioned by name in the first two Gospels.

**Mary Magdalene:** so called doubtless from the place to which she belonged, probably the Magdala, now *el-Mejdel*, on the western side of the Sea of Galilee and at the southern end of the district of Gennesaret. She had been delivered from seven demons, and had become a follower of the Healer, ministering to him of her substance (Luke viii. 2, 3; cf. Mark xvi. 9). She is introduced here for the first time by Mark.

**Mary the mother of James the less** (or, the little) **and of Joses.** Matthew and Mark both speak of this Mary as the mother of *James* and *Joses*. John speaks of her as 'the *wife* of Clopas' (xix. 25). Many take *Clopas* to be the same as *Alphæus*, and so make this Mary the mother of the Apostle James, the second James in the lists of the Twelve. But the identification of Clopas with Alphæus is doubtful. In ancient Church history mention is made of a Clopas, who was the brother of Joseph, the

41 of James the less and of Joses, and Salome; who, when he was in Galilee, followed him, and ministered unto him; and many other women which came up with him unto Jerusalem.

42 And when even was now come, because it was the

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Virgin Mary's spouse, and father of the Symeon who was president of the mother church of Jerusalem after the death of James the Just (Eusebius, *Hist. Eccl.* iii. 11, 22, 32, iv. 22). The term applied to the James noticed here, 'the less' or 'the little,' is taken by some to mean 'the younger.' But usually it expresses the idea of stature, not of age. It is used e.g. to express the fact that Zacchæus was 'little of stature' (Luke xix. 3).

**and Salome.** The name *Salome* was borne by several members of the Herodian house. In this connexion it is given only by Mark, and by him it is left unexplained, probably as being a name well known in the circle of the friends of Jesus and not shared by any other woman in that circle. Matthew describes the person here in view, not by her name, but as 'the mother of the sons of Zebedee' (xxvii. 56). In the Fourth Gospel the women standing by the cross of Jesus are described as 'his mother, and his mother's sister, Mary the *wife* of Clopas, and Mary Magdalene' (John xix. 25). This leaves it uncertain whether 'his mother's sister' and 'Mary the *wife* of Clopas' are two distinct persons or one and the same individual. On the whole the probability is that the Mary 'of James the less' and the Mary 'of Clopas' are to be understood as the same person, and that the woman so designated was the Virgin Mary's sister.

**41. many other women.** Looking on the cross were not only these faithful Galilean women who had been constant in their loving attendance upon Jesus, and are mentioned here by name, but also a band of others of less note who had followed him on his last journey to Jerusalem. Of the former band Luke in his earlier narrative mentions other two by name—'Joanna the wife of Chuza, Herod's steward, and Susanna' (viii. 2; cf. xxiv. 10). With this group of women Luke mentions also 'all his acquaintance' (xxiii. 49).

xv. 42-47. *The Burial of Jesus*: cf. Matt. xxvii. 57-61; Luke xxiii. 50-55; John xix. 38-42.

**42. even was now come:** that is, the first or early evening, the time immediately before the end of the Jewish day; cf. Deut. xxi. 22 ff.

**because it was the Preparation:** that is, the preparation for the sabbath. It was the eve of the sabbath. The word 'Preparation' had become a technical term, used of Friday.

Preparation, that is, the day before the sabbath, there 43
came Joseph of Arimathæa, a councillor of honourable
estate, who also himself was looking for the kingdom of
God; and he boldly went in unto Pilate, and asked for

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**that is, the day before the sabbath.** Matthew, writing for Jews, gives the term 'the Preparation' without note or comment. Mark, having non-Jewish readers in view, gives the meaning of the technical term. The mention of the *Preparation* is introduced in explanation of the action of Joseph. The Fourth Gospel states that the Jews had already taken action with a view to having the body removed before the sabbath entered (John xix. 31).

**43. there came Joseph of Arimathæa.** Ancient Christian writers identified this Arimathæa with the Ramathaim-Zophim in the hill-country of Ephraim to which Elkanah belonged (1 Sam. i. 1); which again is identified by some with *er-Ram*, a place some miles to the north of Jerusalem, though Eusebius, the Church historian, placed it near Lydda. Others identify it with Rama in Benjamin (Matt. ii. 18).

**a councillor of honourable estate.** A member of the Sanhedrin, that is to say, and one of high position in the body, or, as the word may also mean, a dignified councillor, a man of noble bearing; Matthew speaks of him as 'a rich man' (xxvii. 57). The Gospels tell us further that he was a disciple of Jesus (Matt. xxvii. 57), a secret disciple (John xix. 38), and that he was 'a good man and a righteous' who had not consented to the 'counsel and deed' of the Jewish court in condemning Jesus (Luke xxiii. 50).

**looking for the kingdom of God:** so also in Luke. He belonged to the class of devout, believing, expectant Jews represented also by Simeon (Luke ii. 25), of whom there were not a few in Jerusalem itself (Luke ii. 38).

**boldly went in unto Pilate:** the impression produced by the death of Jesus made the secret disciple, who feared the Jews, courageous enough to face Pilate and ask a favour of him. It made him rise superior also to the risks of ceremonial separation. To take part in a burial meant defilement for seven days, and inability to take part in the Passover feast (Num. xix. 11; Hag. ii. 13; see Geikie, *ut sup.* ii. 576).

**asked for the body of Jesus.** It was the Roman custom to leave the bodies of the executed hanging for a length of time exposed to sun and rain and the attacks of beasts and birds of prey. In the more merciful Jewish law it was expressly ordered that the body of one hung upon the tree should not be left exposed all night, but should be taken down and buried on the day of suspension (Deut. xxi. 23).

44 the body of Jesus. And Pilate marvelled if he were
already dead: and calling unto him the centurion, he
45 asked him whether he had been any while dead. And
when he learned it of the centurion, he granted the
46 corpse to Joseph. And he bought a linen cloth, and
taking him down, wound him in the linen cloth, and
laid him in a tomb which had been hewn out of a rock;
and he rolled a stone against the door of the tomb.

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**44. Pilate marvelled if he were already dead.** Usually the crucified died a lingering death, their sufferings lasting from a day and a half to three days. From John we learn that the legs of the robbers crucified with Jesus were broken at the request of the Jews, in order to hasten death before the sabbath began, but that Jesus was found to be dead already (xix. 31–33). The Procurator was so surprised at the intimation of the speedy demise that he felt it necessary to make sure of the fact by inquiring of the centurion in charge.

**45. granted the corpse to Joseph:** the word rendering 'granted' conveys the idea of liberality in giving. It is used only once again in the N. T., in 2 Pet. i. 3. In this case at least Pilate asked neither bribe nor price, but gave freely, impressed, it may be, by the petitioner's character and standing, or having some knowledge of him.

**46. wound him in the linen cloth.** Taking the sacred body down from the cross, in which task he would probably have assistance, he wound it carefully in a piece of fine linen, 'a *clean* linen cloth,' says Matthew (xxvii. 59), that is, linen yet fresh and unused. John adds that Nicodemus, Joseph's fellow councillor, also came, bringing with him 'a mixture of myrrh and aloes, about a hundred pound *weight*' (xix. 39). Nicodemus, therefore, probably assisted Joseph in the removal of the body from the cross, and the two councillors placed the spices in the folds of the linen cloth, and binding it with strips of cloth made it ready according to the Jewish custom for burial (John xix. 40).

**laid him in a tomb which had been hewn out of a rock.** Sepulchral chambers of this kind are found in numbers on the south, west, and north-west of Jerusalem. This tomb had been constructed by Joseph for his own burial (Matt. xxvii. 60); it was new and had never been used (Matt. xxvii. 60; Luke xxiii. 53; John xix. 41); and it was situated in a garden near where Jesus had been crucified (John xix. 41).

**he rolled a stone:** it was usual to close the tomb in this way; cf. John xi. 38. Matthew tells us that the stone was sealed

And Mary Magdalene and Mary the *mother* of Joses 47
beheld where he was laid.

And when the sabbath was past, Mary Magdalene, 16
and Mary the *mother* of James, and Salome, bought
spices, that they might come and anoint him. And 2
very early on the first day of the week, they come to

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at the request of the Jews and had a guard set over it (xxvii. 64–66).

**47. And Mary Magdalene and Mary the** mother **of Joses.** Luke speaks generally of 'the women, which had come with him out of Galilee' as following (xxiii. 55). They sat 'over against the sepulchre,' as Matthew notices (xxvii. 61). Thus they were in a position to see what took place. They 'beheld the tomb,' observing 'where he was laid' (Mark), and 'how his body was laid' (Luke). Knowing where they could find the sacred body when the sabbath was past, they went their way, but only to return with the spices and ointments needed for the performance of the last sad rites (Luke xxiii. 56).

xvi. 1–8. *The Women and the Empty Tomb*: cf. Matt. xxviii. 1–8; Luke xxiv. 1–10; also John xx. 1–18.

**1. And when the sabbath was past.** That is, after sunset on the Saturday. According to Jewish reckoning it was now the third day after the crucifixion, Friday night, Saturday, and Saturday night making three days.

**bought spices.** Luke writes as if the holy women had prepared the spices and ointments before the sabbath (xxiii. 56). The women are those previously mentioned as looking on the cross 'from afar'; of whom two are also said to have 'beheld' where Jesus 'was laid.' They had probably observed what was done by Joseph and Nicodemus in preparing the sacred body for burial. They may have seen also that that had been hastily done as the sabbath was so near (Luke xxiii. 54). They procure what was necessary to complete the work—the aromatic herbs and the ointments with which to embalm the sacred body. Compare the account of the burying of King Asa (2 Chron. xvi. 14).

**2. very early on the first day of the week.** The four Evangelists agree in the care with which they note the time. Their terms are remarkably independent; but, while they differ, they all indicate substantially the same part of the day. Matthew gives, 'as it began to dawn toward the first *day* of the week'; Mark, 'very early on the first day of the week . . . when the sun was risen'; Luke, 'on the first day of the week, at early dawn'; John, 'on the first day of the week . . . while it was yet dark.' These

3 the tomb when the sun was risen. And they were saying
among themselves, Who shall roll us away the stone from
4 the door of the tomb? and looking up, they see that the
5 stone is rolled back: for it was exceeding great. And

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various terms mean that the Saturday night was just dying out, and the first streaks of dawn were rising on the darkness.

**when the sun was risen.** This statement is thought to be inconsistent with John's words 'while it was yet dark.' But Mark himself gives also the note of time 'very early on the first day of the week.' His own two statements, made in one and the same sentence, would thus have to be regarded as discordant, if the terms in either Gospel are pressed too far. The word 'early' is used of the fourth watch, that is, from 3 to 6 a.m.; the phrase 'very early' might point, therefore, to the beginning of that space of time. Mark's first note of time consequently is taken by some to be of a general kind. Others take it to express the time when the women set out, while the second note, 'when the sun was risen,' gives the time when they came to the sepulchre. It is most probable that 'Mark speaks of the sunrise, not as its appearing above the horizon, but as bringing in the day, the illumination heralding its coming.' So it is understood, e. g., by Andrews, who also notices that at the season of year in question 'the sun rose about half-past five, and it began to be light enough to discern objects at least half an hour earlier' (*The Life of our Lord*, pp. 598, 599).

**3. Who shall roll us away the stone?** They appear not to have known of the visit of the Jewish authorities to Pilate and the sealing of the stone and the setting of the watch (Matt. xxvii. 62-66). But they knew the way in which it was customary to secure rock-hewn sepulchres, and they probably had seen the stone put in its place by Joseph. To remove it was far beyond their strength, and they talked of this difficulty one to another on the way.

**4. looking up.** A graphic touch, true to the life. They were now approaching the rock or mound out of which the tomb had been cut, and with such perplexities in their minds they would naturally look up to see how matters stood.

**rolled back.** The word means probably that it was 'not rolled right away, but rolled back so as to leave the opening free' (Swete).

**for it was exceeding great.** This is added in order to explain how they were able to see the stone at some distance, even though it was not quite light yet, and to discern that it was not in the expected position. Mark says nothing of the earthquake or of the rolling away of the stone by 'an angel of the Lord,' which Matthew records (xxviii. 2).

entering into the tomb, they saw a young man sitting on the right side, arrayed in a white robe; and they were amazed. And he saith unto them, Be not amazed: 6 ye seek Jesus, the Nazarene, which hath been crucified: he is risen; he is not here: behold, the place where

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**5. entering into the tomb.** This is not noticed by Matthew. John reports Mary Magdalene as at the sepulchre alone, and gives another train of circumstances (xx. 1–10). Luke agrees with Mark in stating that the women entered the tomb, and adds that 'they found not the body of the Lord Jesus' (xxiv. 3).

**they saw a young man sitting on the right side.** The 'young man' is described as 'an angel' by Matthew. Luke, again, represents the women as 'affrighted' by the sight of 'two men' who stood by them. The angel that appeared to Manoah's wife is described by Josephus as like 'a young man, noble and great.' See also the analogous case in 2 Macc. iii. 26, 33.

**in a white robe.** A long robe or stole. So Matthew says of the angel that 'his appearance was as lightning, and his raiment white as snow' (xxviii. 3); and Luke describes the two men as 'in dazzling apparel' (xxiv. 4).

**amazed.** The strong word which was used also in ix. 15, xiv. 33. Fear was the impression naturally made by the sight. Matthew speaks of the watchers as quaking and becoming 'as dead men'; Luke describes the women as 'affrighted' and bowing down 'their faces to the earth.'

**6. he is risen; he is not here.** So, too, in effect Matthew. Luke reports that the angel addressed to the women the question, 'Why seek ye the living among the dead?' and reminded them of the Lord's words in Galilee about his death and resurrection (xxiv. 6, 7). The Resurrection is stated as a fact accomplished. It had taken place when there was no eye to see it.

**behold, the place where they laid him!** So in Matthew, 'Come, see the place where the Lord lay.' He would have them satisfy themselves as to the fact by looking at the place themselves. Though there had been no human witness of the Lord's rising from the dead, there were evidences all around. The place was empty; the body was gone; Peter and John found it so, somewhat later (John xx. 3–10); and there was no disorder, no sign of violent, disturbing removal. The Third Gospel tells us how, when Peter stooped and looked into the tomb, he saw 'the linen cloths by themselves' (xxiv. 12). The Fourth Gospel states in like manner that Peter saw 'the linen cloths lying' when he looked in, and that, when he ventured within the tomb, he beheld not only 'the linen cloths lying,' but 'the napkin, that was upon his head,

7 they laid him! But go, tell his disciples and Peter, He goeth before you into Galilee: there shall ye see him,
8 as he said unto you. And they went out, and fled from the tomb; for trembling and astonishment had come upon them: and they said nothing to any one; for they were afraid.

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not lying with the linen cloths, but rolled up in a place by itself' (xx. 6, 7)—a remarkable statement, from which an ingenious argument has been drawn in support of the reality of the Resurrection.

**7. But go, tell his disciples.** They had a duty to discharge—one that demanded immediate attention, as Matthew's 'go quickly' indicates (xxviii. 7), and made it impossible for them to linger in the wonder and rapture of the occasion. They had a message to carry, all important to the disciples in their darkness, and especially to one of their number.

**and Peter.** The special grace meant for Peter, and of such significance to the man broken by the double shock of his own denials and penitence, and the death of his Lord, is mentioned only by Mark. The strong, restored, thankful apostle could never forget that grace, and may have spoken of it often to his interpreter, Mark.

**He goeth before you into Galilee.** The disciples, if they had understood the Master's former words (Matt. xxvi. 32; Mark xiv. 28), would not have tarried in Jerusalem, but would have gone forward to Galilee, strong in the hope of meeting him again. But in the agitation of these latter days they had forgotten his words, and the message sent by the women was intended not only to give them testimony of the Resurrection, but in particular to remind them of what he had said, and to set them on their way to the appointed place of meeting, where he was to precede them. For the force of the word 'goeth before you' see on x. 32.

**8. went out, and fled from the tomb.** This was the first effect of the intimation, and it is true to nature.

**trembling and astonishment had come upon them.** 'Trembling'—a word used in the Gospels only this once, but four times by Paul (1 Cor. ii. 3; 2 Cor. vii. 15; Eph. vi. 5; Phil. ii. 12). 'Astonishment,' *lit.* 'ecstasy,' the word used in v. 42, as also in Luke v. 26; Acts iii. 10. It means a *trance* (Acts x. 10, xxii. 17), but also *amazement* or *awe*, a condition in which one loses control of himself. We see from Matthew that this first impression of terror and mental confusion gave place by-and-by to other feelings, so that the women's fear was tempered by joy, and they *ran* 'to bring his disciples word' (xxviii. 8).

Now when he was risen early on the first day of the 9
week, he appeared first to Mary Magdalene, from whom
he had cast out seven devils. She went and told them 10
that had been with him, as they mourned and wept.

## APPENDIX.

At verse 9 the regular course of the narrative appears to be broken, and a paragraph is introduced which gives a description of Mary that seems hardly in place in the case of one who has been named only a few verses before. It is very generally held, therefore, that the whole section from the ninth verse to the end did not belong to the original form of Mark's Gospel, but was appended to it, whether taken from some other primitive document or written by the Evangelist himself or one of his company. To this conclusion we are led by a variety of considerations—the state of the historical testimony in ancient manuscripts, versions, and Patristic writings; the number of words and phrases in which the vocabulary and style of this part differ from those of the body of the Gospel; and the nature of the contents. It is, however, a narrative of most ancient date and great historical weight, added to the Gospel very soon after the original draft was composed. See more at length above in the *Introduction.*

xvi. 9–11. *Appearance of the Risen Lord to Mary*: cf. John xx. 11–18.

**9. he appeared.** The word by which the appearance of the Risen Christ is expressed here is one which is also used of the appearance of God to Balaam (Num. xxiii. 4), and of the appearance of Elijah (Luke ix. 8). In Luke (xxiv. 34) and in Paul (1 Cor. xv. 5, &c.) the word used is one meaning 'was seen.'

**first to Mary Magdalene.** Mark alone mentions distinctly that the first person to whom Jesus shewed himself was Mary. But it is implied in John's narrative (xx. 1, &c.). On discovering that the sepulchre was empty she ran with the tidings to Peter, and after that she seems to have returned to the tomb and to have had the manifestation of her Risen Lord which is told briefly here, and with rich and touching circumstantiality by John.

**from whom he had cast out seven devils** (or, 'demons'). This deliverance is noticed also by Luke at an earlier stage in his narrative (viii. 2). Her love was supreme, and it had this supreme reward.

**10. told them that had been with him.** This phrase, those 'with him,' has sometimes a more technical sense and sometimes a wider application. It is used of the Apostles in particular (e. g.

11 And they, when they heard that he was alive, and had been seen of her, disbelieved.

12 And after these things he was manifested in another

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Mark iii. 14; John xvii. 12; Acts iv. 13); but also of the disciples or followers of Jesus generally. Mary found them still lost in sorrow and without hope.

**11. they heard that he was alive.** Mary was able to report plainly not only that Jesus lived, but that he had been *seen* by herself. She was certain it was no vision or apparition that she had looked upon, but the Lord himself, whom she had hailed as Rabboni, and from whom she had received a message for the brethren (John xx. 16, 17). The word for 'seen' here occurs nowhere in the body of Mark's Gospel, though it is found twice (here and in verse 14) in this Appendix. It is an expressive word used repeatedly in a profound, solemn sense by John (e. g. John i. 14, 32; 1 John i. 1, iv. 12, 14).

**they . . . disbelieved.** So Luke reports that the things told the Apostles by the women 'appeared in their sight as idle talk; and they disbelieved them' (xxiv. 11). A distinction is drawn between 'disbelief' and the positive 'unbelief' into which it may pass (cf. Heb. iii. 12, 18, &c., iv. 11). Sunk in their sorrow as they were, the disciples could not take in the fact to which Mary bore such strong and convinced testimony. It seemed incredible to them, a thing too good to be true.

xvi. 12, 13. *Appearance of the Risen Lord to two of the disciples*: cf. Luke xxiv. 13–32.

**12. after these things he was manifested.** This appearance took place, says Mark, 'after these things.' But how long after he does not explain. The incident appears to be the same, however, as that which Luke records at length in his last chapter, and from him we learn that it took place on 'that very day,' that is, on the same day as the former manifestation. The word used here for 'manifested' is used of the appearances of the Risen Lord once again by Mark (verse 14), thrice by John (xxi. 1, 14). It is also used of the manifestation of Christ at the Second Advent (Col. iii. 4), and of the manifestation of men at the Last Judgement (2 Cor. v. 10).

**in another form.** There had been a change in the Lord's appearance. To Mary he seemed like a gardener (John xx. 15); to these disciples he looked like a wayfarer. He was altered so that he was not recognized at first (Luke xxiv. 16); this was the manner of his appearances in his Risen condition. He was the same and yet not the same; speaking, having the voice that was familiar to the disciples, eating with them, talking with them, and

form unto two of them, as they walked, on their way
into the country. And they went away and told it unto 13
the rest: neither believed they them.

And afterward he was manifested unto the eleven 14

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yet going and coming in ways they knew not, moving and acting according to laws strange to our experience, appearing only from time to time (Acts i. 3), and shewing himself not to all, but only to chosen witnesses. 'So far as we know none could see him in this new condition of being but those to whom he was pleased to manifest himself' (Andrews, *The Life of our Lord*, p. 590).

**unto two of them.** From Luke (xxiv. 18) we learn that the name of one of them was Cleopas.

**as they walked, on their way into the country.** They were going to 'a village named Emmaus,' as Luke tells us (xxiv. 13), 'which was threescore furlongs,' or about seven English miles, from Jerusalem. In ancient times this village was identified with an Emmaus, afterwards called Nicopolis (1 Macc. iii. 40), and known now as *Ammas.* But that place was away near the plain of Philistia, some twenty-two miles or so from Jerusalem. More recently it has been identified with *el-Kubeibeh*, a small village about nine miles north-west of Jerusalem, or with *Kulonieh* on the west of the city, or with *el-Khamasa* on the south-west. The site remains uncertain.

**13. told it unto the rest.** They recognized their Lord in the breaking of the bread, and when he vanished out of their sight they hastened to their brethren in Jerusalem with the tidings (Luke xxiv. 30–35).

**neither believed they them.** It appears from Luke's narrative that the Lord had already shewn himself to Peter, and that the Apostles were able to report the fact to the two when they came with their glad news. Yet the two were as little believed as was Mary. The slowness of the disciples to credit the report may have been due to their inability to understand this strange, new kind of life and action implied in the Lord's shewing himself now here and now there, now in one form and then in another.

xvi. 14–18. *Appearance of the Risen Lord to the Eleven*: cf. Matt. xxviii. 16–20; Luke xxiv. 30–43; John xx. 19–25; also 1 Cor. xv. 5, &c.

**14. afterward he was manifested unto the eleven themselves.** Only at this stage, after he had shewn himself to Mary, to Peter, and to two disciples, does he manifest himself specially to the Apostolate as a body.

themselves as they sat at meat; and he upbraided them
with their unbelief and hardness of heart, because they
believed not them which had seen him after he was
15 risen. And he said unto them, Go ye into all the world,
16 and preach the gospel to the whole creation. He that
believeth and is baptized shall be saved; but he that

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**as they sat at meat.** This agrees with the more detailed narrative of Luke, which states that Jesus took a piece of broiled fish and ate it with the Eleven; cf. also John xxi. 9.

**upbraided them with their unbelief and hardness of heart.** Their despondency had sunk into a settled indisposition to believe out of which they had to be roused. Here for the first time definite *unbelief* is charged against the Apostles themselves. Before this they had been rebuked for the smallness, the immaturity, the backwardness and unreadiness of their faith (Matt. vi. 30, viii. 26, xiv. 31, xvi. 8; Mark iv. 40, xi. 22; Luke xxii. 32). Formerly it had been said of them that they had their 'hearts hardened' (Mark viii. 17). Here they are upbraided with a hardness of heart of a pronounced kind, expressed by a different term, and pointing to a condition of mind in which love and the tenderness of penitent feeling die out. Luke tells us that the Eleven were 'terrified and affrighted' by this manifestation, and that the Lord sought to convince them that he was no spirit by pointing to his hands and feet and partaking of food before them (xxiv. 37–41).

**15. And he said unto them, Go ye into all the world, and preach the gospel to the whole creation.** The rebuke passes into a commission. During our Lord's earthly ministry the commission of the Twelve had been limited to the lost sheep of the house of Israel, Gentiles and Samaritans being both excluded (Matt. x. 5, 6). Indications of the world-wide extension which the Gospel was to have in the future, however, had also been given (Matt. xxvi. 13; Mark xiv. 9). The commission to the Apostles obtains now its corresponding enlargement. John records the Lord's breathing on the Eleven, bidding them receive the Holy Ghost, and giving them powers of order and discipline in his Church (xx. 22, 23).

**16. He that believeth and is baptized shall be saved.** Baptism is thus coupled with belief, acceptance of the outward rite with the profession of faith. Everywhere in the N.T., in Gospels and in Epistles, belief or faith is connected with salvation and made its condition. Baptism has a place in that connexion, but only a secondary place; cf. on the one hand, 1 Pet. iii. 21; Titus iii. 5, and on the other, John iv. 1, 2; 1 Cor. i. 14–17, &c.

disbelieveth shall be condemned. And these signs shall 17
follow them that believe: in my name shall they cast
out devils; they shall speak with new tongues; they 18
shall take up serpents, and if they drink any deadly
thing, it shall in no wise hurt them; they shall lay hands
on the sick, and they shall recover.

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**17. these signs shall follow them that believe.** The promise has the widest extension—to all believers, not only to teachers or to the Eleven. The powers referred to were to be 'signs,' confirming their word and work, assuring themselves also in their faith. See 1 Cor. xii. 28–30, xiv. 22.

**in my name shall they cast out devils** (or, 'demons'). This power has already been bestowed on the Apostles (vi. 13) and the Seventy (Luke x. 17). Others, also, who were not declared disciples of Jesus, had been seen casting out demons in his name (Mark ix. 38). The Book of Acts records the exercise of this power by Philip in Samaria (viii. 7) and Paul at Philippi and Ephesus (xvi. 18, xix. 11, 16).

**they shall speak with new tongues.** As is noticed in the margin of the R.V. the word 'new,' which is of considerable importance in the interpretation of the gift in question, is of somewhat uncertain authority. This speaking with tongues, with which some difficult questions are connected, is first heard of as in actual exercise in the report of the events of the great day of Pentecost (Acts ii. 4–11), and again in the cases of the men sent by Cornelius to Peter (Acts x. 46), and the disciples at Ephesus (Acts xix. 6). It is dealt with more particularly by Paul in 1 Corinthians (xii. 28, xiv.). It is mentioned also in ancient Christian literature as prevailing towards the end of the second century (Euseb., *Eccles. Hist.* v. 7).

**18. shall take up serpents.** Compare the case of Paul at the island called Melita (Acts xxviii. 5). Jesus had previously given the Seventy 'authority to tread upon serpents and scorpions' (Luke x. 19).

**if they drink any deadly thing, it shall in no wise hurt them.** Nothing of this kind is recorded in the N.T. Eusebius, the ancient Church historian, reports instances of this immunity in the case of St. John and Barsabas surnamed Justus.

**they shall lay hands on the sick.** The Apostles received the power of healing the sick from Jesus during his ministry (e. g. vi. 13). The 'gifts of healing' are referred to both by James (v. 14, 15) and by Paul (1 Cor. xii. 9, 28). In the Book of Acts, too, we see Peter healing the lame man at the temple gate (iii. 7), and Paul restoring Publius (xxviii. 8).

19 So then the Lord Jesus, after he had spoken unto them, was received up into heaven, and sat down at the

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*The Appearances of the Risen Lord.* These had at least two great purposes, namely, to assure the disciples of the reality of the Resurrection and the personal identity of their Lord, and to furnish opportunities for preparing them for their future ministry by instructing them in the things of the kingdom. None of the Evangelists gives more than a selection of these manifestations, and it is not easy to determine, therefore, either their number or their order. They are usually said to be nine; or, with the addition of that to James (1 Cor. xv. 7), ten. Various arrangements of them have been proposed. One of the best gives this order—(1) To Mary Magdalene; (2) to the other women; (3) to the two disciples at Emmaus; (4) to Peter; (5) to the Eleven; (6) to the Eleven again; (7) at the Sea of Galilee (John xxi. 1); (8) to the five hundred; (9) to James; (10) on the mount of Olives. Comparing the several accounts, embracing those in Acts and 1 Cor. xv, we conclude that five of the appearances took place on the day of the Resurrection, one on the Sunday following, two at a later period, one at a time unknown (James), and one when he ascended. Thus Jerusalem was the scene of five or six (the latter if we assign that to James to the city), Emmaus of one, Galilee of two, and the mount of Olives of one.

xvi. 19, 20. *The Ascension*: cf. Luke xxiv. 53; Acts i. 3-12; see also Rom. viii. 34; Heb. viii. 1; 1 Pet. iii. 22.

**19. So then the Lord Jesus.** This designation 'the Lord Jesus' occurs frequently in Acts, and is used at times by Paul (1 Cor. xi. 23). This is the only distinct occurrence of it in the Gospels, with the possible exception of the case in Luke xxiv. 3. (See R. V. margin.)

**after he had spoken unto them.** The note of time is indefinite. It does not necessarily mean, however, immediately after he had spoken the words recorded in the preceding verses. It means generally after Jesus had discoursed to his disciples. Some think that, looking to the character and trend of this Appendix, we may take it to mean 'after the series of interviews with the Eleven, of which a specimen has been given.' (So Swete.)

**was received up into heaven.** This is the only occurrence in the Gospels of the word here rendered 'received up.' It is used again of the Ascension in Acts i. 2, 11, 22; 1 Tim. iii. 16. In the passages in Acts it is rendered 'taken up' in the A. V. In the fuller accounts given in the Third Gospel we are told how Jesus led the disciples out 'until they were over against Bethany'; how he lifted up his hands to bless them; and how, while he was in the act of blessing them, he 'parted from them and was carried

right hand of God. And they went forth, and preached 20
everywhere, the Lord working with them, and confirming the word by the signs that followed. Amen.

up into heaven' (Luke xxiv. 50, 51). The narrative of the Book of Acts shews us further how the Apostles interrogated their Lord about the time when he should restore the kingdom, and how, when he had answered their question and had given them his final commission, 'as they were looking, he was taken up; and a cloud received him out of their sight' (i. 6-8).

**and sat down at the right hand of God.** This is peculiar to Mark. Christ's session at the right hand of God, in the place of honour and authority and power, is a frequent subject of N.T. teaching, and not by one writer only, but by most (Acts vii. 55; Rom. viii. 34; Eph. i. 20; Col. iii. 1; Heb. i. 3, viii. 1, ix. 12, xii. 2; 1 Pet. iii. 22; Rev. iii. 21).

**20. they went forth.** Not at once, however, as the words, if they stood alone, might mean. From the Book of Acts we learn that they were instructed to tarry in Jerusalem until they should receive 'the promise of the Father,' that is to say, the gift of the Holy Ghost, and that they did wait as they had been told (Acts i. 4, 12, &c.).

**preached everywhere.** Faithful to their commission and in accordance with the universal extension which the Lord had stated to be destined for his Gospel.

**the Lord working with them.** This, too, is peculiar to Mark.

**confirming the word.** This term 'confirming' is also peculiar to Mark here, and occurs nowhere else in the Gospels. It is used repeatedly, however, in the Epistles (Rom. xv. 8; 1 Cor. i. 8; 2 Cor. i. 21; Col. ii. 7; Heb. ii. 3, xiii. 9).

**by the signs that followed.** The 'signs,' therefore, were the gift of the Ascended Lord, the results of the ministry which he continues in heaven, tokens of his abiding work and his continuous interest in his followers.

*The Ascension.* Jesus had spoken repeatedly of his departure, and had explained to his disciples its necessity or expediency. He had given them to understand that unless he went away the Holy Spirit could not come to them, and he had shewn them how great their loss in that case would be by disclosing to them the ministries which the Holy Ghost was to discharge when sent into the world (John xvi. 5-11). The event of the Ascension itself, however, occupies a small place in the Gospel records. Matthew and John give no distinct report of it. Only Mark and Luke relate the circumstances. Even in their case the narrative is brief. A fuller account of it is found, however, in the Book of Acts. The Gospels report the story of our Lord's ministry on earth. The Book of Acts reports the story of his ministry in heaven discharged through his Apostles, and it begins appropriately with the Ascension. The event is also referred to now and again elsewhere in the N. T. (Eph. iv. 8, 9; 1 Pet. iii. 22, &c.). Various questions have been raised in connexion with the event and with the reports of it. It has been asked, e. g., whether it is placed in the same relation to the Resurrection in the several narratives of it which have come down to us in the canonical writings. It has been thought by many that the appendix to Mark's Gospel leaves no room for the interval of forty days which is spoken of in the Book of Acts, but represents the Ascension as following immediately on the Resurrection. Some have met the difficulty created by this apparent discrepancy in the narratives by supposing that there were several Ascensions, our Lord's existence during the forty days consisting in a series of goings and comings. But it is not necessary to take the brief, summary statement in the appendix to the Second Gospel to mean that the Lord's return to heaven took place immediately after he rose from the dead or immediately after he spoke the words to the Eleven which are recorded in xvi. 14-18. There are many things in the Gospel narratives to make us cautious in supposing that events which are reported one after another without any break actually took place in immediate historical succession.

Another question which has been largely discussed concerns the *scene* of the Ascension. The traditional site is that of the present Church of the Ascension. 'In the centre of the chapel,' says Baedeker, 'which is octagonal in shape with a small dome, is the spot where Christ is said to have ascended.' This is on the mount of Olives, and the tradition regarding it is a very ancient one—as old as the third century at least. But this site is open to the serious objection that it is only about half a mile from the city wall, whereas it is explicitly stated in the Book of Acts that the point from which the witnesses of the Ascension returned was 'a sabbath day's journey off' (i. 12). Other sites, therefore, have been suggested, especially one on a height above Bethany, about a hundred yards from the footpath between that village and Jerusalem. The difficulty which seemed to many to be created by the reading of the A. V., 'as far as to Bethany' (Luke xxiv. 50), which would mean a distance of more than a sabbath day's journey, is removed by the better reading of the R. V. 'over against Bethany.' It is impossible to determine the scene of the Ascension, however, more particularly than that it was on one of the heights far up on the mount of Olives, overhanging Bethany and facing to the east.

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